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**A complete
Greek and
English
lexicon for the
poems of ...**

**Gottlieb Christian
Crusius**

Gh 63.224.6



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A complete
Greek and English lexicon
for the poems of
Homer
and the Homeridae
by
G. Ch. Crusius

Translated from the German
with corrections and additions
by
Henry Smith

Revised and edited
by
Thomas Kerchever Arnold.

New edition

London
Rivingtons
Oxford-Cambridge
1874

GA 63, 2016

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P R E F A C E

to

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by *Dr. Ameis*, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of *Dr. Ameis's* valuable remarks was introduced into the *third* edition, which was published in 1848, after Crusius's death; by *Dr. Kühner*, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of *Ameis*. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by *Dr. Ameis*. I have also added, occasionally, the derivations of rare words as given by *Lobeck*, *Döderlein*, or *Lucas*; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, *Dübner* on the *Iliad*, *Fäsi* on the *Odyssey*. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ." It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present

standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as *ἀμαθος*, *ἀμπείρω*, *ἀναπείρω*, *Δύμη*, *Ἑλικάων*, *ἐκτάδιος*, *ελάσσω*, *πολύτρητος*, *ῥυσός*, *φώκη*, etc. was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A; and the separately-published Lexicons of the Iliad and Odyssey, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks*, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

* I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttman, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttman is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. ἀκακίζω, ἀραρίσκω, δατέομαι, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, δῆμος, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called *ἄπαξ εἰρημένα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcæ Primordiis (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names*. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's Handbuch der Mythologie aus Homer und Hesiod, E. L. Cammann's Vorschule zu der Iliade, and D. E. Jacobi's Handwörterbuch der griechischen und römischen Mythologie. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's Geographie der Griechen und Römer, Otfried Müller's Geschichte hellen. Stämme, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

* Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttman's *Lexilogus*, *Lehrs de Aristarchi Studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. Dialectici Epicæ*, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

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ABBREVIATIONS.

<p>absol. signifies absolûte.</p> <p>accus. „ accusative.</p> <p>act. „ active.</p> <p>adj. „ adjective</p> <p>adv. „ adverb.</p> <p>Æol. „ Æolic.</p> <p>aor. „ aorist.</p> <p>Apd. „ Apollodorus.</p> <p>Apoll. or Ap Apollonii Lex. Homericum.</p> <p>Att. „ Attic.</p> <p>Batr. „ Batrachomyomachia.</p> <p>comm. „ common, commonly.</p> <p>compar. „ comparative.</p> <p>conj. „ conjunction.</p> <p>dat. „ dative.</p> <p>depon. „ deponent.</p> <p>Dor. „ Doric.</p> <p>Ep. „ Epic.</p> <p>epith. „ epithet.</p> <p>fem. „ feminine.</p> <p>fut. „ future.</p> <p>gen. „ genitive.</p> <p>h. „ hymn.</p> <p>Il. „ Iliad.</p> <p>imperat. „ imperative.</p> <p>imperf. „ imperfect.</p> <p>infin. „ infinitive.</p> <p>intrans. „ intransitive.</p>	<p>Ion. signifies Ionic.</p> <p>iterat. „ iterative.</p> <p>κ. τ. λ. „ καὶ τὰ λοιπὰ = etc.</p> <p>Lex. „ Lexicon.</p> <p>Buttm. Lex. Buttmann's Lexilogus</p> <p>metaph. „ metaphorical.</p> <p>mid. „ middle.</p> <p>neut. „ neuter.</p> <p>Od. „ Odyssey.</p> <p>optat. „ optative.</p> <p>partcp. „ participle.</p> <p>pass. „ passive.</p> <p>perf. „ perfect.</p> <p>plupf. „ pluperfect.</p> <p>plur. „ plural.</p> <p>poet. „ poetic.</p> <p>signif. „ signification, signifies.</p> <p>sing. „ singular.</p> <p>subj. „ subjunctive.</p> <p>V. „ Vater or Voss.</p> <p>= „ equivalent to.</p> <p>† „ ἀπαξ εἰρημένον.</p> <p>‡ „ doubtful.</p> <p>* „ only in the hymns.</p> <p>*Il. „ only in the Iliad.</p> <p>*Od. „ only in the Odyssey.</p> <p>[] „ additions by the Translators, or by the English Editor.</p>
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Cp. = Cowper.
 Db. = Dübner.
 Död. = Döderlein.
 Fäs. = Fäsi.

Note.—To save space "Il." has been omitted; so that references to which "Od." is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or *books*), both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

a, in composition, is 1) a *privative* (before a vowel commonly *án*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *áðelos*, *in-visible*, *áπαις*, *child-less*, *áβουλος*, *ill-advised*, *ανάιτιος*, *in-nocent*. 2) a *copulative* [answering to the adv. *áμα*], indicates primarily a connexion of two objects, also mly conveying the notion of *equality*, *collection*, and *intensity*; *áλοχος* (*léχος*), *bedfellow*, *wife*; *átalavtos*, *equisponderant*; *áθροός* (*θρέω*), *assembled*, *crowded together*. 3) a *intensive*, strengthening the adj. with which it is compounded and answering to the adv. *άγαν*, *άβρομος*, *loud-roaring*; *άσπερχής*, *very impetuous*. This *intensive a* is found in but very few compounds [if at all] and is denied by many Gram. 4) a *epiphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *άβληχρός* for *βληχρός*; *άστεροπή* for *στεροπή*.

á, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh! ah!* *á δειλέ*, *ah wretch!* 11, 441.

άάτος, *ov*, poet. (*άάω*), 1) *inviolable* = *what one does not dare to violate*; epith. of the waters of the Styx, 14, 271. 2) = *what one cannot violate, cannot injure*, &c.; as an ep. of a contest, Od. 21, 91, 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *honorable*, *distinguished*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *a* privative, or an *a* intensive, and explain *άάτος* by *πολυβλαβής*, *very injurious*.

άαγής, *és* (*άγνυμι*), *not to be broken, difficult to break, strong*, *ρόπαλον*, Od. 11, 575. †

άάομαι, *depon. mid.* see *άάω*.

άαπτος, *ov*, poet. (*άπτομαι*), *not to be touched, unapproachable, invincible*, epith. of the strong hands of the gods and heroes, 1, 567. 7, 309.

άάσχετος, *ov*, Ep. for *άσχετος*.

άάω, poet. (= = =), *aor. 1. act.* *άάσα*, *contr.* *άσα*, *aor. mid.* *άάσάμην*, 3. *sing.* *άάσατο*, *aor. pass.* *άάσθην*. Of pres. only 3 *sing. mid.* *άάται*. I) *Act. trans.* to *injure, to harm*, with acc. *ή rá τιν' ήδη βασιλίων τήδ' άτη άσασ;* hast thou ever before injured any king by such misfortune? i. e. brought him into such misfortune? 8, 236. *b*) Especially to *injure in the understanding, to insatuate, to befool, to mislead, to delude*, with and without *φρένας*: *οίνω*, to stupify his mind with wine, Od. 21, 297. *άασαν μ' έταροι*, my companions befooled me, Od. 10, 68 [in this passage it is, *have wronged or injured me*]; and *δαίμονος άσασ*, Od. 11, 61; hence pass. to be deluded, insatuated, blinded, to fall into disaster, 16, 685. *Άτη, ή πρώτων άάσθην*, *Ate*, by whom I was first insatuated, 19, 136. *άασθεις φρεσίν*, Od. 21, 301. II) *Mid.* [exclusively in ref. to the mind] to *delude oneself, to let oneself be deceived, to mistake, to err, to act foolishly*, 9, 116; also *άάσατο μέγα θυμω*, he was utterly insatuated in mind, 11, 340. *b*) *As dep. mid.* with acc. to *lead astray*, 19, 91.

Άβακέω (*βάζω*), poet. *aor.* *άβάκησα*, properly, to be without speech; gener. to be uninformed, to be ignorant, to be unsuspecting, Od. 4, 249. †

Άβαρτες, *oi*, the *Abantes*, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubœa under king Abas; according to Strabo they came from Thrace, 2, 536.

Άβαρβαρή, *ή* (from *ά* and *βάρβαρος* native), a fountain nymph, mother of Æsepus and Pedasus by Bucolion, 6, 22.

Άβās, *avtos*, *ó* (from *ά* and *βαίνω* not going away, Nabito, Herm.), a Trojan, son of *Eurydamas*, killed by Diomedes, 5, 148.

Άβιοι, *oi*, the *Abii*, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6. † (prop. *poor, needy*, from *a* and *βίος*: Wolt and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*άβιος*, *ov*, see **Άβιοι*.]

* **άβλαβώς**, poet. for *άβλαβώς*, adv. (*άβλαβής*), *harmlessly, without harm*, h. Merc. 83.

* **άβλαβή**, *ή*, poet. for *άβλάβεια* (*βλέ-*

πρω), *invulnerability*. 2) *harmlessness, innocence*; in the plur. ἀβλαβίαι νόοιο, h. Merc. 393.

*Αβληρος, ὁ, a Trojan, killed by Antilochus, son of Nestor, G, 22.

ἀβλής, ἦτος, ὁ, ἦ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, 4, 117. †

ἄβλητος, ὄν, poet. (βάλλω), *not hit, unhurt*, 4, 140. †

ἀβληχρός, ἦ, ὄν (α euphon. and βληχρός), *weak, powerless, gentle*; χεῖρ, the feeble hand of Venus, 5, 337; τεῖχος, a weak wall, 8, 178; θάνατος, a gentle death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Butt. Lex. 194.]

ἄβρομος, ὄν (α intens. and βρόμος according to Apoll. Lex.), *loud-shouting, very clamorous*. Epith of the Trojans, 13, 41. † Passow with Eustath. makes α euphon. and translates *clamorous*. Butt. makes α copulative, and translates *shouting together*.

ἄβροτάζω, poet. (prob. from aor. 2 ἀμβροτεῖν, Epic for ἀμαρτεῖν), *to miss*, τινός any one: found only in aor. 1 subj. μήπως ἀβροτάζωμεν (ep. for ἀβροτάξωμεν) ἀλλήλοισιν, lest we miss one another, 10, 65. † See Thiersch. § 232. Butt. Lex. p. 82.

ἄβροτος, ἦ, ὄν, later ὄς, ὄν, poet. (βροτός) = ἀμβροτος, *immortal, divine, holy*. νύξ ἄβροτή, *sacred night*, because it is a gift of the gods, 14, 78. (The meaning *without men* is doubtful. See Butt. Lex. p. 83.)

*Αβυδός, ἦ, *Abidos*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avido*, 2, 836. Hence the adv. Ἀβυδόθεν, *from A.*, and Ἀβυδόθε, *in or at A.*

ἀγάσθαι, see ἀγαμαι.

ἀγαγον, see ἀγω.

ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ἀγαμαι.

ἀγαθός, ἦ, ὄν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοήν ἀγαθός, *good in the battle-cry* (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χέρηες), Od. 15, 324. γ) Of things and states, εἰς ἀγαθὰ εἰπεῖν, *to speak for good*, 9, 102. 23. 305. (cf. φρονέω) πείθεσθαι εἰς ἰγαθόν, 11, 789. ἀγαθὰ φρονεῖν, *to be well-intentioned, right-minded*, 6, 162. Neut. pl. subat. ἀγαθὰ, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσων, λυίων, superl. ἀριστος, βέλτιστος, κράτιστος, λώιστος, etc. [Loebc doubts the relationship between ἀγαθός and ἀγαμαι, which Butt. approves of. Path. Serm. Græc. p. 363.]

*Αγάθων, ὄνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ἀγαιομαι, Ep. form of ἀγαμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

ἀγακλής, ἔς, poet. (ἄγων, κλέος), gen. ἔος, *very illustrious, famous, glorious*,

generally of men; once of Hephæstus (Vulcan), *Il. 21, 379.

*Αγακλής, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, *Il. 16, 571.

ἀγακλειτός, ἦ, ὄν = ἀγακλής, poet. *very celebrated, famous, glorious*, generally of men. β) Of things: only ἀγακλειτή ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγακλυτός, ὄν, poet. (κλυτός), prop. of which one hears much, *far-famed, most glorious*, generally of men. γ) Of things: only ἀγακλυτὰ δώματα, Od. 3, 388. 428.

*ἀγαλλίς, ἶδος, ἦ, a bulbous-rooted flower of the *Iris* tribe, perhaps the *sword-lily*, h. Cer. 7. 226.

ἀγάλλομαι, mid. only pres. *to glory or exult in*, *to be proud of* any thing, with the dat. generally in the partcp. spoken of men: ἵπποισιν καὶ ὄχεσφιν, proud of horses and chariots, 12. 114. Of gods: of the Thriæ, h. Merc. 553. Of Pan: φρένα μολπαῖς, *to be proud in heart of the songs*, h. 18, 24. Of mares: πάλοισιν, *exulting in their foals*, 20, 222. Of birds: πτερυγέσσι, *exulting in their wings*, 2, 462. Of ships (met.): Διὸς οὐρῶν, *to exult in the fair wind of Zeus*, i. e. *to be favoured with a fair wind*, Od. 5. 176. β) With a partcp. of Hector: ἀνάλλεται ἔχων τεύχεα, *he exults in arms*, 17, 473.

ἀγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, πᾶν ἐφ' ᾧ τίς ἀγάλλεται], *an ornament, a jewel*, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, *a glorious or acceptable offering*. Of the Trojan horse, ἀγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning *image*, etc. is post-Homeric.]

ἀγαμαι, dep. mid. a collateral Ep. form of ἀγάομαι and ἀγαιομαι, fut. ἀγασομαι, (Wolf νειμωσῆσαι, Od. 1, 389). aor. 1. Ep. ἠγασάμην, ἠγασάμην. (Fr. ἀγαμαι only 1 sing. pres. fr. ἀγάομαι 2 pl. pres. ἀγάασθε. Ep. for ἀγάσθε. Inf. pres. ἀγάασθαι for ἀγάσθαι, 2 pl. impf. ἠγάασθε for ἠγάσθε.) 1) *to esteem*, in a good sense, *to admire, to venerate*, with acc. 3, 101; μῦθον, 7, 404; without acc. *to wonder*, Od. 23, 175; with partcp. 3. 224. 2) *to consider as too great*; in a bad sense, *to envy, to grudge* (in which signif. Hom. uses the pres. ἀγάομαι and ἀγαιομαι), with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μὲν που μέλλεν ἀγάσσεισθαι θεὸς αὐτός, but this must even a god have envied [if it had happened: and therefore it did not happen. F.], Od. 4, 181; and with inf. νῦν μοι ἀγάσθε, θεοί, βροτῶν ἄνδρα παρειαί, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) *to be offended with, to be angry at*, with acc. κακὰ ἔργα, Od. 2, 67; κότῳ, *to be offended, to regard with anger*, 14, 111.

*Αγαμεμνονίδης, ὄν, ὁ, son of Agamemnon = Orestes, Od. 1, 32.

Ἄγαμέμνων, ονος, ὁ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chryseïs, and when obliged to restore his daughter, he caused Briséis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Ægisthus, who had seduced his wife Clytæmnêstra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. Ἄγαμεμνόεος, ἑί, εόν, belonging to A.

Ἀγαμήδη, ἡ, daughter of Augêas, king of Elis, wife of Mulius. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

Ἀγαμήδης, ους, ὁ (fr. ἄγαν and μῆδος counsel), son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (γάμος), unmarried, 3, 40. † ἀγάννιφος, ον, poet. (νίφω), very snowy, covered with snow, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, *1, 426. 18, 186.

ἀγανός, ἡ, ὄν, poet. (γάνος, γάνυμαι), 1) gentle, mild, lovely. ἔπεια, 2, 180; βασιλεύς, Od. 2, 230. ἀγανά βέλεα, the gentle arrows of Apollo and Artemis (Diana), since sudden, gentle death (in opposition to death produced by long sickness) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) Active, rendering mild, propitiatory, agreeable, welcome, δώρα, 9, 113; εὐχολή, a grateful vow, 9, 499. Od. 13, 357.

ἀγάνοφροσύνη, ἡ (φρήν), mildness, gentleness, 24, 772. Od. 11, 203.

ἀγάνοφρων, ον, gen. ονος, poet. (φρήν), of a gentle disposition, mildly disposed, 20, 467.

ἀγάομαι, Ep. form of ἀγαμαι, q. v. ἀπάσσω and ἀπατάσσομαι as dep. mid. = ἀπατάω, only in the pres. 24, 464. Od. 7, 33. 16, 17.

ἀπατάω (akin to ἀγαμαι), aor. ἠγάπησα, poet. ἀγάπησα, 1) to receive kindly, to treat with kindness or attention, with acc. spoken generally of men, Od. 16, 17. 23, 214; of a god: θεὸν ὧδε βροτοὺς ἀπατάζωμεν ἄντην, that a god should thus openly favour mortals, 24, 464. 2) to be content, to be satisfied, οὐκ ἀγαπᾷς, ὁ (= ὄρι) ἐκπλοὺς δαίνυσθαι; art thou not content, that thou feastest in quiet? Od. 21, 289. 3)

ἀπατάσσομαι, dep. mid.: its partecp. stands in an absolute sense with φιλέω and κενέω. οὐκ ἀπατάσσομενοι φιλέουσ', do not cordially entertain, Od. 7, 33. welcome, 21, 224.

ἀπατήνωρ, ορος, ὁ (ἀνήρ), manhood-loving, manly, bold, brave, epith. of heroes, 8, 114, Od. 7. 170.

Ἀπατήνωρ, ορος, ὁ, son of Ancaeus, grandson of Lycurgus, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Comp. Apd. 3, 10. 8.

ἀπατητός, ἡ, ὄν (ἀγαπάω), beloved, dear, epit. of an only son, Od. 2, 365. 11. 6, 401; thence ἀπατητῶς, with love, cheerfully, willingly, Batr.

ἀγάρρπος, ον, poet. (ῥέω), strong-flowing, rapid, epith. of the Hellespont, 2, 845; of the sea, h. Cer. 34.

Ἀγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, 2, 624.

ἀγαστηνος, ον, poet. (στένω), properly, strong-sighing; then loud-roaring, deep-roaring; epith. of Amphitritê, Od. 12, 97. h. Ap. 94.

Ἀγαστροφος, ὁ (from στρέφω turning himself often), son of Pæon, a Trojan, killed by Diomedes, 11, 338.

* ἀγατός, ὄν, poet. for ἀγαστός, admired, neut. as adv. h. Ap. 515.

Ἀγαυή, ἡ, daughter of Nereus and Doris, 18, 42; (in Wolf and Spitzner Ἀγαυή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἀγανός, ἡ, ὄν (ἀγαμαι), admirable, wonderful, glorious, excellent, noble, generally epith. of kings and heroes; also of the Hippomolgi, 13, 5; of birth, μνηστήρες ἀγανοί, noble suitors; of the Phæaces: πομπῆς ἀγανοί, excellent conductors, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγανότατος, Od. 15, 229.

ἄγγελις, ἡ (ἄγγελος), a message, an embassy, news, tidings. ἀγγελίην τυνός, a message from or about any one, 15, 640; and ἀγγελίην πατρὸς φέρεω, to bring tidings of the father, Od. 1, 408. ἀγγελίην ἔλθειν, to come on an embassy, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἀγγελίης = ἄγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἀγγέλις, cf. Butt. Lex. (in voc.) Thiersch § 268, 2. Spitzner 11. 13, 252. ἀγγελίην ἐπι (Wolf, ἐπι) Τυδῆ στεῖλαι, they sent Tydeus on an embassy, 4, 384. ἤλυθε σεῦ ἔνεκ' ἀγγελίης (gen. caus.), connect thus, ἤλ. ἀγγ. σεῦ ἔνεκα, he came on account. of a message on your behalf, 3, 205. ἡέ τευ ἀγγελίης μετ' ἐμ' ἤλυθες; or comest thou to me on account of some message? 13, 252. ἀγγελίης οἴχνεσκε, he was w. t. to go on account of a message, i. e. to carry messages, 15, 640.

ἄγγελις, ὁ, Ion. for ἀγγέλις, ου, ὁ, according to the ancients a form of ἄγγελος.

see ἀγγελίη; cf. Rost. ausf. Lex. who describes the view of the ancients, a messenger, an ambassador. ἤλ. σὺ ἐνεκ' ἀγγ. he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, ὁ = ἀγγελος, a messenger, h. in Merc. 296. Comp. ἐριθος.

ἀγγέλλω (ἄγω), fut. ἀγγελέω, Ep. for ἀγγελλω, aor. ἤγγελα, aor. mid. ἤγγειλάμην, to bear a message, to give information, to bear tidings; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκας ἀγγελοῦντας παῖδας προθήβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, a messenger, an ambassador, whether male or female: heralds are called Διὸς ἄγγελοι, messengers of Zeus, 1, 334; Ὅσσα, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

ἄγγος, εὸς, τό, a vessel for wine, milk, etc. 2, 471. Od. 2, 289; a jar, pail, &c.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, bear; then, as interject. up! on! come on! quick! Often strengthened: ἀλλ' ἄγε, ἄγε δὴ, up, then! on, then! comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπέομεν, 3, 441. ἄγε δὴ στέωμεν, 11, 348: and ἄγετε περιφρασώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur. 2, 437 ἀλλ' ἄγε—ἀγειρόντων. On εἰ δ' ἄγε, up, then! see et.

ἀγείρω (ἄγω), aor. ἤγειρα, Ep. ἄγειρα, perf. pass. ἀγήγερμαι, aor. 1. pass. ἤγερθην. Peculiar Ep. forms: 3 pl. plupf. ἀγγεράτο, 3 pl. aor. ἤγερθεν for ἤγέρθησαν, aor. sync. 2 mid. ἤγερόμην, part. ἀγρόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαόν, 2, 438; ἀγορήν, to call an assembly, Od. 2, 28. 2) Of things: to collect, δημόθεν ἀλφίτα καὶ οἶνον, Od. 19, 197; πύρνα, to collect by begging pieces of wheat bread, Od. 17, 362. II) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, 18, 245. 2) Trop. in the aor. pass. ὄτε δὴ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart. I. e. when he came to himself, 22, 475. Od. 5, 458. ἄπορρόδον οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη, courage (hope) returned to his breast, 4, 152. μάχην ἤγειρας, 13, 778, belongs to ἐγείρω, q. v. Of like import are the poet. forms ἤγερέθονται, ἤγερέθοντο, and ἤγερέθεσθαι accord. to Arist. for ἤγερέεσθαι.

ἀγελαῖος, αἴη, αἶον (ἀγέλη), belonging to a herd, grazing in herds. II. and Od. epith. of cattle.

Ἀγελᾶος, Ion. Ἀγέλωος, ὁ (fr. ἄγω and

λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedés slew before Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of Damastor, a suitor of Penelopé, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, ον (γελᾶω), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, II. and Od.

ἀγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἵππων, 19, 281.

ἀγελήδον, adv. (ἀγέλη), in herds, in crowds, 16, 160. †

ἀγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγεν, Ep. for εἰγήσαν, see ἄγνυμι.

ἀγέραστος, ον (γέρας), without a present as a token of honour, unrewarded, 1, 119. † ἀγερέθομαι, Ep. form, fr. ἀγείρω, more correctly ἤγερέθομαι, which see.

ἄγερθεν, poet. for ἤγέρθησαν, see ἀγείρω.

ἀγέρωχος, ον, proud, honour-loving, ambitious, noble-minded, epith. of the Trojans, Mysians, and Rhodians, 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram., by Homer in a good sense; later, insolent, overbearing; further, see Buttm. Lex. The derivation is uncertain; prob. fr. a. n. 3, γέρας, ἔχω (hence = richly-gifted); cf. τιμάχοτος.

ἄγη, ἡ (ἀγαμαι), awe, admiration, veneration, 21, 221. Od. 3, 227.

ἄγη, Ep. = εἰγή, see ἄγνυμι.

ἀγγεράθ = ἀγγεράτος, see ἀγείρω.

ἀγνηροῖη, ἡ (ἀγνήρω), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγνηροῖησιν ἐνείνα τινά, to inspire any one with arrogance, *II. 9, 700.

ἀγνήρω, ορος, ὁ, ἡ, poet. (ἀγαν; ἀνήρ), very brave, courageous, bold, epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, arrogant, proud, insolent, μνηστήρες, Od. 1, 144; and spoken of Achillés, 9, 699; θυμός, 2, 276.

Ἀγνήρω, ορος, ὁ, son of Anténor and Theónó, one of the bravest Trojan heroes, who contended even with Achillés, 11, 59.

ἀγήραος, ον, contr. ἀγήρως, ὠν (γήρας), not growing old, ever young; often in connexion with ἀθάνατος, 8, 539; imperishable, eternal; spoken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

ἀγήρως, ὠν = ἀγήραος, ον, see ἀγήραος. ἀγήρως, ἡ, ὠν (ἀγαμαι), admired, admirable, distinguished, glorious; with accus. εἶδος ἀγήρως, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; to lead, to arise; to

bring, to *fetch*; spoken of things, like *ἀγω*: ὕλην, 24, 784. Od. 17, 294.

ἀγκάζομαι, depon. mid. (ἀγκάς), to take up in the arms; with accus. νεκρὸν ἀπὸ χθονός, to take up a dead body from the earth, 17, 722. †

*Αγκαῖος, ὁ (lit. embracing with the arms, fr. ἀγκαί), 1) son of *Lycurgus* and *Eurynome*, father of *Agapenor*, king of *Arcadia*, 2, 609. 2) an *Ætolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honour of *Amarynceus*, 23, 635.

*ἀγκαλέω, Ep. for ἀνακαλέω, to call upon, to invoke; hence ἀγκαλέουσιν, as *Herm.* reads for καλέουσιν, h. in *Ap.* 373.

ἀγκαλῖς, ἴδος, ἡ, prop. a dimin. of ἀγκάλῃ, the arm; only in the plur. the arms; dat. ἐν ἀγκαλίδεσσι φέρεω, to bear in the arms, *Il. 18, 555. 22, 503.

*ἀγκαλος, ὁ=ἀγκαλῖς, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), with or in the arms, in connexion with ἔχειν, λάσσεσθαι, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

ἀγκιστρον, τό (ἀγκος), a barb, a fish-hook, *Od. 4, 369. 12, 322.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ἐν ἀγκοῖνησι τινας ἰαίνειν, to rest in the arms of any one, 14, 213. Od. 11, 261.

ἀγκος, εὐς, τό, prop. a curve, hence the elbow, the arm. λαβεῖν τινα κατ' ἀγκέα, to take any body in one's arms, h. in *Merc.* 159. *Comp. Herm.* Commonly, 2) a mountain-glen; a glen, dale, 20, 490. Od. 4, 337.

ἀγκρεμάσσα, see ἀναγκρεμάννυμι.

ἀγκυλομήτης, εὐς, ὁ, ἡ, poet. (μήτις), that has crafty (lit. crooked) designs, wily, politic, artful, epith. of *Kρόνος* (*Saturn*), because he overreached his father *Uranus*, 2, 205. 319. h. in *Ven.* 22.

ἀγκύλος, ἡ, ον (ἀγκη), bent, curved, crooked, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοξος, ον, poet. (τόξον), furnished or armed with bent bow, epith. of the *Pæonians*, *Il. 2, 848.

ἀγκυλοχείλης, ον, ὁ, poet. (χείλος), having a hooked bill or beak, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχήλης, ον, ὁ, poet. (χηλή), having crooked claws, *Batr.* 296.

ἀγκών, ὄνος, ὁ, prop. the angle formed by bending the arm, the elbow, 5, 582. 2) ἀγκών τεύχεος, the salient (or jutting) angle of the wall, 16, 702.

*ἀγλαθεῖρος, ον, poet. (ἔθειρα), having beautiful hair, bright-haired, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαίω, poet. (ἀγλαός), to make splendid or glittering; in *Hom.* only in mid. fut. infin. ἀγλαΐεσθαι, to exult in, to be proud of a thing; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, I declare that thou shalt glory in them perpetually (i. e. all thy life long), 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, beauty, blooming appearance, ornament; a) in a good sense, spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, the gods have destroyed my bloom, Od. 18, 180. *Ἀμφότερον, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειαρ δειπνήσαντας ἴμεν, sc. ἐστί. [Here it seems to denote the joyous look opp. to an exhausted jaded one: κῦδος καὶ ἀγλαΐη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. *Voss*. Od. 15, 78; of a spirited horse, ἀγλαΐηφ. πεποιθώς, trusting to his beauty, 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goat-herd, *Melantheus*: ἀγλαΐας φορέειν, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. festive joy, festivity, h. *Merc.* 476.

*Αγλαΐη, ἡ, *Aglaiia*, wife of *Charopus*, mother of *Nireus*, 2, 672.

ἀγλαΐηφι, poet. dat. from ἀγλαΐη.

*ἀγλαόδωρος, ον, poet. (δωρον), with splendid gifts, or splendid in gifts, epith of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, ον, poet. (καρπός), with splendid fruits, fruit-distributing; δένδρα, Od. 7, 155; epith. of *Cer.*, h. *Cer.* 4. 2) having beautiful hands [lit. wrists]; ἑταῖραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), glittering, splendid, beautiful; in a literal sense: ὕδωρ, sparkling water, Od. 3, 424; metaph. ἀποινα, splendid ransom, 1, 23; εὐχος, 7, 203. Often spoken of men: distinguished, excellent, glorious; of *Paris*: κέρα ἄγλαε, who make a display with the bow, 11, 385; in a bad sense. See also κέρας.

ἀγνοῖέω, poet. for ἀγνοέω (νοέω), aor. ἤγνοιησα, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνοήσασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95), not to know, not to perceive, mly with a negative, οὐκ ἤγνοιησε, she did not fail to observe, 1, 537. In *Od.* 24, 218, for αἶ κε μ' ἐπιγνοίη — ἡ κεν ἀγνοίησι, we should undoubtedly read with *Thiersch*. § 216, 49. the subj. ἀγνοίησι. The subj. is required by *πειρήσ.* and *φράσ.*; hence we must also read *ἐπιγνώη* for *ἐπιγνοίη*.

ἀγνός, ἡ, ὄν, pure, chaste, holy, epith. of *Artemis* and *Proserpine*, Od. 5, 123. 11, 386; once ἀγνή ἑορτή, a holy feast, Od. 21, 259; ἄλσος, h. in *Merc.* 187. Hence adv. ἀγνώς, *Ap.* 121.

*ἀγνος, ἡ and ὁ, a kind of willow-tree, the *chaste-tree* [vitex agnuscastus], h. *Merc.* 410.

ἀγνύμι, fut. ἀξω, aor. 1. ἤξα, Ep. εἶξα, aor. 2 pass. εἶγην, Ep. ἀγην (α once α), to break, to break in pieces, with accus. πολλοὶ ἵπποι ἀξάν' ἄλιπον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, 16, 371

(ἄξαντε, dual. with plur. since the poet thinks of the horses as in pairs, see Buttm. § 33. note 8. Kühner II, § 427); ἄλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2) Pass. to be broken, to break, εἶα γ' ἕξφοσ, the sword broke, 16, 769. τοῦ δ' ἕξελομένου πάλιν, ἄγεν (poet for εἶα γ' ἕξφοσ) ὀξέες ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend cannot be sustained; and the Scholia explain it: κατεάγησαν, ἐκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἄγνως, ὠτος, ὁ, ἡ (γνώμη), *unknowen*, Od. 5, 79.

* ἄγνως, adv. from ἄγνός, *purely*, h. Ap.

ἄγνώσασκε, iterative form of the aor. 1 from ἄγνοῶ, Od. 23, 95. The orthography ἄγνώσασκε is false. (See Thiersch. Gr. § 210. 22.)

ἄγνωστος, ὄν (γνώστος), 1) *unknowen, unrecognized*, τινί, Od. 2, 175. 2) *unknowable, not to be recognized*. σ' . . . ἄγνωστον τεύξω πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

ἄγνος, ὄν (γόνος), *unborn*, 3, 40. † ἄγοράσθε, see ἀγοράσθαι.

ἀγοράσμαι, depon. imbl. (ἀγορή), aor. ἤγορησάμην, 3 pl. impf. ἤγορόωντο, Ep. for ἤγορώντο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, τινί with any one; often in connexion with μετέειπεν, 1, 73.

ἀγορεύω (ἀγορή), fut. εἶσω, aor. 1 ἤγορευσα, properly to hold an assembly, ἀγορὰς ἀγορεύειν, to deliberate, 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσι, ἐνὶ Τρώεσσι, 1, 109. 7, 361. 8, 525. 2) Generally, to speak, to announce, τί τινι: θεοπροπίας, the will of the gods, 1, 385. ἔπεα πρὸς ἀλλήλους, to speak words one to another, 3, 155. μήτι φόβονδ' ἀγορεύε, advise not to flight, 5, 252. πῶξιν ἀγορεύειν, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (ἀγεῖρω), 1) an assembly, especially a popular assembly, in distinction to βουλή an assembly of the princes, 2, 51—53. Od. 3, 127. ἀγορὴν ποιῆσθαι, τίθεσθαι, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, to dismiss an assembly, 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τινὰ ἀγορῶν, to restrain any one from speaking, 2, 275. εἰδὼς ἀγορέων, skilled in speaking (debate), 9, 441. 3) the place of holding an assembly, market-place, a certain place in towns where the higher classes sat upon stone seats, Od.

6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent: in Troy it was upon the highest citadel, παρὰ Πριάμοιο θύρησιν, 2, 788. 7, 545. 4) market, the place of sale, Ep. 14, 5.

ἀγορῆθεν, adv. from the assembly, Il. and Od.

ἀγορῆνδε, adv. to the assembly, Il. and Od.

ἀγορητής, οὔ, ὁ (ἀγορή), an orator, speaker, connected with βουλευφόρος, Il. and Od.

ἀγορητός, ὄσος, ἡ (ἀγορή), the talent of speaking, eloquence, Od. 8, 168. †

* ἄγος, εὐος, τό, Ion. for ἄγος (ἄζω), reverence, awe, pious fear, θῶν, h. Cer. 479. So Wolf. and Herm. for ἄχος.

ἄγος, οὔ, ὁ (ἄγω), Ep. leader, Κρητῶν, * Il.

ἄγοστός, ὁ (ἄγνυμι), prop. the bent in, hence the bent-hand; the palm or hollow of the hand, always εἰε γαῖαν ἄγοστώ, he grasped the earth with his hand, * 11, 425. 13, 508. [~ ἄγκος, ἀγκάλη. L. and S.]

ἄγραυλος, ὄν (αὐλή), dwelling, sleeping, or lying in the fields or country, ποιμένες, 18, 162; βόες, πόριες, cattle, calves living in pastures, 24, 81. Od. 10, 410.

ἄγρει, pl. ἄγρειτε, prop. imperat. from ἀγρέω, Æolic for αἰρέω, liter. seize! then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἄγρη, ἡ, the chase, the act of catching; of fish, Od. 12, 330. 2) what is caught, the game taken, prey, Od. 22, 306.

ἄγριος, ἡ, ὄν (ἄγρός), in Hom. only once —ος fem. Od. 9, 119; elsewhere of two endings, 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἰξ, σῆς: and neut. plur. τὰ ἄγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, to be cruel, savage.

* Ἄγριος, ὁ, son of Porthaon and Eurycleῖ in Calydon, brother of Ceneus and Alcaethous. His sons wrested the royal authority from Ceneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

ἀγριόφωνος, ὄν (φωνή), having a harsh, rough, uncouth voice or pronunciation, ['men of barbarous speech,' Cp.] epith. of the Sinties of Lemnos, Od. 8, 294. †

ἀγρόθεν and ἀγρόθε, adv. from the country, * Od. 13, 268.

ἀγροιώτης, οὔ, ὁ, poet. a man from the country, inhabiting the country. ἀνέρες ἀγροιώται, rustic men, 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγεῖρω.

ἀγρόνδε, adv. to the fields, to the country. * Od.

ἀγρονόμος, ὄν (νέμω), prop. pasturing or dwelling in the country. ἀγρονόμοι νύμφαι, rural nymphs. Od. 6, 106. †

ἄγρός, οὐ, ὁ, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολυδένδρος ἄγρός, an estate abounding in trees, a well-wooded estate, Od. 23, 139. ἐπ' ἄγρου, in the fields, Od. 5, 489, in opposition to the town: in the country, Od. 1, 185.

ἄγρότερος, η, ον, poet. for ἄγριος, living in the fields, wild, as ἡμίονοι, ἔλαφοι, 2, 852. 21, 486. 2) field-loving, the huntress = ἀγραία, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

ἄγρότης, ου, ὁ (ἄγρός), countryman, an inhabitant of the country, Od. 16, 218. †

ἀγρώσσω (ἄγρη), a collat. form fr. ἀγρεύω, to hunt, to catch, ἰχθύς, Od. 5, 53. †

ἄγρωστις, ιος, ἡ (ἄγρός), that which grows in the fields, grass, pasturage, Od. 6, 90. † [Intpp. ad Theoph. make the *agrostis* = *triticum repens*.]

ἀγυιά, ἡ (ἄγω), once ἀγυια, 20, 254, a way, a street in towns, ὁ, 391. β) road, path, σκιδῶντο πᾶσα ἀγυιαί, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

ἄγυρις, ιος, ἡ, Ἄεol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, 16, 661. ἐν νηῶν ἀγύρει, among the multitude of ships, 24, 141.

ἀγυρᾶζω (ἀγύρτης), to collect by begging, χρήματα, Od. 19, 284. †

ἀγχιμαχος, ον (μάχομαι), fighting in close combat, close-fighting, epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

ἄγχι, adv. 1) near, in place; often with a following gen. ἄγχι θαλάσσης, 9, 43; also with gen. preceding Ἐκτορος ἄγχι, 8, 117. β) With dat. which however is generally better taken as dependent on the verb; ἄγχι παρίστατο ποιμένα λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301: (comp. ἄσσον, superl. ἄγχιστα and ἀγχοτάτω.)

ἀγχιᾶλος, ον (ἄλς), also ἀγχιᾶλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, 2, 640. 697.

Ἄγχιᾶλος, ὁ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentès, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἀγχιβαθής, ἐς (βάθος), gen. ἐός, near the deep, genr. deep: θάλασσα, Od. 5, 413; † [deep to the very shore, L. and S.]

ἀγχιθεός, ον (θεός), near to the gods, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, *Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, οὐ, ὁ = ἀγχιμαχος, who fights in close combat, a close-fighting warrior, 2, 604. 8, 173.

ἀγχιμόλος, ον (μολεῖν), prop. coming near; only in neut. as adv. of place.

ἀγχιμόλον οἱ ἦλθε, he came near to him, 4, 529. ἐξ ἀγχιμόλοιο (sc. τόπου) εἶν, to see from near, 24, 352. 3) Of time, soon. ἀγχιμόλον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἄγγιμος, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acute, Od. 13, 331. †

Ἄγγιστος, εω, ὁ (very similar fr. ἄγχι and ἴσος, Parilius Herm.), 1) son of Capys and the nymph Themis, father of Æneas and king of Dardanus on Ida. Aphrodītē (Venus) loved him and bore Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echebolos, which see.

Ἄγγιστιάδης, ον, ὁ, son of Anchises = Æneas, 17, 754.

ἄγγιστα, see ἄγγιστος.

ἄγγιστινος, ἰνη, ἰνον (lengthened fr. ἀγγιστος), near, crowded together. ἀγγιστινοὶ ἐπιπτον νεκροί, 17, 361. Od. αἱ ἀγγιστιναὶ ἐπ' ἀλλήλησι κέκυνται, 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγγιστος, η, ον (superl. from ἄγχι), the nearest; in Hom. only neut. sing. ἀγγιστον, very near. ὄθι τ' ἀγγιστον πέλεν αὐτῷ, where it was nearest to him [i. e. on the side that was next to him], Od. 5, 280. Often the neut. ἄγγιστα, with gen. 20, 18; tropically, spoken of a great similarity, ἐγγιστα αὐτῷ ἔθηκε, he very closely resembled him, 2, 58. Od. 6, 152. ἄγγιστα εἰσκειν τινα τι, Od. 6, 151.

ἄγγothi adv. = ἀγγου, near, with gen. ἀγγothi δευρῆς, 14, 412. Od. 13, 103.

* ἀγχοτάτω, superl. of ἀγγου, very near; with gen. h. Apol. 18.

ἀγγου, adv. (prop. gen. from the obsolete ἀγγός), near. ἀγγου ἴστασθαι, to approach, 2, 172. 2) With gen. ἀγγου δὲ ξύμβλητο πυλῶν νεκρῶν ἄγοντι, near the gates they met, etc. 24, 709. Od. 6, 5.

ἄγχω, to choke, to strangle; with accus. ἄγχε μιν ἰμάς ὑπὸ δευρῆν, the thong under his neck choked him, 3, 371. †

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἤγαγόμην, Ep. ἀγαγόμην (rarely aor. 1 ἤξα, part. ἄξας, Batr. 115. 119. Ep. imper. aor. 2. ἄξετε and inf. ἄξέμεν, 24, 663; aor. 1. mid. ἤξάμην, 8, 505. 545; ἄξασθε, ἄξαντο).

1) Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also τινα τι, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἵπποι) Μαχάονα, 11, 598; also of brutes: βοῦν, to bring or convey an ox, and ἐκατόμβην, a hecatomb (because it consisted of (cattle, 1, 99). Especially α) Spoken of

carrying away by violence, τέκνα, γυναικάς, 9, 594; also τινὰ ἐν νήεσσιν, 4, 239. *b*) More rarely of inanimate things, οἶνον (by ship), 7, 467; ὅσπερ οἴκαδε, 7, 335; λαίλαπα, to bring a tempest, 4, 278; φόρτον, Od. 14, 296. *c*) Trop. κλέος τινὸς ἄγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, Batr. 49. 2) *to lead, to conduct*; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambush, 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακῆ θανάτοιο Τελόσδε, Fate led him to death, 13, 602. ἄγε νεῖκος Ἀθήνη, Minerva led the battle, 11, 721; also absolute, κῆρες ἄγον μέλανος θανάτοιο, the Fates of black death led, 2, 834. 11, 332. 3) Trop. πολλήν μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ, Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. ἄγων often stands with verbs of motion. στήσε δ' ἄγων, 2, 558. ἔβαν ἄγοντες, 1, 391. II) *Mid. to lead, carry, or take away for oneself*; with accus. λαὸν ὑπὸ τείχεος, the people to the wall, 4, 407; γυναῖκα οἴκαδε, 3, 93; Trop. διὰ στόμα τι, to carry any thing in the mouth, 14, 91. 2) *to conduct home*; γυναῖκα πρὸς δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife. Od. 4, 59: and of the bridegroom, Od. 8, 28.

ἄγων, ὄνος, ὁ (ἄγω), 1) *assembly, place of assembly*, *a*) the assembly, the circle of spectators, 24, 1. θεῖος ἄγων, assembly of the gods, 18, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμενα θεῖον δύσονται ἄγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) *b*) *place of collection, rendezvous, station*; νεῶν, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

ἀδαμονίη, ἡ (δαίμων), *ignorance, inexperience*, Od. 24, 244. † [For the reading ἀδαμοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

ἀδαίμων, *on*, gen. ονος, poet. (δαίμων), *ignorant, inexperienced*; with gen. μάχης. I. πηγῶν, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, *on* (δακρύνω), *without tears, tearless, not weeping*, 1, 415. Od. 24, 61; ὄσπερ, Od. 4, 186.

Ἄδάμας, *avtos*, ὁ (= ἀδάμαστος), son of the Trojan *Asius*, killed by *Meriones*, 12, 140.

ἀδάμαστος, *on* (δαμάω), *unconquerable, inflexible, unyielding*; epith. of Pluto, 9, 158. †

ἄδδεις, ἐς, poet. for ἀδείης, *fearless*, always κύων ἄδδεις, 8, 423.

ἄδδῆκως, poet. for ἀδῆκως, see ἀδέω.

ἄδδῆν, poet. for ἄδδην.

ἀδείης, ἐς, poet. ἀδείης and ἀδδείς (δέος), *fearless, bold, insolent, imprudent*, ἀδείης, 7, 117; κύων ἄδδεις, a term of reproach, 8, 423. Od. 19, 91.

ἀδελφείος and ἀδελφείος, ὁ, Ep. for ἀδελφός (δελφύς), *brother ἀδελφείος*, 5, 21. 6, 61.

ἀδευκής, ἐς, gen. έος, Ep. (δεύκος), *prop. not sweet, bitter, sour*; metaph. φήμις, disagreeable prating, Od. 6, 273. [Amarain famam, malum rumorem]; so Barnes and Bothe. Am. Ed. ὀλεθρος, πότμος, *Od. 4, 489, 10, 245.

ἀδέψητος, *on* (δεψέω), *undressed, boήn*, *Od. 20, 2, 142.

ἌΔΕΩ, pres. obsolete; only the optat. aor. ἀδέησει, and part. perf. ἀδδῆκότες Ep. also ἀδήσειε and ἀδῆκότες (from ἄδδην), *to be satiated, to be disgusted*. μὴ ξείνος δειπνῶ ἀδδῆσειεν, that the stranger might not be disgusted (incommoded) at his meal, Od. 1, 134; twice, καμᾶτω ἀδδῆκότες ἡδὲ καὶ ὕπνῳ, *oppressed by labour and sleep*, 10, 98. Od. 12, 281. καμᾶτω ἀδδῆκότες αἰνῶ, *fatigued with severe labour*, 10, 312. 399. Some of the Schol. derive it from ἄδος (ᾶ), and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. p. 24, α is long in ἄδος, and the doubling not necessary; but Lobbeck has proved that the α is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double δ.

ἄδδην, poet. ἄδδην, adv., *prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety*, as ἔδμεναι, 5, 203. 2) *Metaph. with gen. οἱ μιν ἄδδην ἐλώσωι πολέμοιο, who shall pursue him to satiety in war* (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἄλλ' ἔτι μὲν φημι ἄδδην ἐλάαν κακότητος, I think I shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἄδδην, [and the notion of its being an acc. ἄδδην ἐλαύνειν=probe exercitare: to give him enough of war.]

ἄδδῆριτος, *on* (δδῆριώ), *uncontested, unfought*. ἄλλ' οὐ μὲν ἔτι δδῆριον ἀπειρητος πόνος ἔσται, οὐδέ τ' ἀδδῆριτος. ἡτ' ἀλκῆς. ἡτε φόβοιο, but this labour (battle) shall not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42. † (The gen. accord. to Eustath. and Schol. A. depends upon ἀπειρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπειρητος πόνος ἔσται ἡτ' ἀλκῆς ἡτε φόβοιο, οἶον περασόμεθα ἡτοι ἀνδρείας ἡ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκῆς ἡτε φόβοιο, the contest of force or flight.)

*ἀδικῶς, adv. (from ἀδικος), *unjustly, unrighteously*, h. Merc. 316.

* *ἀδικέω* (ἀδικός), fut. ἴσω, to do wrong, to insult, h. Cer. 367; part. ἀδικήσας.

ἀδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; *Ξειρῆνες*, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, 18, 124. ἀδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἀδινώτερον κλαίειν, Od. 16, 216.

ἀδινῶς, adv. strongly, heavily, deeply; ἀνευείκασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314. †

ἄδμης, ἦτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109. 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, ἡ, ὄν = ἄδμης no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἀδμητος, ὁ, son of Pheres, king of Phææ in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εὐς, τό (ἄδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἴκετο θυμῶν, weariness (or disgust) has come upon his soul, 11, 88. †

* ἄδοτος, ὄν (δίδωμι), ungifted, h. in Merc. 573.

Ἀδρήστεια, ἡ, Adrasiëa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδῖον, 2, 828.

Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

Ἀδρηστίνη, ἡ, daughter of Adrastus = Ἔγιάλεια, 5, 412.

* Ἀδρηστος, ὁ, Ion. or Ἀδραστος, Adrastus, 1) son of Talaua, king of Argos, father of Argea, Hippodamea, Deipylê, and Ægialeus. Driven from this city by Amphiaræus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

ἄδρωτής, ἦτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἦβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀδρωτήτα is properly rejected by Wolf.)

ἄδύτος, ὄν (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδντος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448. 512.

* ἄδω, Att. for αἰδω; hence fut. ἄσομαι, h. 5. 2.

* ἄδωρητος, ὄν (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἄθλεύω, Ep. and Ion. for ἀθλέω (ἄθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [‘to cope with him in manly games’ Cp.], 4, 389; ἐπί τινι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. *11.

ἄθλιον, τό, Ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσοὶ ἀρέσθαι, to bear away the prizes in the race, 9, 124. 266. ἀέθλια ἀνελέσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = ἄθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

ἄθλον, τό, Ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἀέθλος, a combat. ἐπεντύνεσθαι ἀέθλα, Od. 24, 89.

ἄθλος, ὁ, Ep. and Ion. for ἄθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἀέθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἄθλος, Od. 8. 160.)

ἄθλοφόρος, ὄν, Ep. and Ion. for ἀθλοφόρος (φέρω), prize-bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11. 22, 22. 162.

ἄεί, adv. Ion. and poet. αἰεί and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν εἰόντες, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκελὲς αἰεί, etc. The com. form occurs but seldom in Hom. 12, 211; in other cases always αἰεί, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

αἰδω, Ep. and Ion. for ἄδω, fut. αἰέσομαι, Att. ἄσομαι, 5, 2. 1) Intrans

to sing, absol. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. δ) Spoken of birds, Od. 19, 519; of the bowstring, to *twang*, Od. 21, 411. 2) Trans. to *celebrate*, to sing, *μῆνιν*, 1, 1; *κλέα ἀνδρῶν*, 9, 189; *παίηονα*, 1, 473. Mid. as dep. to *celebrate in song*, to *hymn*, Ἡφαιστον, h. 17, 1, 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllabic form at its close. Herm. reads *αἰδεο* as Ep. imperat. aor. 2, for *αἰδεο*, in h. 17. 1. Butt. ausfür. Sprachl. § 96. Anm. 10. rejects the form *αἰδεο* also in h. 20. 1.

δεικείη, poet. for *αἰκία* (εἰκός), *abuse*, *insult*, *indignity*, *outrage*, 24, 19; plur. *δεικείας φαίνειν*, to exhibit insolence, Od. 20, 309.

αἰκελίος, η, ον, also ος, ον, poet. for *αἰκέλιος* (εἰκός), 1) *unseemly*, *improper*, *unjust*, *shameful*, *contemptible*; *ἀλαωτῶς*, Od. 9, 503; *ἀλγος*, horrible pain, Od. 14, 32; *στρατός*, a contemptible, i. e. small troop, 14, 82. 2) In reference to external form, *mean*, *ugly*, *disgusting*, Od. 6, 142; *πήρη*, *δίφρος*, Od. 17, 357. 20, 259; = *αἰκίης*, q. v.

αἰκελίως, adv. poet. for *αἰκελίως*, *unsuitably*, *disgracefully*, *horribly*. *Od. 8, 231. 16, 109.

αἰκίης, ἐς, gen. ἐός, poet. for *αἰκίης* = *αἰκελίως*, *unseemly*, *shameful*, *contemptible*; *νόος*, Od. 20, 366; *λοιγός*, *πότμος*, cruel suffering, end, 1, 341; *ἔργον*, an unseemly deed; often in the plur. *μισθός*, pitiful wages, 12, 435. The neut. with the inf. οὐ οἱ *αἰκέε*—*τεθνάμεν*, it is not disgraceful for him to die defending his country, 15, 496; and absolute. *αἰκέα μερμηρίζειν*, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly*, *disgusting*, *πήρη*, Od. 13, 437. The neut. plur. as adv. *αἰκέα ἔσσο*, thou wert shamefully clad, Od. 16, 199.

αἰκίζω, poet. for *αἰκίζω* (αἰκίης), fut. *αἰκίσω*, Ep. and Att. *αἰκίω*, aor. 1. *αἰκίσα*, poet. *αἰκίσσα*, aor. mid. *αἰκίσσῃην*, aor. 1 pass. *αἰκίσθην*, 1) to treat *unbecomingly*, to *abuse*, to *insult*, or *dishonour*; with accus. *νεκρόν*, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; *ξείνον*, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559.

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αἰράσας, see *αἰρω*.

αἰρω, poet. for *αἶρω*, aor. *ἤριρα* and Ep. *αἶρα*, aor. mid. *αἶράμην* and *ἠράμην* (*ἠρατο*, *ἠράμεθα*), with moods from aor. 2 *ἀρόμην*, subj. *ἄρωμαι*, optat. *ἀροίμην*, inf. *ἀρέσθαι*, aor. 1 pass. *ἀέρθην*, Ep. for *ἠρθην*, poet. 3 pl. *ἀερθεν* for *ἀέρθησαν*, *ἀερθεῖς*, and *ἀρθεῖς*, 3 sing. plupf. pass. *ἄωτρο*, Ep. form *ἠερόντα*. 1) Active, 1) to *lift up*, to *elevate*, to *raise aloft*; with an accus. *λᾶαν*, a stone, 7, 268; *ἔγχος ἄντα τινός*, to raise a spear against any one, 8, 424; also with *ὑψόσας*, to lift up high, 10, 465; hence aor. pass. to be lifted, *κῆρες πρὸς οὐρανὸν ἀερθεν*, 8, 74. *ἐφύπερθεν ἀερθεῖς δύνειον* (being raised up=) raising myself

up above him, I turned it round and round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus): spoken of the eagle: *ἐς αἰθέρα ἀέρθη*, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. *μάχαιρα ἄωτρο*, the knife was suspended, hung, 3, 272. 2) to lift, i. e. to take up, to bring, *δέπας, οἶνον τινί*, 6, 264. 3) to lift, i. e. to take away, to carry away, *σίτον ἐκ κανέου*, Od. 17, 335; *νεκρὸν ὑπέκ Τρώων*, 17, 589; *ἐκ βελέων*, 16, 678; spoken of ships: *ἄχθος*, to bear away a cargo, Od. 3, 312. 1) Mid. 1) to rise, to raise oneself; spoken of running horses: *ὑψόσ' ἀεیرهσθη*, 23, 501; of a ship: *πρῆμην ἀείρετο*, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain. *πέπλον, ἔλκος; ἀέθλια πόσσω*, to win prizes in the race, 9, 124; so *κῆδος, κλέος, νίκην*; and strengthened, *οἱ αὐτῷ κῆδος*, to acquire glory for himself, 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also *ἧ γάρ κέ σφι μάλα μέγα κῆδος ἄροιο*, truly, thou wouldst acquire with them very great glory, 9, 303; [cf. 4, 95;] as *ἐνὶ Τρώεσσι*, 16, 84; *πρὸς Δαναῶν*, 16, 84. 3) to take upon oneself, to bear, *τί*, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (ἀέκων), acting *reluctantly*, *constrained*, *forced*, often strengthened by *πολλά*, 6, 458. Od. 13, 277. (Only partcp.)

ἀεκίλιος, ον, Ep. for *αἰκελίος*. *ἀεκίλια ἔργα*, unseemly deeds, 18, 77. †

ἀέκητι, adv. (ἀέκων), in spite of, against the will of; often with the gen. *Ἀργείων ἀέκητι*, against the will of the Greeks, 11, 666. *θεῶν ἀέκητι*, in spite of the gods, 12, 8. Od. 8, 663.

ἀέκων, ουσια, ον (ἔκων), Ep. for *ἄκων*, not willing, reluctant, against one's will, without design. *ἀέκοντος ἔμειο*, against my will, 1, 301. *σε βίη ἀέκοντος ἀπήγαυ ἠγα*, he took the ship from thee by force, against thy will, Od. 4, 646; see *ἀπαυράω*. The other form occurs only in, *οὐκ ἄκοντε πετέσθην*, viz. *ἵππω*, not reluctant flew the steeds, 5, 366, and often.

ἄελλα, ἡ (ἔλλω, εἰλω). [less probably ἄω], a *tempest*, *whirlwind*, *hurricane*, when several winds meet; often in the plur. *χειμέρια ἄελλα*, winter storms, 2, 293. *ἄελλαι παντοίων ἀνέμων*, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled *ἴσος ἀέλλη*, like the hurricane, 12, 40.

ἀέλλης, ἐς (ἄελλα), excited by the storm, *tempest-driven*, *impetuous*, *coniusals*, 3, 13. † (According to Butt. ausf. Gr. § 41, 9. 15, more correctly *ἀελλῆς* for *ἀελλῆς*, like *τιμῆς*).

ἀελλόπους, οδος, ὁ, ἡ, Ep. *ἀελλοπός* (πούς), *storm-footed*, *rapid as the wind*, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[*ἀελπῆς*, see *ἀελπτής*.]

ἀελπτώε (ἀελπτως), *not to hope*, to despair, *ἀελπτέοντες*, 7, 310; † which must

be read with the Synzesis (before Wolf, falsely written *ἀελπτοντες*; Eustath. read *ἀελπτόντες*, which, according to Lobeck on Phrynicus, p. 575, is correct.)

ἀελπτής, ἐς (ἐλπομαι), gen. ος, *unhoped, unexpected*, Od. 5. 408. † Before Wolf, *ἀελπέα*, which Lobeck defends. Phryn. p. 570.

* *ἀελπτος*, ον (ἐλπομαι), *unhoped, unexpected*, h. Ap. 91.

ἀενάων, ουσα, ον (ἀεί, νάω), *ever-flowing. ἀενάοντο ὕδατα*, perennial waters, Od. 13, 109; † (the first a long.)

ἄεζω, orig. form, later contr. *αὔζω*, Epig. 13, 3; prop. *ἄφέζω* with the digamma; only in the pres. and imperf. without augment. I) Act. 1) *to increase, to nourish, to bring up, to augment*; οἶνον, to cause wine to grow (the rain), Od. 9, 111; *κράτος, μένος, θυμόν*, to augment power, courage, 12, 214; *πένης ἐνι στήθεσσι*, to nourish grief in the heart, 7, 139; *νιόν*, to rear a son, Od. 13, 360. Spoken of the gods: *ἔργον*, to bless the work, to give it success, Od. 15, 372. II) Mid. *to increase, to grow, to grow up*; *Τηλέμαχος ἀέξετο*, Telemachus grew up, Od. 22, 426. h. Merc. 408. *κύμα ἀέξετο*, the wave arose, Od. 10, 93. *χόλος ἐν στήθεσσι ἀέξεται*, anger waxes in the breast, 18, 110. Metaph. *ἡμᾶρ ἀέξεται*, *the day waxes* ['till the morning brightened into noon' Cp.], 8, 66. Od. 9, 56.

ἀεργία, ἡ (ἀεργός), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. *ἀργός* (ἔργον), *inactive, lazy, idle*. The antithesis of *πολλά ἔργως*, 9, 320. Od. 19, 27.

ἀερέθομαι, see *ἠερέθομαι*.

ἀερθεῖς, see *ἀεῖρω*.

ἄερθεν, see *ἀεῖρω*.

ἀερίπους, ὁ, ἡ, gen. οδος, contr. *ἀρίπους*, h. Ven. 212; (πούς) [in Hom. only plur.], *foot-raising, high-stepping*, epith. of ἵπποι, * 11. 3, 327.

ἄεσα and *ἄσαι* (ἄεσαμεν, ἄσαμεν, ἄσαν), infin. *ἀέσαι*, aor. 1, from obsol. **AE'Ω*, related to *ἄημι*, properly to breathe in sleep, to sleep, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first *ἄ*, but by augment *ἄ*.)

* Od. [satiandi notionem habet ἄσαι, dormiendi vero ἄεσαι. Lob. Techn. 153.]

ἀεσιφροσύνη, ἡ, Ep. (ἀεσιφρων), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀεσιφρων, ον, gen. ονος (ἄσω, φρήν), disordered in mind, *silly, thoughtless, simple*. The antithesis is *ἔμπειδος*, 20, 183; *θυμός*. Od. 21, 303; [prop. for ἀασίφρων. Buttm. Lexil. p. 7.] [Gr Syn. 111.]

* *AE'Ω*, see *ἄεσα*.

ἀζαλέος, ἡ, ον (ἄζω), poet. *dried, dry, arid, dry*, 11, 494; ὕλη, dry wood, Od. 9, 224. *ἀζαλέη βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; *ἄρος*, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

* *ἀζάνω*, poet. for *ἀζαίνω*, *to dry up*; mid. *to wither* *ἀζάνεται δένδρα*, h. in Ven. 271.

* *Ἀζάνης*, ἰδος, ἡ, *Azanian*, ἡ—*κούρη*, the Azanian maiden = *Coronis*, mother of Æsculapius by Apollo, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Igen. But the Ep. and Ion. form is *Ἀζηνίς*; hence Herm. substitutes *Ἀτλαντίδα* for the common reading *Ἀζαντίδα*; the explanation is however obscure. See Herm. and Franke in loc.

* *Ἀζείδης*, αο, ὁ, son of Azeus = *Actor*, 2, 513.

* *Ἀζεύς*, ἔως, ὁ, son of Clymenus, brother of Erginus, Stratius, and father of *Actor*, Pausan. 9. 37. 2.

ἄζη, ἡ (ἄζω), prop. *dryness, aridity*; then *soil* contracted by drought. *σάκος πεπαλαγμένον ἄζη*, a shield discoloured by dirt, Od. 22, 184. †.

ἄζηχης, ἐς, gen. ἐός, *continual, unceasing, incessant, ὀδύνη*, 15, 25; *ὄρουμαγδός*, 17, 741. The neut. *ἄζηχῆς* as adv. *unceasingly*, *μεμακνῖαι*, 4, 435; *φαγεῖν*, Od. 18, 3. (The Gram. derive it from *ἄ* and *διέχω*, so that *ἄζηχῆς* stands for *ἀδιεχῆς* by a change of *δ* into *ζ*; accord. to Rost, prop. *dry*, then *solid, perpetual*, from *ἄζα*. [Lob. Path. 336, prefers the former der.]

ἄζομαι, mid. (act. *ἄζω*, Hes. op.), *to dry, to wither. αἰγιερός ἀζομένη κείται*, the poplar lies withering, ['exposed to parching airs,' Cp.] 4. 437. †

ἄζομαι, poet. depon. only pres. and impf. 1) *to stand in awe* of any one, with an accus. espy of gods and venerable personages, *to reverence, venerate, honour* any one, *Ἀπόλλωνα*, 1, 21; *μητέρα*, Od. 17, 401. 2) Intrans. *to fear, to dread*, with an infin. *ἄζετο Διὶ λείβειν οἶνον*, he feared to pour a libation of wine to Jupiter, 6, 266; and with *μή*: *ἄζετο μὴ Νυκτὶ ἀποθύμια ἔρδοι*, he dreaded to do any thing displeasing to Night, 14, 261.

* *Ἀζῶν*, ὄνος, ἡ (prop. Ep. for *ἀείδων*, the songstress, the nightingale). *Ἀζῶν*, daughter of *Pandareus*, wife of *Zethus* king of Thebes, mother of *Itylus*. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Zeus, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

* *ἄηθεια*, ἡ (ἦθος), *unusualness, strangeness, novel condition or circumstances*, Batr. 72.

ἄηθέσσω, poet. for *ἄηθεῖν* (*ἄηθής*), *to be unaccustomed*, with gen., spoken of horses: *ἄηθεσσον ἔτι νεκρῶν*, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

ἄημι, Ep. (ἄεω), infin. *ἄημαι*, poet. *ἄημεναι*, partep. *ἄείς*, impf. 3 sing. *ἄη*, partep. pass. *ἄημενος*, imperf. mid. *ἄητρο* (retaining always the *η*), *to breathe, to blow, to storm*; spoken of wind: *Θρηκηθεν ἄητρον*, 9, 5. *ἄη Ζεφύρος*, Od. 14, 458. Pres. partep. *λέων νόμενος καὶ ἀήμενος*, a lion which goes through rain and wind, Od. 6, 131.

Π) Mid. only in a trop. signif. δῖχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart 'neath their bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περὶ τ' ἀμφίτε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄηρ, ἥερος, Ion. and Ep for ἀέρος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14. 288. 2) vapour, fog, clouds, mist, by which anything thing is hidden from the view. ἐκάλυψε ἥερι πολλῆ, 3, 381. 8, 50; and περὶ δ' ἥερα πούλυν ἔχευεν, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἄηστος, ὄν, poet. for αἰστος. ἀήστυλα ἔργα, impious deeds, 5, 876. †
 αἴητος, ὄν, ὁ (ἄημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀέμοιο, ἀέμων, 15, 626; also plur. αἴηται ἀργαλέων ἀέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. ὁ) Absol. for ἀνεμος. Od. 9, 139.

ἄητος, ὄν, poet. (ἄημι), stormy, boisterous. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from ἌΩ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with αἴητος, and from its supposed relationship to αἰνός, gives it the idea, prodigious, astonishing.)

ἀθάνατος, ὄν, also ὄς, ἡ, ὄν, 10, 404. (θάνατος and ἄ), 1) immortal, spoken particularly of the gods, who alone are called ἀθάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αἰγίς, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

ἄθαπτος, ὄν (θάπτω), unburied, 22, 386. Od. 11, 54.

ἄθεεῖ, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. †

ἄθεμιστος, ὄν (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἀθεμιστία εἰδέναι, to be versed in impiety, *Od. 9, 189. 428.

ἄθεμιστος, ὄν (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἀθερίζω, ὄν pres. and imperf. to slight, to despise, to disdain; with accus. 1, 261; connected with ἀναίνομαι, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, ἔρος, chaff.)

ἄθρόφατος, ὄν (θρόφατος), prop. not to be expressed even by a god, ineffable, immeasurable, unspeakably great; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, im-

mense rain, 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθήναι, αἰ, Ep. also ἡ Ἀθήνη, Od. 7, 80; Athena, capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. Ne-lacia, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephaestus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρυσίπολις, Ἀλαλοκομένης. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called Ἄητις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλάς, the spear-brandisher, and Hom. often writes Παλλάς Ἀθηναίη ὁ Ἀθήνη, 1, 200. 4, 78.

ἀθηρηλογός, ὁ (ἀθήρ, λογός), Ep. for ἀθηρηλογός, the destroyer of corn-beards: Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἀθλεύω, to contend for a prize; mly to toil, to endure, to suffer; only used in partcp. aor. ἀθλήσαντε πόλισσάμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, ὄν, com. form for Ep. ἀεθλοφόρος, q. v.

ἄθως, Ep. for ἄθως, q. v.

ἄθρέω, Ep. and Ion. for ἀθρέω, aor. ἦθουσα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινα, to behold, to observe any one, 12, 391. [Wytténb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθροος, ὄη, ὄον, collected, multitudinous, together, crowded. ἄθροοι ἰομεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθροοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθροα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθυμος, ον (θυμός), spiritless, dejected, Od. 10, 463. †

ἄθυμα, ατος, τό (ἄθῦρω), play, amusement, a plaything, a toy, Od. 18, 323. ποιεῖν ἄθῦματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

ἄθῦρω, only pres. to play, to amuse oneself; spoken of children, 15, 364; like ludere, of a song, h. 18, 15; with accus. λαΐφος ἄθῦρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἄθως, ω, ὄ, Ep. Ἄθως, ὄω, a very high mountain, or rather point, of the promontory Acté, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agios Oros, 14, 229. h. Ap. 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κε, for the Att. εἰν, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctive, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αἰ κέν μοι—Ἀθήνη κῦδος ὄρεξη ἀμφοτέρω κτεῖναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the optative, more rarely and for the most in dependent discourse: ἠνώγει Πριάμοις—εἰπεῖν, αἰ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδρου, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἰθε for αἰ κε. 3) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. whether perchance, if perhaps. ὄφρα ἴδῃ, αἰ κ' ὕμμιν ὑπέροχη χεῖρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, περιώμενος, may be supplied, ὄρτυνέω ἀνοτήμενοι (περιώμενος), αἰ κ' ἐθέλησιν ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δῆ, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, would that this might be so, Od. 8, 339. αἰ γάρ αὐτως εἴη, would that it might but be so, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἦβωμι, ὡς, would that I were but still so young as, etc. 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοισι is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. the earth, the land. πᾶσαν ἐπ' αἶαν, over the whole earth; often πατρις αἶα, one's country; one's fatherland, 2, 162.

Αἶα, ἡ, pr. n. Æa, a mythic country, which is placed in the east, as the abode of Æetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Æa), and as the abode of Circe in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The Ææan, an appellation of Circe as an inhabitant of the Ææan island, Od. 9, 32. 2) νῆσος, the Ææan island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Æa with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, l. p. 45. The older Scholiasts understand by it the promontory of Circeii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ον, ὄ, son of Æacus = Pelæus, 16, 15. 2) grandson of Æacus = Achilles, 11, 805.

Αἰᾶκος, ὄ (according to Herm. Malivortus, averter of evil, from αἰ and ἄκος), son of Zeus and Ægina, the just king of the island of Ægina, father of Peleus and Telamon by Endeis, and of Phocus by the nymph Psammathe, 21, 189.

Αἶας, avros, ὄ (according to Herm. Vulturnus, the impetuous, from αἰσσω, but, according to Eustath, the pitiable, from αἰ, αἰάζω), Ajax 1) ὄ Ὀϊλῆος and ὄ Δοκρός, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidôn he expiated by his death, Od. 4, 449. He was also hated by Athênê, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὄ Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon

a single combat with Hector, 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγαγέη, ἡ, Hom. h. in Ap. 40, a conjectural reading of Ilgene's for Αἰσαγέη. He derives it from αἶξ and γῆ, and understands by it the promontory Αἰγᾶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἰ, 1) αἰ Ἀγαῖκαί, a little town in Achaia, on the Crathis, with a temple of Poseidón, not far from Helicé, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidón, 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (Αἰγαί plur. fr. αἰγά=αἶξ, the dashing of the waves.)

Αἰγαίων, ὠνος, ὁ (the stormy, fr. αἶξ a storm), a hundred-handed sea-giant, so called among men, but among the gods *Briareus*. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened to bind him, 1, 403.

αἰγανέη, ἡ (αἶξ), a javelin, a hunting-spear, prop. that used for hunting wild goats. [Coraes, on Plut. T. V. 343, derives it from ἀκῆ. Lob. Path. 186.]

Αἰγεΐδης, ον, son of Ægeus = *Theseus*, 1, 265.

αἰγεῖος, εἶη, εἰον, poet. also αἶγεος (αἶξ), of goats, relating to goats; hence τυρός, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἄσκος, a goat-skin bottle, 3, 247. κυνέη αἰγεῖη, a helmet of goat-skin, Od. 24, 231.

αἰγεῖρος, ἡ, the poplar, perhaps black-poplar, aspen, *populus nigra*, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αἰγεός, ἐη, εον, poet. for αἶγεος, Od. 9, 196.†

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Comètes son of Sthenelus, and caused her husband on his return to be expelled with violence; vid. Diomedes.

αἰγιαλός, ὁ (prob. from αἶξ and ἄλς a place where the sea beats), a coast, a shore, beach, Il. and Od.

Αἰγιαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later *Achaia*, according to the fable named from Ægialeus, son of Inachus, 2, 575; cf. Apd. 2, 11.

Αἰγιάλος, a little town and territory of the Henétl, in Paphlagonia, 2, 855.

αἰγίβοτος, ον (αἶξ, βόσκω), goat-pastur-

ing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. *goat-pasture*, Od. 13, 246.

αἰγίλιψ, ὠνος, ὁ ἢ (λεῖπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρον, *Il. 9, 15.

Αἰγίλιψ, ὠνος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus, 2, 633.

Αἰγίνα, ἡ (according to Herm. *Quassatia*), Ægina, an island of the Saronic gulf, originally *Ἐνὸνε* and *Ἐνωπρία*, which received its name from Ægina the daughter of Asopus; now *Engia*; 2, 562. (Αἰγίνη, h. in Ap. 31.)

Αἰγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now *Vostizza*, 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Zeus, Il. and Od.

* αἰγυπόδης, ον, ὁ (πούς), goat-footed; epith. of Pan. h. 18, 2.

αἰγίς, ἴδος, ἡ (either fr. αἶξ, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. αὔξ, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephæstus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alcé, and Iôcê. By its movement Zeus excited terror and confusion. Apollo and Athênê (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægiasthus, son of Thyestes by his daughter Pelopea. He seduced Clytæmnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αἶξ θάω, θῆσαι, Æl. V. H. 12, 42.)

αἶγλη, ἡ (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αἰγλήεις, εσσα, εν (αἶγλην), glittering, brilliant, shining, bright; epith. of Οἴγυπτος, Il. and Od. The neut. as adv. h. 31, 11.

αἰγυπόδης, ὁ, a large bird of prey, prob. the *Lamprogeyer*, a vulture, fr. αἶξ and γούψ, 17, 466. Od. 16, 217.

Αἰγύπτιος, ἐη, ἰον, Egyptian (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αἰγυπτιος, ὁ, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, *Od.* 17, 448. 2) ὁ ποταμός, the Nile, which had in Hom. the same name with the country, *Od.* 4, 351. 355. 14, 257. 258.

αἰδέο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. -έσομαι, poet. -σσ, aor. 1. mid. Ep. ἤδεσάμην and αἰδεσσάμην, and aor. pass. with like signif. to be ashamed, to dread, to be ashamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αἰδεσθην ἀνίνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in awe of any one, to venerate, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e. to respect the rites of hospitality, 9, 640. (αἰδομαι only in the pres.)

αἰδῆλος, ὄν (α and ἰδεῖν), prop. making invisible, hence devouring, destructive; epith. of fire, of Arēs, and of Athēnē, *Il.* of the suitors, *Od.* 16, 29. (cf. *Buttm. Lex.* p. 50.)

αἰδῆλος, adv. in a destructive manner, 21, 220. †

Ἄιδης (~), ao, ὄ, Ep. for Ἄιδης, Ep. gen. Ἄιδω trisyllabic, *Od.* 10, 512; (from α and ἰδεῖν, *Nelusius*, the invisible.) In Hom. always the name of a person, except in *Il.* 23, 244; *Hades*, *Pluto*, son of *Kronos* (*Saturn*) and *Rhea*, third brother of *Zeus*, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence *Zeus καταχθόνιος*; his wife was *Persephōnē*. He was a powerful, inexorable god, yet *Heraklēs* (*Hercules*) bore off his dog *Cerberus* from the lower world, and even wounded the god, 5, 395. His abode was *Hades* (δῶμ' Ἄιδω, Ἄιδος δόμος). According to the universal imagination of later antiquity, *Hades* was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. *Od.* 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, *Od.* 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does *Tartarus*, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, *Od.* 10, 509 seq. *Il.* 8, 16. The entrance to the nether world was furnished with strong gates, which *Cerberus* watched, 8, 366. *Od.* 11, 622. Four rivers flowed through the realm of shades: the *Achēron*, *Pyriphlegēthon*, *Cocytus*, and *Styx*, *Od.* 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but fitted about as shadows, see *ψυχῆ*. The shades have no memory, and only recollect after they have drunk blood (*Od.* 11, 50. 153); with which, however, the representation in *Od.* 24, 10 seq. seems at

variance. The entrance to the under-world Hom. places in the west, near the gloom of the *Cimmerians*. Here, with him, the entrance to *Hades* is northward and *Elysium* southward (*Od.* 11, init.), comp. *Völsker*, *Hom. Geogr.* § 70. p. 136 seq. Concerning the situation of the lower world C. F. *Grotensend* has the following remark, in the *Allgem. Geogr. Ephemer. B.* XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called *αἰδής*, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the *Titans*, *Τάρταρος*, 8, 13. 481, and 14, 279. Kindred forms of Ἄιδης are, by metaplasm: gen. Ἄιδος, dat. Ἄιδι; and the lengthened form Ἄιδωνεύς, dat. Ἄιδωνῆϊ. To go into the lower world is expressed by: πύλας Ἄιδωσ περήσειν, 23, 71; εἰς Ἄιδωσ δόμουσ ὁ δόμον (also Ἄιδωσ δῶμα, *Od.* 12, 21), ἰέναι, καταδύνααι, etc.; and εἰς Ἄιδωσ alone [sc. δῶμα, etc.], 8, 367; also simply Ἄιδῶσδε. To be in the lower world: εἶναι εἰν Ἄιδωσ δόμουσιν, 22, 52; and without δόμουσ *Od.* 11, 211.

* αἰδίωσ, ἡ, ὄν, for αἰείδιωσ (αἰεῖ), eternal, everlasting, *h.* 29, 3.

αἰδοῖα, τά, the pudenda, 13, 568. † prop. plur. from

αἰδοῖωσ, ἡ, ὄν (αἰδῶσ), 1) Act. having shame, modest, bashful, discreet, chaste; ἄλοχοσ, 6, 250; ἀλήτησ, a bashful beggar, *Od.* 17, 578. 2) Pass. inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with δεινώσ; often ἄλοχοσ, 6, 250; παρθένωσ, 2, 514; ἔκνρῶσ, 3, 172; and spoken only of persons, βασιλεῦσ, 4, 402; ξείνωσ, 19, 254. Compar. αἰδοῖώτεροσ.

αἰδοῖωσ, adv. honorably, ἀσπέμπευν, *Od.* 19, 243. †

αἰδομαι, poet. for αἰδέομαι, q. v.

Ἄιδωσ, Ἄιδι, Ep. gen. and dat. by a metaplasm, vid. *Thiersch* § 181, 45. *Buttm.* § 56. note 8. *Rost* § 47. c. Often in the construction Ἄιδωσ εἰσω, 6, 284; sc. δόμον, and εἰσ Ἄιδωσ, 13, 415; in full, 19, 322; εἰν Ἄιδωσ, sc. δόμω, 24, 593; hence the adv. Ἄιδῶσδε, to *Hades*, 7, 330; (the formula εἰσ Ἄιδῶσδε, *Od.* 10, 502, is changed by *Wolf* into εἰσ Ἄιδωσ δέ.)

αἰδρείη, ἡ (αἰδρῖωσ), ignorance, inexperience, imprudence; only in plur. *Od.* 10, 231. 11, 272. **Od.*

αἰδρῖωσ, ὄσ, ἡ, Ep. dat. αἰδρεῖ (αἰδρῖωσ), ignorant, unintelligent, inexperienced, 3, 219; with gen. χώρου, *Od.* 10, 282.

Ἄιδωνεύσ, ἡ, ὄ, poet. lengthened form of Ἄιδῶσ, nom. 20, 61; dat. 5, 190.

αἰδῶσ, ὄωσ, contr. οὔσ, ἡ, 1) the feeling of shame which one has in view of doing any thing wrong, shame; αἰδοῖ εἰκῶν, from [yielding to] shame, 10, 238 ἰσχε

αἰδῶς καὶ δέος, shame and fear restrained, 15, 657. αἰδῶ θεῶσ' ἐνὶ θυμῷ, have shame in (your) mind, 15, 561. b) the *diffidence, respect, awe, reverence* of the younger before the elder, the inferior before the superior. οὐ μὲν σε χρὴ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) *shame, disgrace*; αἰδῶς, Ἄργεῖοι, it is a shame, a disgrace, 5, 787. 8, 228. 13, 122. b) the *rudendum*; τὰ δ' αἰδῶ ἀμφικαλύπτει, sc. εἰμᾶτα, 2, 262.

αιεΐ and αἰέν, Ion. and poet. for αἰεΐ, q. v.

αιειγενέτης, αἰο, ὁ (γιγνόμεαι), *eternal, everlasting, immortal*; epith. of the gods, II. and Od.

αιετός, ὁ (ἄημι), Ep. for αἰετός, *eagle*, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αἰζήσιος, lengthened Ep. form fr. αἰζήσιος, 17, 520. Od. 12, 83.

αἰζήλος, ον, according to Hesych. and Etym. Magn. = αἰδήςλος, *invisible*, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in 2, 318, for ἀρίζηλος, according to Buttm. Lexil. p. 52, but see Nägelsbach Anm. p. 134. τὸν μὲν αἰζήλον θῆκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, *idem addidit et duro firmavit tegmina saxo*. The connexion certainly favours this reading, since it demands an antithesis to ὅσπερ ἔφηνεν, but Spitzner has retained ἀρίζηλον, as the only reading of the Cdd.

αἰζήσιος, ὁ, lengthened αἰζήσιος (perhaps from α intens. and ζέω, ζάω [Död. from αἰθω]), prop. to bubble up, *lively, active, hot, vigorous*, 16, 716. h. Ap. 449. As subst. in the pl. *youth, men*, with idea of strength and activity; αἰζήσιοι θαλεροί, 3, 26.

Αἰήτης, αἰο, ο, fr. αἰα, *Tellurinus*, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medæa, the crafty king of Æa. to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἰήτος, ον (ἄημι), Ep. for αἰήτος (like αἰετός); hence πέλωρ αἰήτων, the noisy monster; πνευστικός Hesych., 18, 410. † This epith. seems suitable for Hephestus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) *great* of Buttm. and (πυρώδης Hesych.) *sooty* of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εσσα, εν (αἰθαλος), *sooty, black from smoke, soot-black, μέλαθρον*, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23.

αἶθε, Dor. and Ep. for εἶθε, a particle expressing a wish, *would that, oh that but*.

1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἶθε σέο φέρτερος εἶην, oh that I were stronger than thou, 16, 722. αἶθε τελευτήσειεν ἅπαντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with ὠφελον, es, e, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: αἰθ' ὄφελος παρανησὶν ἀδάκρυτος ἦσθαι, would that thou mightest sit here at the ships tearless, l. 415. b) Of the past: αἰθ' ἅμα πάντες ὠφέλετε πεφάσθαι, would that ye had all been slain together, 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἶθη, ἡ, *Bay*, name of a steed of Agamemnon, 23, 295; adj. αἰθός, ἡ, ὄν, fire-coloured.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, 16, 365 1) *the pure, upper air*, in distinction from the lower, ἀήρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόνθεν ὑπερράγῃ ἄσπετος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up, clears off, Am. Ed.] 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αἰθέρι ναίων, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, *clear, bright weather, serenity of the sky*, = αἰθήρη, 16, 365. ὡς δ' ὄτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἰςω αἰθέρος ἐκ δίης, as when from Olympus a cloud comes over heaven after a serene sky; where ἐκ is translated by *after*, signifying time, cf. Spitzner in loc.

Αἰθίκες, *Æthikes*, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίοψ, for the accus. plur. Αἰθιοπήας, 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίοψ, ὄπος, ὁ, ep. form Αἰθιοπεύς (prop. *the imbrowned*, from αἰθω and ὦψ), *the Æthiopians*; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (ἔσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, 7, 70. Voss supposes the Æthiopians occupied the entire margin of the light-side (south). The poet imagined the Æthiopians to be in the south, without possessing any very accurate knowledge. H. considers them as dwelling *easterly* and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks:—The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀμύμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47:—The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet ἀμύμονες rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

αἰθόμενος, ἡ, ὄν, prop. partec. mid. (αἰθω), burning, flaming, with πύρ, 6, 182; δαλός, 13, 320; δαίς, Od. 1, 428.

αἰθουσα, ἡ (prop. partec. act. from αἰθω, sc. στοά, because the sun shone into it), porch, gallery, piazza, portico, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule πρόδομος. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the αἰθουσα is included in the πρόδομος δόμου, see Cammann Hom. Vorsch. p. 325.

αἰθώψ, ὄπος, ὁ ἡ (αἰθω, ὤψ), prop. of fiery look; then, sparkling, shining, gleaming, beaming; χαλκός; οἶνος, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αἰθρη, ἡ (αἰθήρ [for the same r. as ἀήρ, αἰθήρ, αἶρα. Lob. Path. 58]), pure, clear air, fair weather, 17, 646. Od. 6, 44.

Αἰθρη, ἡ, Ion. for Αἰθρα, Ἔιθρα, daughter of Pittheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, ὄν, ὁ, Od. 5, 296; and αἰθρηγενής, ἐς (γίγνομαι), epith. of Boreas, 15, 171. 19, 356; ether-born, produced in pure or cold air; correctly passive Eustath., for compounds in γενής have always such a signification. The other explanation cold-producing, or according to Voss, clear-blowing ['cloud-dispelling,' Cp.] is against the analogy of the language.

* αἰθριος, ὄν (αἰθήρ), clear, fair, serene; epith. of Zephyr, h. in Ap. 433.

αἰθρος, ὁ (αἰθρη), morning-cold, frost, rime, Od. 14, 318.†

αἰθνια, ἡ, a water-fowl (V. Diver), fulica mercurus ['sea-mew,' Cp.], *Od. 5, 337 and 353.

αἰθω, whence comes αἰθόμενος, q. v. αἰθων, ὄνος, ὁ (αἰθω), prop. burning, fiery, 1) Of colour, shining, sparkling, flashing, gleaming, beaming; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; fiery, fierce, spirited; as λέων, 10, 24; ἵππος, 2, 839; ταῦρος, 16, 488. Od. 18, 371, and αἰετός, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smooth-coated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἰθων, ὄνος, ὁ, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = Bay or Fiery, 8, 185.

αἰκ' for αἰκε, see αἰ.

αἰκή, ἡ (" from αἰσσω), an Ep. form of αἰξ, a vehement rush, an attack, impetus; only in the plur. τόξων αἰκαί, a discharge of bows, V. Il. 15, 709.†

* αἰκτος, ὄν (ικνέομαι), inaccessible, unapproachable, h. Merc. 346; accord. to Herm. conject. for ὄδ' ἐκτός.

αἰκώς, Ep. for αἰεκώς, in an unseemly manner, 22, 336.†

αἶμα, ἄτος, τό, 1) blood, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστήρ ἐμπλήει κνίσσης τε καὶ αἵματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) bloodshed, slaughter, with ἀνδροκτασίη and κυδοιμός, 11, 164. φόνος τε καὶ αἶμα, 19, 214. 3) Like sanguis; blood, consanguinity, race, 6, 211. εἶναι αἵματος ἀγαθοῖο, to be of noble blood, Od. 4, 611 (perhaps from αἰω=ἄημι).

αἵμασία, ἡ [usually explained]; thorn-bush, for hedging a field or garden; mly a fence [prob. a dry-wall loosely put together: αἵμασίας λέγειν=to collect and pile up stones, etc. to make a dry-wall, a

fence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 76, 8. [der. from αἶμος, point, doubtful.]

αἱματώεις, εσσα, εν (αἶμα), bloody, sprinkled with blood, blood-red, blood-stained, 5, 82. Od. 22, 405; σμῶδιξ, a blood-wheat ['wheek,' Cp.], 2, 267. 2) Transl. bloody, of days, wars, etc. [ἡματα, πόλεμος, 9, 326. 650.

Αἰμονίδης, ου, ὁ, Hæmonides, son of Hæmon = Μᾶων, 4, 394.

Αἰμονίδης, ου, ὁ, son of Æmon = Laerkés of Thessalia, 17, 467.

αἰμολόγος, ου (φορῶσα), stained or sprinkled with blood, κρέα. Od. 20, 348. † αἰμύλιος, ου (αἰμύλιος), Ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγος, Od. 1, 56. th. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλιος itself came from αἰμύλλω, which the ancients derived from ἄμα or αἴμων, sciurus.]

* αἰμυλομήτης, ου, ὁ (μητις), flattering, cunping, h. in Merc. 13.

αἴμων, ονος, ὁ, Ep. = δαίμων, δάημων, acquainted with, experienced; with gen. θήρης, 5, 49. † Geist dispp. Hom. IV. 1, derives it from αἴω, αἰαίο, sentio, and therefore writes αἴων.

Αἴμων, ονος, ὁ, 1) a hero of Pylus, 4, 296. 2) father of Μᾶων, q. v.

αἰνά, neut. plur. from αἰνός, q. v.

αἰναρέτης, ου, ὁ (ἀρετή) [male fortis], brave to others' harm (fearfully or hurtfully brave); only in voc. αἰναρέτη, of Achilles, 16, 31. †

Αἰνεῖας, αο, and Αἰνεῖω, 5, 334; (the praised, from αἰνέω, but acc. to h. in Ven. 198, from αἰνός), Æneias, son of Anchises and Aphroditê, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphroditê (Venus) saved him, 5, 311; and in that with Achilles, Poseidôn, 20, 178. According to Hom. Æneas remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

αἰνέω (αἰνος), fut. αἰνήσω, Ep. for αἰνέσω, aor. 1. ἠνήσα, for ἠνεσα, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μή με μάλα αἰνεε μήτε νείκεε, neither praise nor blame me, i. e. be silent about it, 10, 249.

αἰνίζομαι, depon. Ep. form fr. αἰνέω, to praise, 13, 374. Od. 8, 487.

Αἰνός, ὁ, a Pæonian slain by Achilles, 21, 210.

αἰνόθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνοῦ; only αἰνόθεν αἰνός, most horribly, from bad to worse; a periphrastic superl. like οἰόθεν οἶος, 7, 97. †

αἰνόμορος, ου, poet. (μόρος), ill-fated, miserable, unfortunate, 22, 480. Od. 9, 53.

αἰνοπαθής, ἐς, gen. ἐός (πάσχω), dreadfully suffering, deeply afflicted ['sad mourner as I am.' Cp.] Od. 18, 201. †

αἶνος, ὁ, Ep. 1) discourse, narrative: elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρῆ μητέρος αἰνου, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. p. 59, thinks it is distinguished from μῦθος, discourse generally, by indicating a speech full of meaning, skilfully framed. [Lob. says B. was too hasty in inferring the existence of αἶνω, laudo, Techn. 123.]

αἶνος, ἡ, Ænus, a town in Thrace, at the mouth of the Hebrus, previously Πολιτυβρία, i. e. the town of Polty, according to Strabo, VII.; hence adv. Αἰνοθεν, from Ænus, 4, 520.

αἰνός, ἡ, ὄν, Ep. and Ion. for δεινός, dreadful, frightful, terrific, great; spokeu of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terrour; of the gods: terrible, i. e. cruel. stern; Zeus, 4, 25; Athênê, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. αἰνότατος λόχος, a most dreadful ambuscade, Od. 4, 441. ἐν αἰνήσιν νεκράδεσσι, in the horrible heaps of the dead, 5, 885. Neut. plur. αἰνά πάσχειν, to suffer dreadful things, 22, 431. Often as adv. αἰνά ὀλοφύρεσθαι, to lament greatly, Od. 22, 447. αἰνά τεκοῦσα, bearing for misfortune, 1, 414; Schol. ἐπὶ κακῷ. Superl. αἰνότατος, η, ου, 4, 25. (The derivation is obscure. Damm derives it from the interjection αἰ, contr. from αἰανός; Buttm. Lexil. derives it from a root αἰω, from which by means of the ending νός (as δεινός from δεισαι) αἰνός is formed.)

αἰνυμαι, dep. Ep. (for ἀρνυμαι fr. αἰρω [Lob. supposes a radical verb αἰνω, capio, whence αἰνυμαι and ἀναινομαι, repudiare, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα ἀπ' ὤμων, 11, 580; δίστόν, 15, 459; with gen. τυρῶν αἰνυμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἰνυταί με, longing desire seizes me, Od. 14, 144.

αἰνῶς, adv. (αἰνός), terribly, frightfully, τέρεσθαι, 5, 352; and mly greatly, exceedingly, φιλεῖν, εὐκείναι, τέρεσθαι, also of wretchedness, miserably, Od. 17, 24.

αἰξ, αἰγός, ἡ (αἰσσω), dat. plur. αἰγεσιν, 10, 486, goat; ἄγριος, wild goat, 4, 105. and Od.

αἰξασκον, ἐς, ε, iter. aor. 1. fr. αἰσσω. Αἰολίδης, ου, ὁ, son of Æolus = Sisypus, 6, 154; Cretheus, Od. 11, 237.

Αἰολίη νῆσος, ὁ, the Æolian island, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo Strongyle, the largest of them, now Stromboli, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction

with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, Hom. Geogr. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* Αἰολίς, ἴδος, ἡ, *Æolian*, Ep. 4.

Διολίων, ὠνος, ὁ, son of Æolus = *Macar*, h. in Ap. 37.

Αἰόλλω, poet. (αἰόλος), to move rapidly hither and thither, to turn often; e. γαστέρα, to turn the stomach (breast) of an animal in roasting it, Od. 20, 27. †

αἰολοθήρηξ, κος, ὁ (θήραξ), having a flexible cuirass or coat of mail (rapid or active in his cuirass, V.); or, having a variegated, richly adorned cuirass, Kōp., 4, 489. † see αἰόλος [and Buttm. Lex. 12].

αἰολομίτης, ου, ὁ (μίτρα), having a flexible belt (active in the belt, V.); or, with a variegated belt, 5, 707. † see αἰόλος.

αἰολόπυλος (πύλος), with rapid steeds, 3, 185. † and h. 3, 138; or, with piebald steeds, see αἰόλος.

αἰόλος, η, ον (prob. related to ἄελλα, fr. ἔλλω, εἶλω), moving or turning rapidly, moveable, active; spoken of animals: πόδας αἰόλος ἵππος, the light-footed courser, 19, 404. αἰόλος ὄφης, the lithe or writhing serpent, 12, 208. σφήκες μέσον αἰόλου, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσον). αἰόλος οἰστρος, the flitting gad-fly, Od. 22, 300. αἰόλαι εὐλαί, swarming worms, 22, 509; spoken of arms, easily moved, rapid; τεύχεα, arms which can be easily handled (light, wieldy), 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. *changeful of hue, gleaming, variegated*, since rapid motion gives objects this appearance; αἰόλον ὄστρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the warfare, arms, etc. but Hom. for this uses ποικίλος.)

Αἰόλος, ὁ (the rapid, adj. αἰόλος), 1) son of Hellen and the nymph Orseis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidōn and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5—9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr,

Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἰπεία, ἡ, Ἐρεα. a maritime town in Messenia; according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, 9, 152.

αἰπείνός, ἡ, ὄν, poet. (a form of αἰπύς), high, loftily situated, eminent; espec. epith. of towns situated upon mountains, Γονόεσσα, 2, 573; Ἴλιος, 13, 773; κάρηνα, lofty summits, 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of αἰπύς), lying high, lofty, Πήδαρος, 21, 87. † αἰπόλιον, τό (αἰπόλος), a herd of goats; mly αἰπόλια αἰγῶν, 2, 474; alone, Od. 17, 213, 20, 174.

αἰπόλος, ὁ (αἶψ and πολέω), prop. goat-pasturing, ἀνήρ, 2, 474. As subst. goat-herd, generally with αἰγῶν, Od. 17, 247.

αἰπός, ἡ, ὄν, Ep. form of αἰπύς, e. g. πόλις, 13, 625. Od. 3, 130. αἰπὰ ρέεθρα, 8, 369.

Αἶπυ, τό (adj. αἰπύ), Ἐργυ, a town in Elis on the borders of Messenia, prob. the later Αἰπύον; according to Strab. VIII. p. 349, *Margalia* on the Selleis, 2, 592. h. in Ap. 423.

αἰπύς, εἶα, ύ, poet. forms are αἰπείνός, αἰπήεις, αἰπός, 1) high, loftily situated, eminent; spoken of mountains and towns, ὄρος, πολιορθρον, Ἴλιον αἰπύ, τεῖχος, II.; βρόχος, a high depending cord, 11, 278. 2) Metaph. deep, dreadful, difficult, ὀλεθρος, dreadful destruction, 6, 57. According to Nitzsch, Od. 1, 11, αἰπ. ὄλεθ. is 'deep destruction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc. :] φόνος, dreadful slaughter, 17, 365. Od. 4, 843; χόλος, 15, 223. αἰπύς πόνος, 11, 601. αἰπύοι ἐσσεῖται, hard will it be for him, 13, 317.

Αἰπύτος, ὁ, Ἐργυτις, son of Elatus, king of Phæsansa in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Αἰπύτιος, ον, the Ἐgyptian; τύμβος, 2, 604. cf. Paus. 8, 16, 2. [Αἰπύτιος, ον, see Αἰπύτος.]

αἰρέω, fut. αἰρήσω, aor. 2. act. εἶλον, Ep. ἔλον and ἔλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, Ep. ἐλόμην, 1) to take, to catch, to grasp, to seize; with accus. e. g. ζῶν τινα, to take one alive, 6, 38; by what, with gen. τινα κομῆς, to take one by the hair, 1, 197; χειρός, by the hand, 1, 323. 4, 542; with what, with dat. χαλκῶν ὀδοῦσιν, to hold the brass with the teeth; χειρὶ δόρυ, γαίαν ἀγοστῶ; but, καθαρά χροὶ εἰμαθ' ελοῦσα, having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, 4, 23. In like manner ἵμερος, δέος, λήθη, ὕπνος. 2) to take away, τι ἀπ' ἀπήρης, from the carriage, 24, 579; ἀχλὺν ἀπ' ὀφθαλμῶν, the cloud from the eyes, 5, 127; with two accus. τὸν ἀτη φρένας εἶλε, confusion took away his senses, 16, 805. b) Espec. in war, a) Of things, to take, to capture, πόλιον, νῆας, 2, 12. β) Of persons, to overpower, to

slay, τινά, 4, 457, and often [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζῶν or something equivalent in the context]; Am. Ed. to take, to seize, ζῶν τινα, 6, 38, II) Mid. 1) to take for oneself, to seize, ἔγχοσ, δόρυ, 3, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the bow from the hook or peg, 5, 210; ἀπ' ὤμων τεύχεα, 7, 122; ἐκ δίφροιο, to take out of the chariot, 10, 501. 2) to take, to obtain, to procure, to receive; τί, 18, 500; δόρυον, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, 7, 482; ἀλκιμον ἦτρον, to take bold heart, 5, 529; ὄρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to select, to choose, τέμενος, γυναίκασ, 9, 578. Od. 9, 334.

*Αἶπος, ὁ (ἰ) from α and ἶπος, a sportive play upon the name Irus: *not-Irus, unhappy Irus*, Od. 18, 73.†

αἶρω, contr. for αἰέρω, q. v. Hom. has the common form only the pres. act. in εἶδοντο νέκυν αἰρούντασ, 17, 724; the aor. 1. mid. ἠράμεθα, ἦρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἀρωμαί, ἀρόμην, ἀρέσθαι, see αἰέρω.

*Αἶσ, obsolete nom. of *Αἶδοσ, q. v.

αἶσα, ἡ, Ep. (from αἶω, akin to δαίω), 1) share, in general, which one has of a thing; ληίδοσ, a share of the booty, 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety*. κατ' αἶσαν, according to right, or propriety with justice (= good reason); often with εἰπεῖν. ἐν καρδίᾳ αἶση, see κάρ. 2) the assigned lot of life, fate, destiny, which the gods accord to men, *fortune or misfortune*, 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνάμεναί, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἐπὶ γάρ μοι ἐλπίδοσ αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, 5, 209; com. in a bad signif. 3) the *fateful decree of a god*; Διδοσ, of Zeus, 9, 608. ὑπὲρ Διδοσ αἶσαν, against the decree of Zeus, 17, 321. δαίμονοσ αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of *Fate*, like Μοῖρα, who at birth assigns to every one his lot, 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate*, the inviolable law of nature, without however giving a form to the deity.

Αἶσαγένοσ ὄροσ, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἶσαγέη.

Αἶσηποσ, ὁ, *Æsopus*, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, 6, 21.

αἶσθω, Ep. (ἄημι), only pres. part. and imperf. to breathe out (= αποπνέω), θυμόν, *16. 468. 20, 403.

αἶσμοσ, ον, Ep. (αἶσα), and οσ, η, ον, 1) *sitting, right, proper, just*. φρένασ αἰσιμῆ ἦσθα, thou wert sound in mind, Od.

23, 14. αἰσίμα ἐργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἶσμα with παρεπειν, to advise that which is suitable, 6, 62. αἶσμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἶσμα εἶδέναι, to know in mind that which is right, i. e. to be just, *well disposed*, 15, 207. αἶσμα πάντα τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἶσιμον ἡμαρ, the day of fate; and in the construction, αἶσιμον ἦεν, it was destined by fate, 9, 245. Od. 15, 239.

αἶσιοσ, ον, Ep. (αἶσα), sent by fate, auspicious; only in a good sense: αἶσ. ὀδοπόροσ, a traveller sent for good, 24, 376.†

αἶσσω (ᾶ and ἰ), aor. 1. act. ἤϊσα, subj. αἶτω, partec. αἶτασ, aor. pass. ἤϊχθην, infin. αἶχθῆναι, 1) Intrans. to move rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and inanimate; of gods: of Athēnē, ἤϊξεν ἐπὶ χθόνα, she sprang to the earth, 4, 78; often βῆ αἶτασα, rushing she went, 2, 167; of men, mostly in a hostile sense: to rush upon, to attack impetuously, ἔγχεῖ, with the lance; φασγάνωφ, ἵπποιοσ, the sword, the chariot; of the flitting motion of the shades in the under world: τοὶ δὲ σκιαὶ αἶσσουσιν, Od. 10, 495; of animals: οἱ ἵπποιο μάλα ὄκα ἤϊξαν πεδιόνδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, πρὸσ οὐράνον, 23, 868; ὑπὲρ ἄστεροσ, 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤϊξαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ χθονόσ, to rise from the earth. Metaph. of the soul: ὡσ δ' ὄρ' αὐ (ὄταν) αἶξη νόοσ ἀνέροσ, as when darts a man's thought, 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἠρία ἤϊχθησαν, the reins flew from his hands, 16, 404.

αἶστοσ, ον, Ep. (ἰδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, 14, 258. αἶστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἶστώω, poet. (αἶστοσ), fut. ὄσω, aor. optat. αἶστώσειαν, and aor. pass. αἶστώθην, to make invisible, to destroy, Od. 20, 79. Hence pass. to be destroyed, to vanish, *Od. 10, 259.

αἰσὺνήτηρ, ἦροσ, ὁ, poet. (related to αἰσυνήτησ), *princely, regal, royal, courteous*. 24, 347.† Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυνμητήρ.

Αἰσιήτησ, ον, ὁ (αἰσυνήτηρ), a Trojan, father of Alcaothoσ, 2, 793. 13, 427.

αἰσυλοεργόσ, ὄν, *practising wickedness*, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for ὀβριμοεργόσ.)

αἰσυλοσ, ον (prob. from αἶσα), Ep. *unjust, impious, improper*. αἰσυλα ρέζειν, to practise impiety, 5, 403; μυθήσασθαι, to speak impious things, II.; εἶδέναι, h. Merc. 164.

Αἰσῶμη, ἡ, a city in Thrace, 8, 304. Αἰσῶμηθεν, from Æsymê.

αἰσῶμητιρ, ἦρος, ὁ=αἰσῶμητής, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσῶμητιρ.

αἰσῶμητης, ου, ὁ, poet. (αἰσῶμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258. †

αἰσῶμνος, ὁ, a Greek, 11, 303.

αἰσχιστος, η, ου, superl. and αἰσχίων, compar. of αἰσχύρος.

αἰσχος, εος, τό, shame, indignity, insult; in the plur. τὰ αἰσχέα, shameful deeds, 3, 342. Od. 1, 229. ὅς ἤδη νέμεσίν τε καὶ αἰσχέα πόλλ' ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσχύρος, ἡ, ὄν (αἰσχος), compar. αἰσχίων, ιον, superl. αἰσχιστος, η, ου, 1) ugly, deformed; in a physical sense, αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχροῦ ἔπεα, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

αἰσχύρως, adv., shamefully, insultingly, 23, 473. Od. 18, 321.

αἰσχύρῳ (αἰσχος), aor. 1 ἤσχῦνα, perf. pass. ἤσχῦμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσωπον, 18, 24. νέκυς ἤσχῦμμένος, a corpse, i. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. λέχος, to dishonour a man's bed, Od. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame; to fear any thing, Od. 21, 323.

Αἰσῶν, ονος, ὁ, (according to Herm. Opportunus, from αἰσα,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτῶ, fut. αἰτήσω, aor. infin. αἰτήσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινά δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο, to solicit youthful nuptials for the damsels, Od. 20, 74. δ) With infin. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάομαι.

αἰτιάομαι (αἰτία), depon. mid. 3 sing., optat. αἰτιόωτο, Ep. for αἰτιώωτο, 3 pl. impf. ἠτιώωντο, Ep. for ἠτιώωντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

αἰτίζω, Ep. (αἰτῶ), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτίος, ἰη, ιων (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὔτι μοι αἰτιοί εἰσιν, they have in no respect wronged me, 1, 153. Od. 1, 348.

αἰτιόωτο, Ep. for αἰτιώωτο, 3 sing. optat. pres. from αἰτιάομαι.

Αἰτώλιος, ἰη, ιων, Ætolian, 4, 399.

Αἰτωλοί, οἱ, the Ætoliens, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Ætölus, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. ἀσσω, Ep. ἀσσω, to brandish the lance; constr. with αἰχμάς, †, 324. †

αἰχμή, ἡ (ἀκμή or αἰσσω), prop. the point of the lance, χαλκήνη, 4, 461; mly the lance, the spear.

αἰχμητά, ὁ, Ep. and Æol. for αἰχμητής, 5, 197.

αἰχμητής, οὔ, ὁ, a lancer, a spearman, hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 846; ἀνήρ, 3, 49.

αἰψά, adv. quickly, directly, immediately. αἰψά δ' ἐπειτα, immediately thereupon; αἰψά δέ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see Herm. ad Hymn. in Cer. 485.

αἰψήρως, ἡ, ὄν (αἰψα), hasty, quick. αἰψήρως κόρος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) λῦσεν ἀγορὴν αἰψήρην for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἰῶ, poet. only pres. and impf. without augm. αἰῶν, to observe, to perceive, like sentire; mly to hear, with gen., seldom with accus. φθογγῆς, to hear the voice, 16, 508; πληγῆς, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αἰῶν ἦτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἦτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπέπνεον, so that αἰῶ=αῶ, ἀημι.)

αἰῶν, ὄνος, ὁ, comm. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχή: αἰῶνος ἀμέρδεσθαι, to be bereaved of life, 22, 58; ἀπ' αἰῶνος ὀλέσθαι, to perish from life, 24, 725. δ) Spoken of animals: αἰῶνα ἐκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow,) also plur. δι' αἰῶνας τορεῖν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακήτης, ου, ὁ=ἀκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλαφρείτης, αο, ὁ (ἀκαλός = ἡκαλός, still). ῥέω), gently flowing, softly flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ (κάμνω), unwearyed, untiring, epith. of Sol, of the Sperchius, and of the wild boar, 18, 239. 484. 16, 176.

*II.

Ἄκαμας, αντος, ὁ, 1) son of Antênoê

and Thearō, leader of the Dardanians, slain by Meriōnes, 2, 823. 16, 342. 2) son of Eussōrus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

ἀκάματος, ον=ἀκάμας, *untiring, never-resting*, epithet of fire, 5, 4. Od 20, 123. ἀκανθα, ἡ (ἀκή), *thorn, thistle*, Od. 5, 328.†

*Ακάστη, ἡ (*greatly distinguished*, from α intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421.

*Καστος, king of Dulichium, Od. 14, 336.

ἀκαχέιοτο, see ἀκαχίζω.

ἀκαχεῖν, see ἀκαχίζω.

ἀκαχήμενος, see ἀκαχίζω.

ἀκαχῆσω, see ἀκαχίζω.

ἀκαχίζω, Ep. and Ion. (ἌΧΩ) aor. 2 ἤκαχον, whence again fut. ἀκαχῆσω, aor. 1 ἤκαχησα, mid. ἀκαχίζομαι, kindred form of ἀχομαι or ἀχυνμαι, aor. ἤκαχόμεν, perf. ἀκάχημαι and ἀκήχημαι, 3 pl. ἀκηχέδαται (perhaps ἀκηχέεται is preferable), 17, 637; 3 pl. plurf. ἀκαχέιατο for ἀκάχηντο; infin. perf. ἀκάχησθαι. partep. ἀκαχήμενος, fem. ἀκηχημένη (the accent on perf. ind. and partep. is drawn back: see Buttm. § 111, note 2; also a partep. pres. ἀχέων, ουσα. 1) Act. *to trouble, to afflict*; with accus. Od. 16, 432. 2) Mid. *to trouble oneself, to grieve, to be grieved*, θυμῷ, 6, 486; τῷ μῆτι θανῶν ἀκαχίζεν, grieve not that thou art dead, Od. 11, 486; in the perf. *to be troubled, sad*, often absolute with θυμόν and ἦτορ: θεοὶ δ' ἀκαχέιατο θυμόν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, 11, 702. ὁ μοι πυκνῶς ἀκάχηται, who is deeply troubled about me, Od. 23, 360.

ἀκαχήμενος, η, ον, Ep. *sharpened, pointed*, epith of the lance, 11.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partep. perf. pass. from theme ἌΚΩ, *acuo*, for ἀκαγήμενος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, Ep. for ἀκείομαι; but ἀκεία-μενοι, a false reading for ἀκείομενοι, from ἀκείομαι.

ἀκείομαι, Depon. Ep. mid. ἀκείομαι (ἀκήν [hence originally = *to quiet*]), aor. 1 ἤκεσάμην, imper. ἀκείσσαι, 1) *to heal, to cure*; with acc. ἔλκεα, wounds, 16, 29; also τινά, any one, 5, 448; metaph. *to calm, to allay, to help, διψῶν*, to allay thirst, 22, 2; absol. 13, 115. Od. 10, 69. 2) *to repair, to restore*, νῆας, Od. 14, 383.

ἀκροσκόμης, ον, ὁ (κείρω, κόμη), *unshorn, having long hair*, epith. of Apollo, 20, 39.†

*Ακροσάμενος, ὁ (partep. ἀκροσάμενος), father of Peribœa, king of Thrace, founder of the city Akesamenæ, 21, 142.

ἀκροστός, ἡ, ὄν (ἀκείρω), *curable, that may be calmed*, φρένες, 13, 115.†

ἀκέων, εἴουσα, dual ἀκείοντε, *silent, still, quiet* [cf. ἀκήν]. ἀκέων is for the most part used as an adv. without distinction of gender or number, 4, 22. 8, 459. Od.

21, 89; the feminine however ἀκείουσα occurs 1, 565, and once the dual ἀκείοντε, Od. 14, 195 (prob. from α and χῶν for ἀκαος, Ion. ἀκείων, Butt. Lexii. p. 27 [Cf. Död. Hom. Gloss. 130]).

ἀκήδестος, ον (κηδέω), *uncared for, neglected*; spoken of the dead *unburied*, 6, 60.†

ἀκήδέστωσ, adv. *in a cruel, pitiless manner, remorselessly*, *11. 22, 465. 24, 417.

ἀκήδέω (κηδος), aor. 1 ἀκήδεσα, *to neglect, to slight, to disregard*; with gen. *11. 14, 427. 23, 70.

ἀκηδής, ἐς, gen. ἐός (κηδέω), *without care*, 1) Act. *free from care, at ease*, 21, 123; spoken of the gods, 24, 526; *negligent*, Od. 17, 319. 2) Pass. *uncared for, neglected, disregarded*, as Od. 6, 26. 19, 18. 20, 130. 11. 21, 123; of a corpse: *unburied*, 24, 554. Od. 24, 187.

ἀκήλητος, ον (κηλέω), *not to be charmed, stubborn, unbending, vóος*, Od. 10, 329.† ἄκημα, ατος, τό (ἀκείομαι), *a remedy, an alleviation, relief, ὀδυνῶν*, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [= ἡσυχία, Hesych. ἀκῆ, *calmly*, Pind. Död. 130. According to Butt. adv. from acc. ἀκῆαν, Ion. ἀκῆν ἄκαος (κῶν) *non hiscens*), *quietly, silently, still*; often πάντες ἀκήν ἐγένοντο σιωπῇ, all were quiet and silent, 3, 95; ἀκήν ἔσαν, Od. 2, 82.

ἀκηράστος, ον, poet. (κεράννυμι), *unmixed, unadulterated, pure, ὀλκος*, Od. 9, 205; † *untouched, untroupled, λευμῶν*, h. Merc. 72.

ἀκήρατος, ον (κεράννυμι), *unmixed, pure, ἴδωρ*, 24, 300. 2) Metaph. *uninjured, unwasted, κλῆρος*, 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), *without misfortune, uninjured, unharmed*, *Od. 12, 98. 23, 328. b) Act. *innocuous, ῥάβδος*, h. Merc. 530.

ἀκήριος, ον (κήρ), *without heart*, 1) In physical signif. *lifeless, dead*, 11, 392. 2) Metaph. *heartless, spiritless, cowardly*, 7, 100; δέος (heartless fear, Cp.), 5, 812. 11.

ἀκηχέδαται, see ἀκαχίζω.

ἀκηχημένη, see ἀκαχίζω.

ἀκιδνός, η, ον, only compar. ἀκιδνότερος, *weak, inferior, insignificant*, Od. 18, 130; with εἶδος, in appearance, *Od. 5, 217. 8, 169.

ἄκις, vos, ὁ, ἡ, Ep. (κίς), *without power, weak, feeble*, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, ον, poet. (κίχῶν), *not to be attained, unattainable*. ἀκίχητα διώκειν, *to pursue what is unattainable*, 17, 75.

ἀκλανστος, ον, later form for ἀκλαυτος, Od. 11, 54, 72; [in some editions.]

ἄκλαντος, ον (κλαίω), 1) *unwept, unlamented*; spoken of one *dead*, 22, 386. 2) Act. *without tears, tearless*, Od. 4, 494. Voss: *unwept*.

ἀκλειής, ἐός, ὁ, ἡ, poet. (κλειός), *unkleis and ἀκληής, without fame, fameless, inglorious*; accus. sing. ἀκλεία, for ἀκλειέα, Od. 4, 728; plur. nom. ἀκλειεῖς, poet.

strengthened for ἀκλειείς, 19, 318. In ἀκλειές αὐτως, the neut. prob. is as adv. 7, 100; Butt. [who allows that ἀκλειές may = ἀκλειές], Lex. p. 296.

ἀκλειής, see ἀκλειής.

ἀκλειώς, adv. *ingloriously*, 22, 304. Od. 1, 241.

ἀκλειείς, poet. for ἀκλειείς, see ἀκλειής.

ἄκληρος, ον (κλήρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489.† 2) *unallotted, undivided, wild, γαία*, h. Ven. 123.

ἀκμή, ἡ (ἀκμή), *edge*. ἐπὶ ξυροῦ ἀκμῆς, on a razor's edge, ἰσσταταί ["in balance hangs, pois'd on a razor's edge," Cp], i. e. it is on the point of decision (an adage), 10, 173.†

ἄκμηρος, ον, *fasting*, with σιτοιο or πόσιος, without meat, or drink, *19, 163, 346. (ἀκμή [ἀκμη Lob. Path. 193] is said to be Ἄολ. = νηστεία.)

ἄκμηρός, ον (= ὀ ἀκμάζων) ἀκμή, *full grown, growth up*, Od. 23, 191.†

ἀκμῆς, ἦτος, ὁ, ἡ (κάμνω), *unworn, vigorous, fresh*, *11, 802. 15, 697.

* ἀκμητος, ον = ἀκμῆς, h. Ap. 520.

ἀκμόβητον, τό (τίθημι), the place where the anvil is placed, *anvil-block, stithy*, 18, 410. Od. 8, 274.

ἄκμων, ονος, ὁ (κάμνω), *an anvil*, 15, 19. Od. 8, 274.

ἀκνηστις, ιος, ἡ (ἄκνος), *the back-bone, the spine*, Od. 10, 161.†

ἀκοίτης, ον, ὁ (a copulat. and κοίτη), *bed-fellow, husband*, II. and Od.

ἀκοίτις, ιος, ἡ, *bed-fellow, wife*, II. ἀκοίτις, accus. plur. Od. 10, 7.

ἀκολος, ὁ (κόλον), *a morsel, a crumb*, Od. 17, 222.†

* ἀκόλυμπος, ον (κόλυμπος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of tending or care, privation*, Od. 21, 284.†

ἀκοντίζω (ἄκων), *hur. ἀκόντισσα* and ἀκόντισσα, prop. to *hurl the javelin*, but mly to *cast, δουρί, ἐγχεῖ*; also with accus. αἰχμάς, to *hurl lances*. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπὶ τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, τινά, to *hit or pierce* any one with a lance, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a dart, a javelin*, h. Merc. 460.

ἀκοντιστής, οὔ, ὁ, poet. (ἀκοντίζω), *lancer, dartman, spearman*, II. and Od.

ἀκοντιστής, υός, ἡ, Ep. for ἀκόντιστις (ἀκοντίζω), *the act of casting spears, a contest with spears* (i. e. as a martial game). οὐδέ τ' ἀκοντιστὸν ἐσθύσεα, thou shalt not enter the contest of spears, 23, 622.†

ἀκόρητος, ον (κορέννυμι), *unsated, insatiable*; with gen. μόθου, πολέμου, ἀπειλάων, *7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀκόμαι), *cure, remedy, relief, alleviation*. κακῶν ἄκος, Od. 22, 431. οὐδέ τι μῆχος ρεχθέντος κακοῦ ἐστ' ἄκος εὔρειν, it will be impossible to

find a remedy when the evil is done, 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεα, 2, 213.†

ἄκοστῶν or ἀκοστῆν, βορ. 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάτῃ, *full fed at the manger*. The best derivation is from ἀκοστή, = κριθή, *barley* [as being bearded, ἀκῆ]; hence, to consume barley, to be fed with barley, cf. Butt. Lex. p. 72.

ἀκουάζω, h. Merc. 428; and ἀκουάζομαι, dep. mid. Ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτος γὰρ καὶ δαίτης ἀκουάεσθον ἐμεῖο, for ye are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκοῦή, ἡ (ἀκούω). Ep. for ἀκοή, properly, *hearing*; a sound (as heard), spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγνεται ἀκοῦή, there is hearing from afar, i. e. the *sound*, or *crash* of it is heard at a distance, 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information, μετά πατρὸς ἀκοῦν ἰκέσθαι*, to go in quest of intelligence from his father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἀκούρος, ον (κοῦρος), *without sun, childless*, Od. 7, 64.†

* ἀκουστός, ἡ, ὄν, *heard, audible*, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, βορ. 1 ἤκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ; the *thing* generally in accus. μῦθον, the discourse, and τί τις, any thing from any one (*ex aliquo*), Od. 12, 389; but also in gen. μνησθημῶν ἤκουσα, I heard the roar or bellowing, Od. 12, 265. The person *about* whom any thing is heard is mly put in the gen. Od. 1, 287. 289, rarely in accus. and with περί τις, Od. 19, 204. 2) *to hearken* to any one, *to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know* (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. τινός, *to hear*, 4, 331.

ἀκράαντος, ον, poet. (κρααίνω), *un-finished, unaccomplished, εργον*, 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἀκραής, ἐς, gen. ἐός (ἄκρος, ἄημι), prop. high-blowing, *strong-blowing, brisk, fresh*, epith. of a favorable wind, *Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, espily *height, summit, citadel or fortress, promontory*, 14, 36. 4, 425. κατ' ἀκρῆς, downwards, from above, Od. 5, 313; and hence *uterly, from the summit*, = from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

ἄκρητος, ον, Ion. for ἀκρατος (κεράννυμι), *unmixed, pure, οἶνος*, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπονδαὶ ἀκρητος,

libation of pure wine, because, in compact, unmixed wine was offered to the gods, 2, 341. 4, 159.

ἄκρις, ἴδος, ἡ, a locust, 21, 12. † ἄκρις, ἴος, ἡ, Ion. and Ep. for ἄκρη, point, summit, peak; always in the plur. accus. δι' ἀκρίας, through (amongst) the mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

Ἀκρίσιος, ὁ (unjudged, from α and κρινώ, *Inseparatinus*, Herm.), son of Abas and Ocella, great grandson of Danaos, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

Ἀκρισιῶνῃ, ἡ, daughter of Acrisius = Danaë, 14, 319.

ἀκριτόμυθος, ὄν (μῦθος), speaking in a confused manner, prating or dabbling foolishly, ὄνειροι, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἀκριτος, ὄν (κριτός), 1) not separated, confused. τύμβος, a common grave, in which the multitude were thrown indiscriminately, 7, 337; μῦθοι, confused discourse, prating, 2, 796. ἀκριτα πόλλ' ἀγορευεῖν, Od. 8, 505. 2) undecided, unadjusted, νεῖκα, unadjusted contentions, 14, 205. 304. 3) not to be decided, enduring, perpetual; ἄχος, 3, 412; adv. ἀκριτον, endlessly. πενθήμεναι, Od. 18, 174.

ἀκριτόφυλλος, ὄν (φύλλον), thickly leaved, covered with foliage, thickly wooded, ὄρος, 2, 868. †

ἀκροκελαινώω, Ep. (κελαινός), only part. ἀκροκελαινώων, Ep. for ἀκροκελαινώων, becoming black on the surface, dark-flowing, epith. of a river, 21, 249. †

ἀκρόκομος, ὄν, poet. (κόμη), having hair on the crown, crown-haired, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, 4, 533. †

ἄκρον, τό (neut. from ἄκρος), the extreme, the summit, the point; Ἴδης, the summit of Ida, 16, 292; Ἀθηνέων, the promontory [head-land, Cp.] of Athens, *Od. 3, 278; ποδός, Batr. 253.

Ἀκρόνεως, ὁ, a Phæacian, Od. 8, 111. ἀκρόπολις, ἴος, ἡ (πόλις), the upper city, a citadel, a fortress, *Od. 8, 494. 505; in the Il. ἀκρη πόλις, 6, 88.

ἀκρόπολος, ὄν, Ep. (πολέω), being high, high-soaring, lofty, epith. of mountains, 5, 523. Od. 19, 205.

ἀκρόπορος, ὄν, Ep. (πείρω), penetrating with the point, sharp-pointed, ὄβελοί, Od. 3, 463. †

ἄκρος, ἡ, ὄν (ἀκή), superl. ἀκρότατος, ἡ, ὄν, extreme, highest, ending in a point; in Hom. only in a physical sense: ἐπ' ἄκρῳ χεῖλει ἐφασταότες, standing on the extreme brink, 12, 51; ἄκρη χεῖρ, the end of the hand, 5, 336. ἐς πόδας ἄκρους, to the extremities (toes) of the feet, 16, 640. The neut. ἄκρον, as adv. 20, 229.

ἀκρωτήριον, τό (ἄκρος), the extremity of

a thing; hence ἀκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

Ἀκταιή, ἡ (ἄκτη), prop. she who dwells on the coast, a Nereid, 18, 41.

ἄκτη, ἡ (ἄγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) Poet. corn bruised or ground in the mill, comm. with ἱεροῦ ἀλίτου or Δημητέρος, 13, 322. Od. 2, 355; see ἀλίτων. 2) the place where the waves break, shore, coast, Il. and Od. ἀκτῆμων, ὄνος, ὁ, ἡ (κτῆμα), without possessions, poor, needy; with gen. χρυσοῖο, in gold, *9, 126. 268.

*ἄκτιρ, ἦρος=ἄκτιν, a now rejected reading, h. 32, 6.

ἄκτις, ἴνος, ἡ, dat. ἀκτίνεσσιν and ἀκτίσιν, Od. 5, 479. 11, 16; a ray, a beam, with Ἡελίοιο.

*ἄκτιτος, ὄν (κτιζω), poet. for ἀκτιστος, untilled, waste, h. Ven. 123.

Ἀκτορίδης, ὄν, ὁ, a descendant of Actôr = Echeclæus, 16, 189.

Ἀκτορίς, ἴδος, ἡ, a female servant of Penelope, Od. 23, 228.

Ἀκτορίων, ὄνος, ὁ, son of Actôr. τῶ Ἀκτορίων, the sons of Actôr, Eurýtus and Cteatus, who from their mother were also called the Μολιῶνες, 2, 621; see Μολίωιν.

Ἀκτωρ, ὄρος, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomédês, husband of Ægina, father of Menœtius, grandfather of Patroclus, 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrminê, brother of Augeas, husband of Molionê, father of Eurýtus and Cteatus, 11, 785. Apd. 3) son of Azeus, father of As-tyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, 2, 513.

ἄκυλος, ἡ, the edible acorn, fruit of the evergreen-oak (Ilex), Od. 10, 242. †

ἄκωκῆ, ἡ (ἄκη), point, edge, ἔγχεος, δουρός, Il. and Od.

ἄκων, ὄντος, ὁ, a javelin, a dart, a spear. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, ὄνσα, ὄν (ἄ contr. from ἀέκων q. v.) only in τῷ δ' οὐκ ἀέκοντε πετέσθη, Il. and Od.

ἄλαδε, adv. into the sea, to the sea, also εἰς ἄλαδε.

ἄλάημαι, Ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἄλαητός, ὁ (ἀλαλή), mly a loud cry, a battle-cry, a shout of victory, 4, 436. Od. 24, 463; but also a cry of distress, 21, 10.

ἄλακε, ἀλακῶν, ἀλακεῖν, see ἀλέξω.

Ἀλακομενηίς, ἴδος, epith. of Athênê, probably from the town Alalcomenæ, in Bœotia, where she had a temple; according to others, from ἀλακεῖν, the protectress, 4, 8. 5, 908.

ἄλαλύκτημαι, to toss oneself around restlessly, to be agitated with anxiety, to be in anguish, 94† (prop. perf. from ἀλυκτέω, with pres. signif.).

*ἀλάμπρος, ὄν (λάμπω), without brightness, dark, h. 32, 5.

ἄλαομαι, depon. mid. impf. ἠλώμην, aor. 1 ἠλήθη, Ep. ἀλήθη, perf. ἀλάλη

μαι, infin. ἀλάλησθαι, part. ἀλαλήμενος, to wander about without aim, to rove, to stray, to roam; with the prep. κατά, ἐπί, περί τι, 6, 201. Od. 4, 91. The perfect infin. and partcp. ἀλαλήμενος have the accent retracted on account of its pres. signifi. 23, 74. Od. 11, 167. 14, 122.

ἀλαός, ον (λάω), not seeing, blind, prop. ὄν, Od. 8, 195; but in μάντιος ἀλαοῦ, Od. 10, 493. 12, 267, ὄν; cf. Thiersch. Gram. § 190, 22. *Od.

ἀλαοσκοπή, ἡ (σκοπή), lit. a blind lookout; a useless watch, ὄν-ην ἔχειν, ['to look in vain,' Cp.] 13, 10. ἀλαοσκοπή is an incorrect reading 10, 515.

ἀλαός, poet. (ἀλαός), aor. ἀλάωσα, to make blind, to blind. τινά ὀφθαλμοῦ, to blind one's eye, *Od. 1, 69. 9, 516.

ἀλαπαδνός, ἡ, ὄν ἀλαπάζω, poet. compar. ἀλαπαδνότερος, 4, 305; easy to vanquish. σθένος οὐκ ἀλαπαδνόν, insuperable strength, 5, 783; spoken of cattle, Od. 18, 373. 2) powerless, weak, unwartlike, 2, 675; μῦθος, h. Merc. 334.

ἀλαπάζω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἀλάπαξα without augm.; prop. to empty, to exhaust; πόλιν, to plunder a city, to sack, 2, 367, and often. 2) to overpower, to vanquish, to destroy, φάλαγγας, στήχας, Od. 17, 424. 19, 80; absol. II. 12, 67;—then to ruin, to reduce to distress, Od. 17, 424.

ἀλαστέω, poet. (ἀλαστος), partcp. aor. ἀλαστήσας, prop. not to forget a thing; but mly, to be displeased, to be angry, *12, 163. 15, 21.

Ἀλαστορίδης, ου, ὁ, son of Alastor = Tros.

ἀλαστος, ον (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, 24, 105; ἄχος, Od. 4, 108. ἀλαστον ὀδυρόσθαι, to lament unceasingly, Od. 2) not to be forgotten or forgiven, abominable, accursed, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

Ἀλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 463. 2) a companion of Sarpédōn from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333. 13, 422. 4) an Epean, 4, 295. 7, 333.

ἀλαωτός, υός, ἡ, poet. (ἀλαός), a blinding, a bereaving of sight, Od. 9, 503.† ἀλέγω (ἀλγος), fut. ἀλήσω, 1) to feel pain, to be distressed by pain, primarily of the body; ὀδύνησι. 12, 206; with accus. κεφαλήν, Batr. 193. 2) Spoken of the mind: to be troubled, to be pained, Od. 12, 27.

ἀλεγίων, ον, compar., ἀλγιστος, superl. of ἀλεγινός, q. v.

ἀλγος, εος, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἀλγέα πάσχειν, to endure sufferings, pain, distress; spoken of the sufferings of war, 2, 667. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἤλδανω, to nourish, to make great, to enlarge, τί τινι. μέλε' ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδήσκω, Ep. (ἀλδαίνω), to grow, to grow up; spoken of a harvest, 23, 599.† ἀλέσθαι, see ἀλέομαι.

ἀλεγινός, ἡ, ὄν, poet. for ἀλεγινός (ἄλγος), irreg. compar. ἀλεγίων, ον, superl. ἀλγιστος, ἡ, ον, painful, sad, oppressive, burdensome, 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἵπποι ἀλεγεινοὶ δαμῆναι, hard to break, to be subdued, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs in the neut. ἀλγίον, mly in the signif. the worse, so much the worse. 18, 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

Ἀλεγηνορίδης, ου, ὁ, son of Alegēnōr = Promachus, [14, 503.]

ἀλεγίζω, poet. (ἀλέγω), only in pres. and imperf. to trouble oneself about a thing, to care for; with gen. and always with a negat. οὐκ ἀλεγίζειν τινός, 1, 160. 8, 477; once absol. *15, 106.

ἀλεγύνω (= ἀλέγω), to trouble oneself about; with accus. always with δαίτα, to prepare a meal, *Od. 1, 374. 2, 139; δολοφροσύνην, to practise deceit, h. Merc. 361; ἀγλαίας, h. Merc. 476; absol. h. Merc. 557.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλεγίζω and ἀλεγύνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absol. 11, 389; absol. κύνες οὐκ ἀλέγουσαι, careless sluts, spoken of Penelopē's maidens [but without the coarse meaning that the words would have in English], Od. 19, 154. a) With gen. of the person: to trouble oneself about one, to care for him, 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὄπιν θεῶν, to regard the vengeance of the gods, 16, 388; ἠγῶν ὄπλα, to keep, to secure the tackle of ships, Od. 6, 268. c) With a partcp. spoken of the *Lilia* (Prayers): αἰ—μετόπισθ' Ἀτῆς ἀλέγουσι κιοῦσαι, who walk behind Atē carefully, steadily, 9, 504.

ἀλείνω, Ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. to escape, to shun, to flee; with accus. absol. κερδοσύνη ἀλείνεν, with craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἀλείνεν, 6, 167. 13, 356.

ἀλεῖη, ἡ, poet. (ἄλη), the act of avoiding, escaping, 22, 301.†

ἀλέη, ἡ (ἄλω), warmth, the heat of the sun, Od. 17, 23.

ἄλειον, ατος, τό, poet. (ἄλω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108.†

ἄλεις, εἶσα, ἐν, partcp. aor. pass. from εἶλω.

Ἀλείσιον, τό (λεῖος), Alesium, a place in Elis, no longer in existence in the time

of Strabo, who however mentions a region near Olympia called τὸ Ἄλειαίον, 2, 617.

*Αλεισίον κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scillus, suitor of Hippodameia, 11, 757.

ἄλεισον, τό (prob. from λείος, not smoothly wrought, wrought in relief; embossed), a goblet, always costly, and mostly of gold, 11, 774; and Od. 3, 53.

ἄλειτς, οὐ, ὁ, poet. (ἀλιταίνω), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelopé, 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἀλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3, 408.

ἀλείφω (λίπος), aor. ἤλειψα, aor. mid. ἤλειψάμην, 1) Act. to anoint, for the most part with λιπ' ἐλαίω, olive oil, 18, 350; also λιπ' alone, Od. 6, 227, see λίπα: spoken particularly of anointing after the bath, Od. 19, 505; κηρόν ἐπ' ὤσιν, to rub wax upon the ears, Od. 12, 200 2) Mid. to anoint oneself, with λιπ' ἐλαίω, and with accus. χροά, to anoint one's body, 14, 175.

*Ἀλεκτρύων, ὄνος, ὁ (=ἀλέκτωρ), father of the Argonaut Leitus, 17, 602; Ἄλέκτωρ, Apr. 1, 9. 16.

*ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

*Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέω, assumed theme of ἀλέξω. ἄλεν, Dor. and Ep. for ἐάλησαν, see εἴλω. ἄλεν, neut. partcp. aor. pass. from εἴλω.

*Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀνήρ), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

ἀλεξάνεμος, ον (ἀνεμος), wind-repelling, epith. of a thick mantle, Od. 14, 529. †

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλεξέω furnishes tenses to ἀλέξω.

ἀλεξήτηρ, ἦρος, ὁ (ἀλέξω), repeller, defender, helper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396. †

ἀλεξίκακος, ον (κακός), averting evil, repelling misfortune, epith. of Nestor, 10, 20. †

ἀλέξω, (theme ΑΔΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; Ep. aor. 2 ἡλακον, infin. ἀλακεῖν, partcp. ἀλακῶν (from theme ΑΔΚΩ), whence an Ep. fut. ἀλακῆσει, Od. 10, 288, where Wolf reads ἀλάκῃσι; mid. aor. subj. ἀλεξώμεσθα, infin. ἀλέξασθαι, 1) Act. to ward off, to avert, τί τινα, any thing from any one; κακὸν ἡμῶν Δαναοῖσιν, the evil day from the Greeks, 9, 251; νῆσσι πύρ, 9, 347.

ὀ) With dat. only: to defend any one, to help, 3, 9. 5, 779. 2) Mid. to repel from oneself, τινά, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 348. Od. 9, 57.

ἀλόμαι and ἀλεύομαι, Ep. and poet. (ἄλη), kindred form ἀλείω, aor. 1 ἤλενάμην and ἀλενάμην, subj. ἀλήται, optat. ἀλείατο, imper. ἀλέασθε, infin. ἀλεῦσθαι and ἀλέασθαι, partcp. ἀλενάμενος, to shun, avoid, flee; with accus. ἔγχεα, μῆνιν, and absol. 5, 28. ὀ) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (Ep. for ἀλεύεται), ἤπεροπνεύειν, that another also may shrink from deceiving. Od. 14, 400. Il. 23, 340.

ἄλεται, Ep. with shortened mood-vowel for ἄληται; subj. aor. where elsewhere we find ἄλεται, 11, 192; see ἄλλομαι.

ἀλτρεῖω (ἄλτος), to grind; with accus. καρπόν, Od. 7, 104. †

ἄλτρις, ἴδος, ἡ (ἀλέω), grinding, γυνή, a grinding woman, the female slave who grinds the corn, Od. 20, 105. †

ἀλεύομαι = ἀλόμαι, q. v.

ἄλω. aor. 1 ἤλεσα, Ep. ἄλσσα, to grind, Od. 20, 109. † in Tmesis.

ἄλωρῆ, ἡ (ἀλόμαι), poet. the act of avoiding, retreating, flight, 24, 216. 2) defence, protection; spoken of the cuirass, 12, 57. 15, 533.

ἄλη, ἡ, the act of wandering or roaming about, *Od. 10, 464. 21, 284.

ἄληθείη, ἡ (ἀληθής), truth; only ἀληθείην μυθεῖσθαι, καταλέγειν, 24, 407. Od. 11, 507.

ἄληθής, see ἀλάομαι.

*ἀληθεύω (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

ἀληθής, ἐς (λήθω), undisguised, sincere, true, upright, γυνή, 12, 433. 2) true, often neut. plur. ἀληθέα εἰπεῖν, Il. and Od.

*Ἀλήϊον πεδῖον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, 6, 201. According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Sinarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λήϊον, harvestless, uncultivated.)

ἀλήϊος, ον (λήϊον), without possessions, poor, destitute of an estate, *9, 125. 267.

ἄληκτος, ον, Ep. ἀλληκτος (λήγω), unceasing, endless, incessant, θυμός, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, 11, 12. Hom. has only the Ep. form.

ἀλήμεναι, Ep. for ἀλήναι, see εἴλω.

ἄλημον, ὄνος, ὁ (ἀλάομαι), wandering about, Od. 19, 74; subst. a vagrant, *Od. 17, 376.

ἄληναι, see εἴλω.

ἄληται (ἄληται ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, 21, 536.

ἀλητεῖω (ἀλήτης), only pres. *to wander about, to roam*; often in Od., conim. spoken of vagrants, *to beg*, Od. 14, 126. 16, 101; but also of hunters, Od. 12, 338.

ἀλήτης, ου, ὁ, a vagrant, a beggar, *Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of CEnius of Calydon, who bore to him Meleager, Deianira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 555.

ἄλθωμαί, Ep. mid. *to heal* (intrans.), *to be healed, to get well*, 5, 417.† (ἄλθω, akin to *alo*, to make grow.)

ἄλιᾶς, ἐς (ἄμη), gen. ἐός, *blowing over on the sea*, epith. of a favorable wind, Od. 4, 361.†

Ἀλιάρτος, ὁ (situated on the sea, from ἄλς and ἄρω), *Haliartus*, a town in Bœotia, on the shore of the lake Copals, now *Mazi*, 2, 503; also ἡ, Diod.

ἀλίσστος, ου, poet. (λιάζομαι), *unbending, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος*. The neut. as adv. ἀλίσσων ὀδύρεσθαι, to lament incessantly, 24, 549. *11.

*ἀλιγείτων, ου, poet. (γείτων), *near the sea*, Ep. 4.

ἀλίγκιος, ου (ἡλίξ), prop. of equal age, but generally, *like, equal, similar*, τινί, 6, 401. Od. 8, 174.

ἄλιεύς, ἦος, ὁ (ἄλς), a fisherman, Od. 12, 251. 22, 384, and mly, 1) a seaman, a sailor, Od. 24, 418; as adj. ἐρέται ἀλίητες, rowers on the sea, Od. 16, 349. *Od.

Ἀλιζῶνες, οἱ, sing. Ἀλιζών, ὠνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbours of the Paphlagonians, 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldæi. Eustath. and Strabo also cite the nom. Ἀλιζῶνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

Ἀλή, ἡ (fem. of ἄλιος), daughter of Nereus and Doris, 18, 40.

Ἀλιθέρης, ου, ὁ, son of Mastôr, a faithful friend of Ulysses in Ithaca, Od. 2, 157. 17, 68.

ἀλιμύρηεις, εσσα, εν, poet. (μύρω), *flowing into the sea, rushing seaward*, ποταμός, 21, 190. Od. 5, 460.

ἄλιος, ἱη, ἰων (ἄλς), *belonging to the sea, dwelling in the sea*; γέρον ἄλιος, the old man of the sea = *Nereus*, 1, 556; ἄλιαι θεαί, sea-goddesses, 24, 84; ἀθάναται ἄλια, 18, 84; also ἄλια alone, 18, 432. 2) *fruitless, idle, vain*, βέλος, μῦθος, ὀδός, ὄρκιον, Il. and Od. (The second signif. is comm. derived from ἄλη, but unnecessarily [?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to ἄλη, ἀλαός (*blind*, lit. *bereaved*), ἡλός Död.]

*Ἄλιος, ὁ, 1) a Lycian, 5, 678. 2) son of Alcinous, Od. 8, 119.

ἀλιστροφής, ἐς, poet. (τρέφω), gen. ἐός, *nourished in the sea, sea-fattened*; epith. of seals, Od. 4, 442.†

ἀλιώω (ἄλιος), aor. ἀλίωσα, without augm. *to make vain, to frustrate, to render void*, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

ἀλίπλος, ου (πλέω), *whelmed in the sea*, τείχεα ἀλίπλοα θέναι, to sink the walls into the sea, 12, 26.†

ἀλιπόρφυρος, ου (πορφύρα), *coloured with the purple of the murex, sea-purple, dark-purple*, ἡλάκατα, φάραξ, *Od. 6, 53. 13, 108.

ἄλις, adv. (ἄλης), 1) *in heaps, in multitudes, in crowds, in swarms*, 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, 14, 121. ἢ οὐχ ἄλις, is it not enough? with a seq. ὅτι or ὥς, 5, 349. 23, 670. ὅθι ἔκειτο ἄλις εὐώδες ἔλαιον, where there was fragrant oil in abundance, Od. 2, 339.

ἀλίσκομαι (in the act. obsol. theme ἄλο-), fut. ἀλώσομαι only Batr. 286, aor. 2 ἔδλω, ἦλων only Od. 22, 230, subj. ἀλώω Ep. for ἀλώ, optat. ἀλοίην, Ep. ἀλώην, 9, 592, infin. ἀλῶναι, partcp. ἀλούς (ἀλόντε with ᾱ, 5, 487), 1) *to be caught, taken, captured*; spoken of men and cities, 2) Metaph. θανάτω ἀλῶναι, to be snatched away by death, 21, 281. Od. 5, 312; hence also alone *to be killed*, 12, 172. 14, 81. 17, 506. Od. 18, 265. *μήπως, ὡς ἀψίσι λίνου ἀλόντε πανάγρου—κύρμα γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Buttm. Gr. Gram. § 33, 3, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾱ in ἀλόντε, Bothe proposes to read ἀλύοντε, from ἀλύω, *trepide erro*.]

ἀλιταῖνω, poet. aor. 2 ἤλιτον once, 9, 375; aor. mid. ἀλιτόμην, infin. ἀλιτέσθαι, with like signif. *to do wrong, to sin*; always with accus. τινά, to sin against any one, 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διὸς ἐφετμάς, to violate the commands of Zeus, 24, 570.

ἀλιτῆμενος, η, ου, an Ep. perf. partcp. with accent of pres. for ἡλιτῆμενος from ἀλιταῖνω with active signif. *doing wrong, sinning*; with dat. θεοῖς, against the gods, Od. 4, 807.† According to Rost Vollst. Lexik. under ἀλιταῖνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἀλιτῆμων, ονος, ὁ (ἀλιταῖνω), *sinning, wicked*, *24, 157. 186.

ἄλιτρός, ὁ, contr. for ἄλιτηρός, a wicked man, a sinner, 8, 361; δαίμοσιν, against the gods, 23, 595; also in a softer signif. *knave, rogue*, Od. 5, 182.

Ἀλκάθοος, ὁ (quick in defence, from ἀλκή and θόος), son of Asyêtês; he was the husband of Hippodameia the sister of Æneas, and had brought him up; Idomeneus slew him, 12, 93. 13. [427.] 465.

Ἀλκάνδρη, ἡ, wife of Polybus, in the Egyptian Thebes, with whom Menelaus lodged, Od. 4, 126.

Ἀλκανδρος, ὁ (man-repelling, from ἀλκή and ἀνήρ), a Lycian, slain by Ulysses, 5, 678.

ἄλκαρ, τό (ἀλκή), gen. and dat. obsol. *defence, protection, bulwark*; with gen. Ἀχαιῶν, of the Achaians, 11, 823; and dat. Τρώεσσι, for the Trojans, 5, 644; but γήραος ἄλκαρ, a protection against age, h. Ap. 193. *11.

ἀλκή, ἡ, with metapl. dat. ἀλκί, also ἄλκη, Od. 24, 509. 1) *strength, physical power*, 3, 45. 6, 263. Od. 22, 237. 2) *defence, protection, help*, ὁ τοι ἐκ Διὸς οὐχ ἔπει' ἀλκή, that help from Zeus follows thee not, 8, 140 14, 786. Od. 12, 120. 3) the power to defend, whether of body or mind, *strength, courage, boldness*, 2, 234. ἐπιειμένος ἀλκήν, clothed with courage, 7, 164. μέδεσθαι θουρίδος ἀλκῆς, to remember, think of impetuous courage, 5, 718. 4) Personified as a goddess and represented on the ægis, 5, 740.

*ἀλκήεις, εσσα, φ, poet. (ἀλκή), *defending, courageous, brave, bold*, h. 28, 3.

Ἀλκηστις, ἰος, ἡ, *Alcestis*, daughter of Pelias and Anaxibia, wife of Admêtus, king of Phœræ in Thessaly. By a decree of the Fates, according to later mythology, Admêtus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Persephônê sent her back, 2, 715.

ἀλκί, Ep. dat. of ἀλκή, from the obsol. root, ἄλξ: always ἀλκί πεποιθώς, trusting to his strength, 5, 299.

Ἀλκιμέδων, ὄντος, ὁ (meditating defence, from ἀλκή and μέδων), son of Laertes, leader of the Myrmidons under Achilles, after the death of Patroclus, his charioteer, 16, 197.

Ἀλκιμίδης, ου, ὁ, son of Alcimus = Mentor, Od. 21, 235.

ἀλκιμος, ον (ἀλκή), *strong, ἔγχος, δόρυ*. 2) Spoken of warriors, *courageous, brave*; also of animals, 20, 169.

Ἀλκιμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from νόος), son of Nausithous, grandson of Poseidôn, king of the Phæaces in Scheria, by whom Ulysses, having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίππη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ὄνος, ὁ (from ἀλκή and μαίωμα striving for defence), son of Amphiarus and Eriphylê, brother of Am-

philôchus, and leader of the Epigôni against Thebes, Od. 15, 248. According to later mythology, when Amphiarus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the Furies, till at last he found rest in an island of the Achelôus.

Ἀλκμῶν, ὄνος, ὁ, Ep. for Ἀλκμαίων, son of Thestôr, a Greek, slain by Sarpêdôn before Troy, 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryôn, king of Mycenæ, wife of Amphitryôn in Thebes, mother of Heracles by Zeus, and of Iphicles by Amphitryon. Hêrê hated her, delayed the birth of Heracles and accelerated that of Eurystheus, that the latter might have the dominion over the former, 14, 323. 19, 119. Od. 11, 266.

ἀλκῆρ, ἦρος, ὁ (ἀλκή), *defender, helper, ἀρῆς*, averter of a curse, i. e. of calamity, injury, death, 14, 485. 18, 100; spoken of a javelin: κυνῶν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.

Ἀλκύνῃ, ἡ, a name of *Cleopatra* wife of Meleager; so named from *Alcyonê*, daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpessa, like Alcyonê, separated from her husband wept. More naturally and probably, Heyne and Spitzner understand by ἀλκύνῃ the kingfisher (see ἀλκύνῃ), 9, 562.

Ἀλκύνῃ, ὄνος, ἡ, as prop. name = Ἀλκυόνη, 9, 563, ed. Wolf.

ἀλκύνῃ, ὄνος, ἡ, Ion. for ἀλκύνῃ, the *sea-kingfisher*, alcedo (from ἄλας and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write 9, 563 ἀλκύνος instead of Ἀλκ. because Hom. knew nothing of the transformation of Alcyonê. They therefore refer the words πολυπενθέος οἴτος ἔγχουσα to the tender wailings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλκω, obsol. root of ἀλακτεῖν, ἀλέξω.

ἄλλα, conj. (prop. neut. from ἄλλος), *but, still, yet, however, notwithstanding*; it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea, the first being quite set aside. It then often follows a negative proposition, = *but*, 1, 94: it indicates the antithesis after οὐδέ, 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by *but, however, still, yet*; and the antithesis is prepared by μέν

ἦτοι, γέ, etc. 1, 24, 16, 240. The antithesis also often consists in a hypothetical protasis, εἰ—ἀλλά, 1, 281; εἰπερ—ἀλλά, 8, 154; εἰπερ τε, —ἀλλά τε, 1, 82. 3) To mark an exception, after a negative clause. After οὐτις ἄλλος, ἀλλά is translated *than*, 21, 275. Od. 3, 377; also after οὐτις ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc. ἀλλ' ἄγε, ἀλλ' ἄγε δῆ, *but come on! but up now!* 5) It is often connected with other particles: ἀλλ' ἄρα, *but indeed*, after a negative; ἀλλὰ γάρ, *but certainly, still indeed* (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connexion); ἀλλ' οὐ γάρ, *but—not*, Od. 14, 334. 19, 591; ἀλλ' ἦτοι, *but yet* [at *profecto*; at *videlicet*. Klotz]; ἀλλὰ καὶ ὡς, *but even thus*; ἀλλ' οὐδ' ὡς, *but not even thus*.

ἀλλεγεν, ἀλλέξει, Ep. for ἀνέλεγεν, ἀναλέξει from ἀναλέγω.

ἄλλη, adv. (prop. dat. sing. from ἄλλος), 1) *in another way, elsewhere*, 13, 49; *in another manner, φρονεῖν*, h. Ap. 469. 2) *away to some other place, elsewhere*; that my reward is going away, i. e. to another, 1, 120; τρέπειν τι, 5, 187. 3) *otherwise*, 15, 51.

ἄλληκτος, ον, Ep. for ἄληκτος, q. v. ἀλλήλων (from ἄλλοι, ἄλλων, prop. ἀλάλλων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible). *one another, mutually, reciprocally*. ἴδμεν δ' ἀλλήλων γενεήν, we know each other's race, 20, 203; ἀλλήλοισιν Ep. for ἀλλήλου as gen. 10, 65.

ἄλλογνωτος, ον (γγνωσκω), *known to others, hence strange to us, foreign, δήμος*, Od. 2, 366. †

ἄλλοδαπός, ἡ, ὄν (either lengthened from ἄλλος, or contracted with ἔδαφος [no Cf. Lexil. under ἐχθοδοπήσαι]), *from another land, strange, foreign*, Od. 14, 231. 2) Subst. a *stranger*. 3, 48.

ἄλλοειδής, ἐς (εἶδος), *of a different form, of different appearance*, Od. 13, 194. † (ἄλλοειδέα is to be read as trisyllabic.)

ἄλλοθεν, adv. (ἄλλος), *from another place, from a different place*, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *aliunde*, expresses a double clause, see ἄλλος; *one from one place, another from another*, 2, 75. Od. 9, 401.

ἄλλοθεν, adv. (ἄλλος), *elsewhere, sometimes with gen. ἀλλοθεν γαίης, elsewhere upon earth, i. e. in a strange land*, Od. 2, 131; *πάτρις* (elsewhere than in one's country=), far from one's country, *Od. 17, 318.

ἄλλοθροος, ον (θρόος), *sounding differently, speaking in a foreign tongue*, *Od. 1, 183. 3, 302.

ἄλλοίος, ἡ, ον (ἄλλος), *of different quality, differently formed*, 4, 258; always

with the idea of comparison, ἀλλοίος μοι ἐφάνης ἢ ἐπαίρουθεν, thou appearest to me now a different person from what thou didst before, Od. 16, 181.

ἄλλομαι, aor 1 ἠλάμην, only Batr. 252, comm. aor. 2 ἠλόμην, of which only subj. ἄληται, Ep. ἄλειται (ἄλειται Wolf, cf. Spitz. on 11, 192), Ep. 2 and 3 sing. of sync. aor. 2 ἄλσο, ἄλτο, partcp. ἄλμενος, 1) *to leap, ἐξ ὀχέων*, from the chariot, 11. εἰς ἵππους. 2) Spoken of any vehement motion, *to rush, to run, ἐπὶ τινι*, upon any one, 13, 611; *to fly*, spoken of an arrow, 4, 125.

ἄλλοπροσάλλος (πρός, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Arēs, 5, 831. 889. *11.

ἄλλος, ἡ, ον, 1) *another*, with gen. ἄλλος Ἀχαιῶν; it seems to stand pleonastically with πλήσος, ἕκαστος, 4, 81. 16, 697; ἄλλος μὲν, ἄλλος δέ, *the one, the other*. 2) οἱ ἄλλοι and ἄλλοι, *the rest*, 2, 1, 17, 280. τὰ ἄλλα, contr. τᾶλλα, better τᾶλλα (cf. Buttm. Gram. § 29, note 2), the rest, cætera, 1, 465. 3) *another*, i. e. different, not like the preceding, 13, 64. Od. 2, 93; with ἀλλά following, 21, 275; or εἰ μὴ, h. Cer. 78; hence 4) Poet. = ἄλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλω ἔρεζε θεῶν, one sacrificed to one, another to another of the immortal gods, 2, 400. cf. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, 21, 22. Od. 1, 132. 2, 412.

ἄλλοσε, adv. (ἄλλος), *to another place, in another place*, *Od. 23, 184. 204.

ἄλλοτε, adv. (ἄλλοτε). 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὅτε μὲν—ἄλλοτε δέ, 11, 566; *at one time—at another, now—then, now—now*. 3) In connexion with ἄλλος: ἄλλοτε ἄλλω Ζεὺς ἀγαθὸν τε κακὸν τε διδοί, Zeus gives good and evil now to one, now to another, Od. 4, 237.

ἄλλότριος, ἡ, ον (ἄλλος), 1) *strange, i. e. belonging to another, βίσιος, ἄλλοτρίων χάρισσασθαι*, to be liberal with others' property, Od. 17, 452; οἱ δ' ἦδη γναβμοῖσι γελοίων ἄλλοτρίοισι, they laughed now with strange jaws, i. e. either *immoderately* (sparing their jaws in laughing as little as if they belonged to others), or with *distorted countenance*, i. e. with a *forced, unnatural* laugh, Od. 20, 347. 2) *strange, i. e. from another land, φῶς*, a foreigner, Od. 18, 218; = *hostile*, 5, 214. Od. 16, 102.

ἄλλοφος, ον, Ep. for ἄλοφος.

ἄλλοφρονέω (φρονέω), prop. to be of another opinion, hence 1) *to be thinking of something else, to be in thought*, Od. 10, 374. 2) *to lose one's wits* or

one's senses, to be senseless, 23, 698, only part.

ἄλλυδις, Ep. adv. (ἄλλος), to another place; with ἄλλος added, διὰ τ' ἔτρεσεν ἄλλυδις ἄλλος, they fled one to one place, another to another, 11, 486. 17, 729. ἄλλυδις ἄλλη, one in this way, another in that, Od. 5, 71. τοῦ κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη, the colour of the mastard changes now in this way, now in that, 13, 279.

ἀλλύσκειν, poet. for ἀνελύσκειν, iterat. imperf. fr. ἀναλύω.

ἄλλως, adv. (ἄλλος), 1) otherwise, in another manner, 5, 218; sometimes in a good sense, otherwise, i. e. better, 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) otherwise (than we believe [than as it should be]), i. e. *rainily, in vain*, 23, 144. 3) without aim, without object, Od. 14, 124. 4) in another view, in other respects, for the rest, besides, ὃ δ' ἀγῆνρον ἐστὶ καὶ ἄλλως, 9, 695. Od. 17, 577. 21, 87.

ἄμμα, atos, τό (ἄλλομαι), the act of leaping, springing, *Od. 8, 103. 129.

ἄμμη, ἡ (ἄλς), 1) salt water, brine, espily of the sea, Od. 5, 53. 2) the dirt from dried spray, *Od. 6, 137.

ἄμυρός, ἡ, ὄν (ἄμμη), salt, briny; only with ὕδωρ, salt water, the briny flood, *Od. 4, 511.

ἀλογέω (λόγος), without care, to take no heed, to disregard, to despise, 15, 162. † ἀλόθεν, adv. ἄλς, from the sea; ἐξ ἀλόθεν, from the sea, 21, 335.

ἀλοιῶν, poet. for ἀλοῶν (ἀλωή), to beat, to strike; with acc. γαίαν χερσίν, 9, 568. † ἀλοιφή, ἡ (ἀλείφω), what is used for anointing, fat, ointment, to make any thing supple, 17, 390; also oil for the human body, Od. 6, 220. 2) fat, espily hog's fat, connected with the flesh, 9, 208. Od. 8, 476.

Ἀλόπη, ἡ, a town in Phthiōtis (Thessaly), near Larissa, under the dominion of Achilles, 2, 682 (otherwise unknown).

* Ἄλος, ἡ, a town in Achaia Phthiotis (Thessaly) on mount Othrys, not far from Pharsālus, belonging to Achilles' realm, 2, 682. (Better * Ἄλος, as Dem. Strab. from ἄλς, named from the salt-pits.)

ἄλοσῶν, ἡ, one living in the sea, name of Thetis, 10, 607. 2) pr. n. appellation of Amphitritē, Od. 4, 404 (from ἄλς and ὕδνη, nourished from the sea; or poet. for ἀλοσῶν, from ἄλς and σῶ=σείομαι, with epenthetic ὄ, moving in the sea).

ἄλοφος, ov, Ep. ἄλλοφος (λόφος), without crest, 10, 258. †

ἄλοχος, ἡ (λέχος), bed-fellow, wife. 2) concubine, 9, 336. Od. 4, 623.

ἄλω, Ep. for ἄλαόν, imperf. pres from ἰλάομαι, Od.

ἄλονται, see ἰλάομαι, Od.

ἄλς, ἄλος, ὄ, salt, sing. only Ion. and poet. 9, 214; comm. plur. ἄλες; εἶδαρ ἄλεσσι μεμιγμένον, food seasoned with salt, Od. 11, 123. 23, 270. οὐδ' ἄλα δοίης, prov., thou wouldst not give even a grain of salt, i. e. not the smallest portion, Od.

17, 455. 2) ἡ ἄλς, poet. the briny deep, the sea, 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123. Am. Ed.]

ἄλο, Ep. syncop. 2 sing. aor. 2 of ἄλλομαι.

ἄλος, εὐς, τό (ἄλδω), a sacred grove, or wood, and nly a region consecrated to a deity, 2, 506.

* Ἄλτης, ao and eo, ὄ, a king of the Leleges of Pedasus, father of Laothoḥ, 21, 85, 86, 22, 51.

ἄλο, Ep. syncop. 3 sing. aor. 2 from ἄλλομαι.

* Ἀλύβας, αντος, ἡ, a town of uncertain situation, according to Eustath. the later *Melanotium*, in Lower Italy, according to others = * Ἀλύβη, Od. 24, 304.

* Ἀλύβη, ἡ, a town on the Pontus Euxinus, whence silver comes, 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἀλυσκάζω, only pres. and imperf. poet. lengthened form fr. ἀλύσκω, 1) to avoid, to flee; with accus. ὕβριν, Od. 17, 581. 2) Absol. to flee, νόσφιν πολέμοιο, from the war, 5, 253. 6, 443.

ἀλυσκάνω, poet. form of ἀλύσκω in the imperf. Od. 22, 330. †

ἀλύσκω (ἀλεύομαι), poet. form, fut. ἀλύξω, aor. ἤλυξα, to avoid, to escape, to shun; with accus. δαεθρον, to escape destruction, 10, 371; θάνατον, Od. 2, 353.

ἤλυξα ἐταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) Absol. to fly, to escape, προτὶ ἄστν, to the city, 10, 348. Od. 22, 460.

* ἀλύσσω (Ep. form from ἀλύω), to be beside oneself, only of dogs which have tasted blood, to be fierce, 22, 70. †

ἄλυτος, ov (λύω), indissoluble, πέδα, 13, 37; πείραρ, 13, 360; δεσμοί, Od. 8, 275.

ἄλύω, poet. (akin to ἄλη, to be beside oneself, a) from pain, to be greatly distressed, 5, 352. 24, 12. Od. 9, 398. b) from joy: ἡ ἀλύεις, ὅτι Ἴρον ἐνίκησας, art thou beside thyself, that thou hast conquered Iros, Od. 18, 333 (ῦ, once ὕ, Od. 9, 398).

ἄλφαίνω, poet. ἤλφον, optat. ἄλφοι, prop. to find; in Hom. to gain, to procure, τιτί τε, as μυρίον ὄνων, a prodigious price, Od. 15, 453; βίονον πολύν, Od. 17, 250. 20, 383: ἐκατόμβιον, 21, 79.

Ἀλφειός, ὄ, Ἀλφείως, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitanē, now *Alfeo*, 2, 592. 2) the river god, 5, 545. Od. 3, 489.

ἄλφειβος, η, ov (ἀλφείν, βούς), prop. cattle finding, epith. of virgins who have many suitors that bring cattle as presents (ἔδνα), to purchase them from their parents; hence *much-wooded*, 18, 593. †

ἄλφιστής, ov, ὄ (ἀλφείν), the inventor, the finder; adj. in the Od. ἄνδρες ἄλφισται, inventive, gainful men (accord. to Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nitzsch on Od. 1, 349, indus-

trious, intent upon gain, and therefore also inventive), *Od. 1, 349, h. Ap. 458.

ἄλφι, τό, indeclin. poet. shorter form for ἄλφιτον, h. Cer. 208.

ἄλφιτον, τό (ἀλφεῖν), *uncooked or parched barley*, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἄλφιτον ἱεροῦ ἀκτῆ, the ground or crushed meal of the sacred barley [a periphrasis for ἄλφια or ἄρτον, Schol.], Od. 14, 429. 11, 631, and μυλήφατον ἄλφ., Od. 2, 355. Oftener in the plur. ἄλφια, *barley-flour*, from which bread, cakes, porridge, etc. were prepared, 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἄλφοι, see ἄλφαίνω.

Ἄλωεύς, ἦρος, ὁ (thresher, from ἄλωη), son of Poseidón and Canacé, husband of Iphimedeia, father of the Aloides, Otus, and Ephialtes, 5, 386.

ἄλωη, ἡ (ἀλοῶω), poet. a *threshing-floor*, a level place in the field for threshing grain, 5, 499. 20, 496. 2) a cultivated piece of ground, sown with grain or planted with trees, *fruit-garden, vineyard, corn-field*, 9, 534. Od. 1, 193.

ἄλωη, Ep. for ἄλω, 3 sing. subj. aor. 2, but ἄλωη, Ep. for ἀλοῖη, 3 sing optat. from ἀλίσκομαι.

ἄλῶμενος, partcp. pres. from ἀλάομαι.

ἄλῶμεναι, Ep. for ἀλῶναι, see ἀλίσκομαι.

ἄλώω, Ep. for ἀλώ, see ἀλίσκομαι.

ἄμ, abbrev. for ἀνά, before β, π, φ: ἄμ πεδιον, ἄμ φόνον.

ἄμα, 1) adv. *at once*: with τὴ—καί. *at once—and; both—and*, 1, 417. 8, 64, &c. 2) prep. with dat. a) of time; *at the same time with; together with*, ἄμα δ' ἠελίω καταδύντι, together with the setting sun, 1, 592. b) of persons: *together with, in company with, along with*; ἄμα λαῶν θωρηθῆναι, to arm with the people. c) Of equality, or similarity, prop. *together with*; then, *like*. ἄμα πνοῆς ἀνέμοιο, like the blasts of wind (i. e. keeping pace with them), 16, 149. Od. 1, 98.

Ἄμαζόνες, αἱ (from ἀ and μάζος, breastless), the *Amazons*, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermōdon, in Cappadocia, or in Scythia, on the Palus Mæotis. According to 6, 186, they invaded Lycia, but were destroyed by Bellerophontēs, and according to 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin of this fable.

Ἀμάθεια, ἡ (living in the downs, from ἄματος), daughter of Nereus and Doris, 19, 48.

ἄματος, ἡ, poet. = ψάματος, *sand, dust*, 5, 586. † Plur. the dunes on the seacoast, h. in Ap. 439.

ἀμαθύνω (ἄματος), *to reduce to dust, to*

destroy, πόλιμ, 9, 593. 2) *to conceal* [in the sand], κόριν, h. Merc. 140.

ἄμαιμακτος, ἡ, ον, *very great, monstrous, prodigious*, epith. of Chimæra, and of a mastig, 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μήκος, or, according to Passow, from ἀμαχος, μαίμαχος, with reduplic. *invincible*, cf. δαίδαλος.)

ἄμαλδδῶν (ἄμαλός), aor. ἡμάλδδυνα, prop. *to render soft*; hence *to destroy, to demolish*; τεῖχος, *to tear down a wall*, *7, 463. 12, 18.

ἄμαλδοτήρ, ἦρος, ὁ (ἄμαλλα, δέω), *the sheaf-binder*, *18, 553, 554.

ἄμαλός, ἄ, ον, Ep. for ἀπαλός, *tender, weak*, 22, 310. Od. 20, 14.

ἄμαξα, ἡ, Ep. and Ion. for ἄμαξα (ἄγω), *wagon*, in distinction from the two-wheeled war-chariot, ἄρμα, 7, 426. Od. 9, 241. 2) The *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens [compare the name Charles's Wain]; see Ἄρκτος, 18, 487. Od. 5, 273.

ἄμαξιτός, ἡ (ἄμαξα), *oc. ὁδός, a wagon-road, a street*, 22, 146. † h. Cer. 177.

ἄμάρη, ἡ, *a channel for water, a ditch*, 21, 259. †

ἄμαρτάνω, fut. ἄμαρτήσομαι, aor. ἤμαρτον, Ep. also ἤμβροτον (by metathesis, changing a into ο, with β epenthetic, and a change of the breathing,) 1) *to fail, to miss*, not to hit the mark, τινός, any one; spoken esp. of missiles, 10, 372; hence 2) metaph. *to fail, to err, to deviate*; νοήματος ἐσθλοῦ, she swerved not from a noble mind, Od. 7, 292. οὐχ ἡμάρτανε μύθω, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, 9, 501. Od. 21, 155. 3) *to fail of what one has, to lose, to be deprived of*, ὀπωπῆς, Od. 9, 512. 4) *to make a failure in any thing; δῶρων*, failed not to bring gifts, 24, 68.

ἄμαρτη or ἄμαρτη, adv. (ἄμα, ἀρτάνω), *together, at the same time*, 5, 656. Od. 22, 81. Others write ἄμαρτη or ὀμαρτη.

ἄμαρτοεπής, ἐς, Ep. (ἔπος), *missing the proper words, idly prating*, 13, 824. †

*ἄμαρρυγή, ἡ (μαίρω), poet. for μαρμαρυγή, *the glimmering, flashing, gleaming of the eyes*, h. Merc. 45.

Ἄμαρυνκείδης, ον, ὁ, son of Amarynceus = Diore, 2, 622. 4, 517.

Ἄμαρυνκεύς, ἦρος, ὁ (ἀμαρύνσω), son of Alector, a brave warrior who went from Thessaly to Elias, and aided Augeas against Heraclēs. As a reward, Augeas shared with him the throne. His funeral is mentioned 23, 631. .

*ἄμαρύνσω, fut. ξω, *to shine, to gleam*, ἀπὸ βλεφάρων, h. Merc. 278. 415.

ἄματροχάω, poet. (τρέχω), only partcp. pres. ἄματροχάων, Ep. for ἄματροχών, *running with*, Od. 15, 451. †

ἄματροχίη, ἡ, Ep. (τρέχω), *the running together of chariots* [a clash of chariots, Cp.], 23, 422. †

ἀμαυρός, ἦ, ὄν. poet. (μαῖρω), not shining, dark, indistinct, εἰδωλον, *Od. 4, 824, 835.

ἀμάχητι, adv. (μάχη), without battle, without contest, 21, 437. †

ἀμάω (ἀμα), aor. ἀμησα, Ep. for ἤμησα, aor. mid. ἀμησάμενος, prop. to gather; hence 1) Act. to mow, to reap; absol. 18, 551; with accus. 24, 451. Od. 9, 135. 2) to collect for oneself; with accus. γάλα ἐν τάλάρουσι, the milk curd in baskets, Od. 9, 217.

ἀμβαίνω, ἀμβάλλω, and other words with ἀμβ; see ἀναβαίνω, ἀναβάλλω, etc. ἀμβατός, ὄν, poet. for ἀναβατός.

ἀμβλήδην, see ἀναβλήδην.

ἀμβολάδην, adv. see ἀναβολάδην.

ἀμβροσίη, ἡ (prop. fem. from ἀμβρόσιος, sc. according to the ancients ἐδωδή), ambrosia, 1) the food of the gods, which was agreeable in taste, and secured immortality, Od. 5, 93, 199, 9, 359. 2) the oil of the gods, with which the immortals anointed themselves, 14, 170; cf. 172. 3) used as food for the horses of Hêrê, 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm. Lexil. 79, it is a subst. and signifies immortality, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, ἡ, ὄν, (βροτός) immortal, of divine nature, νύμφη, h. Merc. 230. 2) Spoken of what belongs to the gods; ambrosial, divine, as χαίται, πίδαλα, ἔλαιον, I, 529. 3) Of what comes from the gods: divine, sacred, as νύξ, ὕπνος, 2, 19, 57.

ἀμβροτος, ὄν (βροτός) = ἀμβρόσιος, immortal, divine, θεός, 20, 358; and spoken of whatever belongs to the gods: ambrosial, αἶμα, 5, 539; κρήδεμνον, Od. 5, 347. 2) divine, sacred, and generally excellent, lovely; spoken of whatever comes from the gods. νύξ, Od. 11, 330.

ἀμέγατος, ὄν (μεγαίρω), prop. not to be envied; hence 1) Spoken of things: sad, dreadful, severe, πόνος, 2, 420; αὐτῆ ἀνέμων, Od. 11, 400. 2) Of persons, as epith. of contempt; wicked, vile, miserable, Od. 17, 219 (cf. Buttm. Lexil. p. 407).

ἀμείβοντες, see ἀμείβω.

ἀμείβω, fut. ἀμείψω, fut. mid. ἀμείψομαι, aor. I ἠμεψάμην. I) Act. to alternate, to change, to exchange, a) Intrans. only in partep. οἱ ἀμείβοντες, the alternating, i. e. the rafters, 23, 712. b) Comm. trans. to change, to exchange; with accus. ἔντεα, 17, 192; τί τινος, one thing for another; τεύχεα χρύσεια χαλκῶν πρὸς τινα, to exchange golden weapons for brazen with any one, 6, 235; γόνυ γουνός, one knee with the other, i. e. to walk slowly 11, 547. II) Mid. to change for oneself, to exchange; hence 1) to interchange, to alternate; in partep. ἀμειβόμενος, alternating, 1, 604, 9, 471. ἀμειβεσθαι κατὰ οἶκους, to change by houses, i. e. to go from house to house, Od. 1, 375.

b) Often ἐπέεσσι, μύθοισι τινά, to alternate with words with any one, i. e. to reply. 2) Spoken of place: to exchange, to leave; with accus. ψυχὴ ἀμειβεται ἔρκος ὀδόντων, the soul passes over the wall of the teeth, i. e. the lips, 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) to requite, to compensate; δώρουσι, to requite with presents, i. e. to make compensatory gifts, Od. 24, 285.

ἀμείλικτος, ὄν (μειλίσσω), not gentle, harsh, inexorable, ὄψ, *11, 137; also h. Cer. 260.

ἀμείλιχος, ὄν = ἀμείλικτος, Ἄιδης, 9, 159; ἦτορ, v. 572.

ἀμείων, ὄν, gen. ὄνος, irreg. compar. of ἀγαθός; spoken of persons: braver, more valiant; of things: better, more profitable, 1, 116 (prob. originally more pleasant, from a root related to the Latin posit. amansus; see Kühner I. § 325. 2).

ἀμέλω, only pres and imperf. to milk, μῆλα, Od. 9, 238. Mid. δῖες ἀμελόμεναι γάλα, sheep yielding milk, 4, 434.

ἀμέλω (μέλει), aor. ἀμέλησα, Ep. for ἤμειλ. to be free from trouble, to neglect, to forget, with gen. always with nex. κασιγνήτου, not to forget a brother, *8, 330 13, 419.

ἄμεναι, Ep. for ἀέμεναι, infin. pres. see ἌΩ.

ἀμεννός, ὄν (μένος), without power, weak, feeble, epith. of the wounded and dead, 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμεννήσω (ἀμεννός), aor. ἀμενήνωσα, to render weak, inefficacious; with accus. αἰχμῆν, to make the lance inefficacious, 13, 562. †

ἀμέρδος (fr. ἀμείρω, cf. κείρω, κέρδος), aor. act. ἠμερσα, Ep. ἀμερσα, aor. pass. ἀμέρθην, prop. to deprive of a share; but mly, to deprive, to bereave; with accus. of the person: τὸν ὅμοιον ἀμέρσαι, to rob an equal, i. e. one having equal claims, 16, 53. b) With accus. of the person and gen. of the thing: τινὰ ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰῶνος, 22, 58; δαιτός, Od. 21, 290. 2) to blind, to obscure; with accus. αὐγῆ ἀμερδεν ὄσσε, the brightness blinded their eyes, 13, 340. καπνὸς ἀμέρδει καλὰ ἔντεα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμέτροτος, ὄν (μετρέω), immeasurable, prodigious, πόνος, *Od. 19, 512, 23, 249.

ἀμετροπέτης, ἔς, immoderate in words, endlessly prating, loquacious, 2, 212. † ἀμητήρ, ἦρος, ὁ (ἀμάω), mower, reaper, 11, 67. †

ἀμητος, ὁ (ἀμάω), the act of mowing or reaping, the harvest, 19, 223. †(α).

*ἀμηχανής, ἔς, poet. for ἀμηχανος, h. Merc. 447.

ἀμηχανη, ἡ (ἀμηχανος), embarrassment, hesitation, perplexity, despair [inopia consilii], Od. 9, 295. †

ἀμηχανος, ὄν (μηχανή), without means, i. e. 1) helpless, unfortunate, at a loss

τινός, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: *difficult, impossible*; *ὄνευροι*, inexplicable dreams, Od. 19, 560; *ἔργα*, deeds not to be averted, *irremediable evils* (Eustath. *δεινά*), 8, 130. b) Of persons: *not to be subdued, impracticable, unyielding, hard-hearted*, absol. 16, 29; but *ἀμήχανός ἐσσι παραφῆρτοῖσι πιθέσθαι*, *thou art not easily brought to obey exhortations*, 13, 726.

Ἄμισώδαρος, ὁ, king of Caria, father of Atymnius, 16, 328.

ἄμιτροχίτωνες, οἱ, poet. epith. of the Lycians, 16, 419†; either, *without a girdle* [*'uncinctured,' Cp.*], (from a priv. *μίτρα* and *χιτών*, those who wear no girdle under the cuirass, cf. *μίτρα*), or *having the girdle joined to the cuirass* (from a copulat. *μίτ.* and *χιτ.*).

ἄμιχθαλόεις, εσσα, εν, poet. (*μίνυμι*), *inaccessible, inhospitable*, epith. of Lemnos, 24, 753. †h. Ap. 36 (prob. lengthened from *ἄμικτος*, and not from *μίνυμι* and *ἄλς*).

ἄμμε, ἄμμες, ἄμμι, Æol. and Ep. for *ἡμᾶς*, *ἡμεῖς*, etc.

ἄμμιξας, poet. for *ἀναμίξας*.

ἄμμοριή, ἡ, Ep. for *ἀμμορία* (*μόρος*), *misfortune, misery*, Od. 20, 76.†

ἄμμορος, ον, Ep. for *ἄμορος* (*μόρος*), 1) *not participating, not enjoying*, with gen. *λοστρῶν Ὠκεανοῖο*, excluded from bathing in the ocean; spoken of the Great Bear, which is always visible to the Greeks. 18, 489. Od. 5, 275. 2) From *μόρος*, i. q. *μοῖρα*, *unfortunate, miserable*, 6, 408. 24, 773.

ἄμνιον or ἄμνιον, τό (*αἶμα*), *a vessel for receiving the blood of victims, a sacrificial bowl*, Od. 3, 444.†

Ἀμνισός, ὁ, a haven in Crete, at the river *Amnisus*, north from Cnosus, founded by Minos, Od. 19, 188.

ἄμογητι, adv. (*μογέω*), *without trouble, easily*, 11, 637.†

*ἄμόγητος, ον (*μογέω*), *unwearied*, h. 7, 3.

ἄμόθεν, adv. Ep. (*ἄμός*, poet. = *τίς*) *from some place or other, from some part or other*. τῶν ἄμόθεν εἰπέ καὶ ἡμῖν, begin where you please and tell to us also something of them, Od. 1, 10.† Schol. Τῶν περὶ τὸν Ὀδυσσεῖα ὁπόθεν θέλει πράξῃων ἀπὸ τίνος μέρους ἀρξάμενη διηγοῦ ἡμῖν.

ἄμοιβάς, ἄδος, ἡ, poet. fem. of *ἀμοιβαῖος* (*ἀμοιβή*), *servicing for a change*. *χλαῖνα*, ἡ οἱ παρεκίσκετ' (= *παρέκειτ'*) *ἀμοιβάς*, a mantle which lay by him (*was laid by*) for a change, Od. 14, 521.† Others read *παρεκίσκετ' ἀμοιβάς*, and explain it as accus. plur. of *ἀμοιβή*.

ἀμοιβή, ἡ (*ἀμείβω*), *return, recompense, compensation or indemnity, restitution, requital*; in a good and bad signif. *χαρίεσσα ἀμοιβή ἐκατόμβης*, a gracious return for the hecatomb, Od. 3, 59. *τίειν βοῶν ἀμοιβήν*, to make restitution (compensation) for the cattle, Od. 12, 382. *Od.

ἀμοιβηδῆς, adv. Ep. (*ἀμοιβή*), *changing*

alternately, successively, 18, 566. Od. 18, 310.

ἀμοιβός, ὁ (*ἀμείβω*), *that exchanges with another that relieves him, a substitute*. οἱ ἤλθον ἀμοιβοί, who came to relieve others, 13, 793 †[in requital of former aid from Priam, Eustath.].

ἀμολγός, ὁ (*ἀμέλω* = *turgeo*), *milking, milking-time*; with Hom. always *νυκτός ἀμολγῶ*, at the hour of milking. The milking-time of the night is twofold, one at evening, as 22, 317; the other in the morning, as Od. 4, 841; therefore: *evening and morning twilight*; and mly, *the darkness of the night*, 11, 173. Butt. in Lex. p. 89, with Eustath. 15, 324, with great probability regards *ἀμολγός* as an old Achaian word meaning *ἀκμή*, and translates it, *in the dead or depth of the night*. [D. makes *μολγός* with prothetic α related to *μολύνειν, μελαίνειν*, p. 244.]

Ἄμοπᾶων, ονος, ὁ (*ἄμα, ὀπᾶων*, companion), son of Polyæmon, a Trojan slain by Teucer, 8, 276.

ἄμός (al. *ἄμός*), ἡ, ὄν, Æol. and Ep. = *ἡμέτερος, our*. *ἄμός, ἡ, ὄν* is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad 6, 414.

ἄμοτον, adv. (from *ἀμνεῖν*, ἌΩ), *insatiably, incessantly, restlessly, continually, unceasingly*, 4, 440 (*μέμαα*). 13, 46. Od. 6, 83 (*τανύεσθαι*). [The ancients derived it from *μότον, linē*.]

ἄμπ. Ep. abbrev. for *ἀναπ.*; as *ἀμπεῖρας* for *ἀναπεῖρας*.

ἄμπελόεις, εσσα, εν (*ἄμπελος*), once *ἄμπελόεις*, as fem. 2, 561, *full of vines, abounding in grapes, vine-clad*; epith. of countries and towns, 3, 184.

ἄμπελος, ἡ, *a vine*, *Od. 9, 110. h. 6, 39. *ἄμπεαλῶν*, Ep. for *ἀναπεαλῶν*, see *ἀναπάλλω*.

ἄμπερές, adv. only in tmesis, διὰ δ' ἄμπερές, Od. 21, 422; for *διαμπερές*, q. v.

ἄμπεχω (*ἀμφί, ἔχω*), impf. *ἀμπεχον*, *to embrace, to surround, to cover*; only ἄλμη, ἡ οἱ ὠῖτα καὶ εὐρέας ἀμπεχεν ὦμους, the brine, which covered his back and broad shoulders, Od. 6, 225.†

ἄμπήδησε, see *ἀναπηδάω*.

ἄμπνεύσαι, see *ἀναπνέω*.

ἄμπνυε, see *ἀναπνέω*.

ἄμπνύνη, see *ἀναπνέω*.

ἄμπνύτο, see *ἀναπνέω*.

ἄμπυξ, υκος, ἡ (*ἀμπέχω*), *a head-band or fillet*, a female ornament, 22, 469.†

ἄμυδῖς, adv. Æol. from *ἄμα*, *together*; spoken of time, Od. 12, 415. 2) *together, in a crowd*, of place, 10, 300; *καθίζεω, to sit down together*, Od. 4, 659.

Ἄμυδών, ὄνος, ἡ, a town in Præonia, on the Axius, 2, 849.

Ἄμυθᾶων, ονος, ὁ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idoμένη, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) 17, 348, the reading of Bothe for Ἄμυθᾶων e Cdd.

Ἄμύκλαι, αἰ, a town in Laconia, on the

Eurōtas, residence of Tyndareus, famed for the worship of Apollo, now *Slavo-Chorion*, 2, 584.

Ἀμύνω [ἄμῳ], gen. ονος (μῶμος, censure, with a change of ω into υ; after Æol. dial.), *blameless, irreproachable*, an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: *noble, high-born*, and thus even the adulterer Ægisthus is called, Od. 1, 29. b) Spoken also of things, = *excellent, glorious, οίκος, μήτις*, 10, 19; *ἦσος*, Od. 1, 232. 9, 414. 12, 261.

Ἀμύντωρ, ορος, ὁ (ἄμυνω), *defender, helper, protector*, 13, 284. Od. 2, 326.

Ἀμύντωρ, ορος, ὁ, 1) son of Ormenus, 10, 266. 2) Probably another, 9, 447. 10, 266.

ἄμυνω (μύνη), ἄμυνῶ, aor. ἤμυνα, ἠμυνάμην, Ep. infin. pres. ἄμυνόμενοι for ἀμύνειν. 1) Act. *to avert, to ward off*; *μὴ τί τινος*, something from some one, *λοῖγόν Δαναοῖσιν*, destruction from the Greeks, 1, 341; *ἄστει νηλεές ἡμῶν*, to remove the day of destruction from the city, 11, 588. b) More rarely *τί τινος*; *Κηράς τινος*, to repel the Fates from any one, 4, 11; *Τρώας νεῶν*, the Trojans from the ships, 15, 731; also the gen. alone, *νηῶν*, to defend the ships, 13, 109; *περί τιμος*, to fight for any one, i. e. avenge him, 17, 182; sometimes without dat. of person, *φόνον κακόν*, 9, 599. 13, 783. Od. 22, 208; absol. 13, 312. 678. c) Oftener the dat. stands alone: to fight for any one, i. e. *to help, to assist* him, 5, 486. 6, 262. 2) Mid. *to avert, to remove* from oneself, with accus. *νηλεές ἡμῶν*, 11, 484. b) *to defend oneself, to fight for oneself*, often absol. and with gen. *τινος*, and with *περί τινος*, to fight for any one, to defend him; *νηῶν*, to defend the ships, 12, 179; *σφῶν αὐτῶν*, 12, 155, or *περί πάτρης*, to fight for one's country, 12, 243.

ἄμύσσω, fut. ἄμύξω, *to scratch, to tear, to lacerate*; c. accus. *στήθεα χερσίν*, to tear the skin from the breast with the hands, i. e. nails, 19, 284; metaph. *θυμὸν ἀμύξεις*, thou wilt tear (distress) thy heart, spoken of one in anger, 1, 243. *11.

ἄμφαγαπάω (ἀγαπάω), poet. form, *to embrace with love, to treat with affection, to receive hospitably*; with accus. Od. 14, 381. 2) Mid. as depon. 16, 192; h. Cer. 291.

* ἄμφαγαπάω = ἀμφαγαπάω; whence ἀμφαγάπησα, h. Cer. 439.

ἄμφαγερέθομαι, better ἀμψηγερέθομαι, q. v.

ἄμφαγεύρομαι (ἀγείρω), aor. 2 ἀμφαγέροντο, *to collect, to gather* (intrans.), *τινά*, about any one, 18, 37. †

ἄμφαδά, adv. see ἀμφαδός.

ἄμφιδίην, adv. see ἀμφάδιος.

ἄμφάδιος, η, ον, Ep. for ἀναφάδιος (ἀναφαίω), *open, manifest, public, γάμος*, a real marriage, Od. 6, 288; comm. accus. ἀμφιδίην, as adv. *publicly, unconcealed*, 7, 196. 13, 356.

ἄμφαδός, ὄν, Ep. for ἀναφάδος (ἀνα-

φαίω), *open, public, notorious*. ἀμφαδὰ ἔργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδόν, as adv. in opposit. to λάθρη, 7, 243; to δόλω, Od. 1, 296. 11, 120; to κρυφήδόν, Od. 14, 330. 19, 299.

ἄμφαίσσομαι (ἄισσω), *to rush up from all sides*; spoken of the mane of horses with dat. ἀμφὶ δὲ χαίται ὤμοις αἴσσονται, the mane floated about their shoulders, *6, 510. 15, 267, only in tmesis.

ἄμφαλείφω (ἀλείφω), infin. aor. ἀλείψαι, only in tmesis, *to anoint round about*, 24, 582. †

ἄμφαραβέω (ἀραβέω), aor. ἀράβησα, *to rattle, to resound round about*; spoken of arms, 21, 408. †

* ἀμφανέειν, poet. for ἀναφανέειν, see ἀναφαίω.

ἄμφασίη, ἦ, Ep. for ἀφασίη, *speechlessness, comm. with ἐπέων*, prob. a pleonasm. Δὴν δέ μιν ἀμφασίη ἐπέων λάβε, for a long time speechlessness held him, 17, 695. Od. 4, 704.

ἄμφαῦτέω (αὔτέω), *to resound all around*, only in tmesis, 12, 160. † (ῶ).

ἄμφαφών (ἀφάω), partic. pres. ἀμφαφῶν, Ep. for ἀμφαφῶν, infin. pres. mid. ἀμφαφάσθαι for ἀμφαφᾶσθαι, *to handle all about, to feel all over*; with accus. *λόχων*, spoken of the Troj. horse, Od. 4, 277. 8, 196; *τόξων*, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἤ μάλα δὴ μαλακώτερος ἀμφαφάσθαι, indeed, far easier is Hector now to handle, 22, 373.

ἄμφεποτάω, see ἀμφιποτάομαι.

ἄμφέπω = ἀμφιέπω.

ἄμφέρχομαι, depon. (ἐρχομαι), aor. ἀμφήλυθον, *to go around*, with accus. any thing; metaph. only in Hom. με ἀμφήλυθε αὐτῆ, a cry surrounded me, Od. 6, 122, and κνίσσης αὐτῆ, the fume of the fat surrounded me, Od. 12, 369. *Od.

ἄμφέχανε, from ἀμφιχαίω.

ἄμφέχυν' for ἀμφέχυντο, see ἀμφιχέω.

ἄμφηκῆς, ἐς (ἀκή), gen. ἐός, *sharp on both sides, double-edged*, epith. of the sword, 10, 256. Od. 16, 80.

ἄμφήλυθε, see ἀμφέρχομαι.

ἄμφημαι (ἦμαι), *to sit round about*, only in tmesis, ἀμφὶ δ' ἑταῖροι εἶατο, 15, 10. †

ἄμφηρεφής, ἐς (ἐρέφω), gen. ἐός, *covered all around* (or, *at both ends*), *well covered*, epith. of the quiver, 1, 45. †

ἄμφήριστος, ον (ἐρίζω), *contested on both sides, undecided*. 2) *equal in fight*; ἀμφ. τιθέναι τινά, to place one upon an equality (in the race), 23, 382. †

ἄμφι, Δ Adv. *round about, around*, 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle, and is to be taken in tmesis: ἀμφὶ περί, as adv. 21, 10. b) Prepos. with three cases; *round about, around*, like περί, except that ἀμφί, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. *about, on account of, for the sake of*, to indicate the object about which the action is performed. ἀμφὶ πίδακος μέ-

χεσθαι, to fight for a fountain, 16, 825; metaph. ἀμφὶ φιλόητος αἰδεῖν, to sing about (of) love, Od. 8, 267. 2) With dat. a) Of place, around, ὑποῦ, ἀβούι, with the idea of rest: τελαμών ἀμφὶ στήθεσσι, 2, 388. 3, 328. ἤριπε δ' ἀμφ' αὐτῷ, he sank upon it, 4, 493; also mly spoken of nearness in place, 12, 175. τὴν κτεῖνε ἀμφ' ἐμοί, at my side, near me, Od. 11, 422. Il. 9, 470. ἀμφ' ὀβελοῖσιν κρέα πείρειν, in the construct. praegn. to pierce the flesh with the spits, so that it is on them round about, 2, 427; in like manner, στήσαι τρίποδα ἀμφὶ πυρί, Od. 8, 434. ἀμφ' ὀχέεσσι βαλεῖν κύκλα, to put the wheels upon the chariots, 5, 722. b) Indicating the cause; ἀβούι, on account of, ἀμφὶ νέκυϊ μάχεσθαι, 16, 565. ἀμφὶ γυναικὶ ἄλγεα πάσχειν, 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; ἀβούι, to, along, around in; ἀμφὶ ῥέεθρα, along the waves, 2, 461. ἀμφὶ ἄστῳ ἔρδειν ἱρά, round about in the city, 11, 706. Of persons: οἱ ἀμφ' Ἀτρείωνα βασιλῆες, the princes about Atreides. 2, 445. cf. 5, 781. In Hom., however, the chief person is included in the sense; οἱ ἀμφὶ Πρίαμον, Priam and his followers, 3, 146. b) Indicating cause, occasion, about an object, μνήσασθαι ἀμφὶ τινα, to mention about any one, h. 6, 1. In Hom. ἀμφὶ sometimes stands after the dependent cases. In composition with verbs it has the same signif. and sometimes also, on both sides.

ἀμφιάλος, ὄν (ἄλις), surrounded by the sea, sea-girl, epith. of Ithaca, *Od. 1, 386. 395.

Ἀμφιάλος, ὄ, a Phæacian, Od. 8, 114. 128.

Ἀμφιάρσος, ὄ (from ἀμφὶ and ἄραμαι, prayed for by both sides), son of Oicléos or of Apollo, husband of Eriphylê, father of Alcmaëdon and Amphihlôchus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Otôpus, Od. 15, 244.

ἀμφιάχῳ (ιάχῳ), partcp. perf. ἀμφιαχῖα, to cry round about, to scream, v. a. 2, 316.†

ἀμφιβαίνω (βαίνω), perf. ἀμφιβέθηκα, 1) to go around, to travel around; with accus. ἡέλιος μέσον οὐρανὸν ἀμφιβέθηκει, but when the sun had travelled round the midst of heaven, i. e. had reached the midst of heaven, 8, 68; spoken of gods: Χρῦσῳ, to walk about Chryseë as tutelary god, i. e. to protect, 1, 37. Od. 9, 198. 2) Mly to surround, to encircle, espily in the perf. νεφέλη μιν ἀμφιβέθηκεν, Od. 12, 74; with dat. 16, 66; metaph. πόντος φρένας ἀμφιβέθηκεν, trouble has occupied thy heart, 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 ἀμφέβαλον, fut. mid. ἀμφιβαλεῖμαι, Ep. for ἀμφιβαλοῦμαι, aor. 2 ἀμφεβαλόμην, 1) Act. to cast about, to put on, one thing upon another, τί τινα: ὤμοισι αἰγίδα, to cast the ægis over the shoulders, 18, 204. δ) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; φάρῳ τινα. 24, 588; χιτῶνά τινα, Od. 3, 467; with dat. of person only in ἀμφὶ δέ μοι ῥάκος βάλον, Od. 14, 342; metaph. κρατερὸν μένος ἀμφιβάλλειν, to equip oneself with great strength, 17, 742. c) to embrace, to clasp, to throw around, in full χείρας γούνασι, throw the hands (arms) about any one's knees, Od. 7, 142; ἀλλήλους, 23, 97. ὡς οἱ χεῖρες ἐχάνδαν ἀμφιβαλόντι, as much as the hands of him grasping held, i. e. as much as he could hold with both hands, Od. 17, 344; hence mly, to surround, to enclose. 2) Mid. to cast about oneself, to put on, with reference to the subject, τί τινα: ὤμοισι ξίφος, to hang the sword over one's shoulders, 2, 45; πήρην, Od. 17, 197.

ἀμφίβασις, ἰος, ἦ (βαίνω), the act of going around, of encircling [spec. for a defence, as of a corpse, cf. Passow, s. v. and ἀμφιβαίνω], 5, 623.†

*ἀμφίβιος, ὄν (βίος), living both in water and on land, amphibious; νομή, a double abode, Batr. 59.

ἀμφίβροτος, ἦ, ὄν (βροτός), encompassing the man, protecting the man, always ἀμφίβροτῆ ἀσπίς, *2, 389. 11, 32.

ἀμφιβρύχῳ, see βρυχάομαι.

Ἀμφιγένεα, ἦ, a town in Messenia, prob. the later Ἀμφεία, 2, 593. Steph. after Strab. in Elis.

*ἀμφιγυθῆω (γυθῆω), partcp. perf. ἀμφιγυθῆως, to rejoice around, i. e. greatly, h. Ap. 273.

Ἀμφιγυγῆεις, ὄ (γυγῆς), lame in both feet, halting, epith. of Hephæstus, 1, 607. 14, 239.

ἀμφίγυγος, ὄν, Ep. (γυγῆς), prop. having limbs on both sides, epith. of the spear, probably furnished with iron at both ends for fighting and sticking in the earth. According to others, double-cutting, wounding with both ends, or to be handled with both hands, 13, 147. Od. 16, 474. [But Herm. (with Död.) supposes it a pike for cutting and thrusting, its head being furnished, at about the middle of each side, with a sharp curved blade.]

ἀμφιδάω, Ep. (δαίω), perf. ἀμφιδέθη, to kindle around, in the perf. intrans. to burn around; only metaph. πόλεμος ἄστῳ ἀμφιδέθη, the contest burned around the city, *6, 329; μάχη, 12, 35.

Ἀμφιδάμας, ἀντος, ὄ (from ἀμφὶ and δαμάω, subduing round about), a hero from Scandia in Cythêra, table-friend of Molus, 10, 269. 2) father of Clysonômus from Opus, 23, 87.

ἀμφίδαυος, εἰα, υ (δαυῆς), rough round about, roughly bordered, epith. of the

regis surrounded with tassels, θύσανοι. [Others, *woolly, shaggy all over, impenetrable*, cf. Schol. and Passow.] 15, 309. † ἀμφιδινέω (δινέω), perf. pass. ἀμφιδεδινημαι, to turn or put around, κολεόν νεοπρίστου ἐλέφαντος ἀμφιδεδινηται, the scabbard is encompassed with polished ivory [rather a scabbard of polished ivory encloses it], Od. 8, 405; also spoken of metal: ᾧ περί χεῦμα κασσίτερον ἀμφιδεδινηται, around which there runs a (casting=) plate of tin, 23, 562.

ἀμφιδρυφής, ἐς, poet. (δρύπτω), gen. ἐός, lacerated all around, ἀλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, 2, 700. †

ἀμφιδρυφος, ον=ἀμφιδρυφής, 11, 393. † ἀμφιδύμος, ον (δύω [the verb: rather from δύο, two: cf. δίδυμος, τρίδυμος, ter-geminus, &c. Lob. Path. 165]), accessible all around, or having a double entrance, epith. of a haven, Od. 4, 847.

ἀμφιελάνω (ἐλάνω), only in tmesis, to draw or trace round about, Il. τεῖχος πόλει, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, ον, poet. (ἐλίσσω), impelled onward on both sides, double-oared, epith. of ships, 2, 165. It occurs only in the fem. ἀμφιέλισσα; for which reason, according to Rost Vollst. Lex., the Gramm. falsely assumed an adj. ἀμφιέλισσος, η, ον. Rost also prefers, after the use of the later Epic writers, the signif. *swaying from this side to that, unsteady*.

ἀμφιέννυμι (έννυμι), fut. ἀμφιέσω, aor. Ep. ἀμφίεσα (σο), aor. mid. ἀμφιεσάμην (σο), 1) Act. to put around, to put on, εἴματα, clothes (upon another), Od. 5, 167, 264. 2) Mid. to put upon oneself, anything, with accus. χιτώνας, Od. 23, 142. cf. 14, 178.

ἀμφιέπω and ἀμφέπω (έπω), only impf. poet. to be around anything, to surround; with accus. τὴν πρῦμνην πῦρ ἄμφεπεν, the flame surrounded the stern, 16, 124. Od. 8, 437. 2) to be engaged about anything, to prepare, to attend to; with accus. τινά, 5, 667; βοδὸς κρέα, to dress ox-flesh, 17, 776; στίχας, to arrange the ranks, 2, 525. The partep. is often absol. in the sense of an adv.: earnestly, carefully, busily, 19, 392. Od. 3, 118.

ἀμφιεύω (εύω), to sing round about, only in tmesis, Od. 9, 389. †

ἀμφιζάνω (ιζάνω), to sit round about [to settle upon]; χιτώνι, upon his tunic, 18, 25. †

ἀμφιθαλής, ἐς, poet. (θάλλω), gen. ἐός, blooming, flourishing on both sides; spoken of a child whose parents are both living (a child of blooming parents, V.), 22, 496. †

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Autolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφίθετος, ον, poet. (τίθημι), that may be placed on either end; φιάλη, either,

with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; a double goblet, *23, 270. 616.

ἀμφιθέω (θέω), to run around; with accus. μητέρα, about the mother, Od. 10, 413. †

Ἀμφιθόη (θοός), daughter of Nereus and of Doris, 18, 42.

ἀμφικάλυπτο (καλύπτο), fut. ἀμφικαλύψω, ἀμφεκάλυψα, 1) Act. to cover round about, to conceal; with accus. prim. spoken of clothes, 2, 262; of the arin: ὅσπερ, 23, 91. δόμος ἀμφεκάλυψέ με, the house concealed me, received me, Od. 4, 618; πόλις ἵππον, Od. 8, 511. 2) Metaph. ἔρωσ φρένας ἀμφεκάλυψε, love obscured my mind, 3, 442. θανάτος μιν ἀμφ., death embraced him, 5, 68. 2) to surround, to put around, to cover as with a veil; τί τινα, to put any thing around one, to cover him with it: ῥάκος κεφαλῇ, Od. 14, 349; σάκος τινί, to place a shield before any one (for protection), 8, 331; ὄρος πόλει, to put a mountain over the city, Od. 8, 569; νύκτα μάχῃ, to draw the veil of night around the battle, 5, 507.

ἀμφικεάζω (κεάζω), aor. ἐκέασα, Ep. σο, to hew on all sides, to split; τὸ μέλαν δρῦός, Od. 14, 12. †

Ἀμφικλος, ὁ (famed round about, fr. κλέος), a Trojan, slain by Achilles, 16, 313.

ἀμφίκομος, ον (κόμη), having hair all around, thick-leaved, epith. of a tree, 17, 677. †

ἀμφικοναβέω, only by tmesis, see κοναβέω.

ἀμφικύπελλος, ον (κύπελλον), always with τὸ δέπας, the double goblet, according to Aristot. Hist. An. 9, 40; a goblet which formed a cup on both ends, 1, 534; see Eustath. and Buttm. Lexil. p. 93.

ἀμφιλαχάινω (λαχάινω), to dig round about, φυτόν, Od. 24, 242. †

Ἀμφίλοχος, ὁ, son of Amphisraus and Eriphylé, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

ἀμφιλύκη, ἡ (from the obsol. λύξ, akin to λευκός), only in connexion with νύξ; the twilight, the gray of the morning, 7, 433. †

ἀμφιμαίομαι, depon. (μαίομαι), aor. impf. ἀμφιμάσασθε, to touch round about, to wipe off; τραπέζας σπόγγους, Od. 20, 152. †

ἀμφιμάσασθε, see ἀμφιμαίομαι.

ἀμφιμάχομαι, depon. mid. (μάχομαι), to fight about a place, to assail; with accus. Ἴλιον, πύλιν, to attack, 6, 461, 9, 412. 2) With gen. to fight for any one, to defend him, νέκυος, 18, 20; τείχεος, 15, 391. *II.

Ἄμφίμαχος, ὁ (from μάχομαι, *fighting round about*), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, 2, 260. Hector slew him, 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, 2, 870.

Ἄμφιμέδων, ὄντος, ὁ (from μέδων, *ruling round about*), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

ἀμφιμέλας, αἶνα, ἀν (μέλας), *black round about*, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; *the darkly-enveloped diaphragm (the black diaphragm, heart)*. Others explain it, *angry, gloomy*, 1, 103. Od. 4, 661.

ἀμφιμένυκε, from the following.

ἀμφιμύκασμαι, depon. (μυκάσμαι), aor. ἀμφέμυκον, perf. ἀμφιμένυκα, *to bellow all around, to low, to resound, to echo*. δάπεδον ἀμφιμένυκεν, Od. 10, 227; in tenses spoken of the gates: *to creak*, 12, 460.

ἀμφινέμομαι, mid. (νέμω), prop. *to pasture round about, to dwell; to inhabit*; with accus. 2, 521. Od. 19, 132.

Ἄμφινόμη, ἡ (pasturing round about), daughter of Nereus and Doris, 18, 44.

Ἄμφίνομος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Ἄμφιος, ὁ (from ἀμφί going about), 1) son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, 5, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, 2, 830 (with lengthened ι).

ἀμφιζέω (ζέω), aor. ἀμφέξεσα, *to scrape round about, to polish*, Od. 23, 196 †

ἀμφιπέλομαι, depon. mid. poet (πέλω), *to move around any one, to surround him*; with dat. αἰοῖδῃ ἀκουόντεςσι ἀμφιπέλεται, the song resounded around the hearers, Od. 1, 352 †

ἀμφιπένομαι, depon. mid. (πένομαι), *to be occupied about any one*; with accus. Od. 15, 467; hence comm. in a good signif. *to tend* [e. g. a wounded man], *to take care of, to wait upon*, 4, 220 [to take charge of]; in a bad sense *to assail, to fall upon* [of dogs setting to work to devour a corpse], 23, 184.

ἀμφιπεριστέφω (στέφω), *to wreath round*; only in mid. with dat. metaph. χάρις οὐκ ἀμφιπεριστέφεται ἐπέεσσιν, grace is not entwined with his words, i. e. his words are not crowned with grace, Od. 8, 175. †

ἀμφιπεριστροφάω, poet. (στροφάω a collateral form of στρέφω), *to turn round about*; with accus. ἵππους, *to drive the horses about, or round and round*, 8, 348. †

Ἄμφιπεριφθινύθω, poet. (φθινύθω), *to perish round about, to dry up (of bark)*, h. Ven. 272.

ἀμφιπέσουσα, see ἀμφιπίπτω.

ἀμφιπίπτω, poet. (πίπτω), aor. 2 ἀμφέπεσον, *to fall round = to fall or throw*

oneself upon, to embrace, τινά, any one; of a wife who in anguish throws herself upon her dead husband, Od. 8, 523. †

ἀμφιπολεύω (ἀμφίπολος), *to be occupied about an object, to support, to attend to, to tend, to take care of; to wait upon*; with accus. ὄρχατον (an orchard), Od. 24, 244; βίον, to protect my life [spoken by Penelopé of Ulysses], Od. 18, 254. 19, 127. 2) Intrans. *to be about any one, to serve him*, Od. 20, 78. *Od.

ἀμφίπολος, ἡ (πέλω), prop. an adj. *busy about any one*; with Hom. always subst. fem. *handmaid, maiden, female companion*, in distinction from a female slave; also ἀμφίπολος ταμίη, 24, 302.

ἀμφιπονέομαι, Ep. = ἀμφιπένομαι, fut. ἀμφιπονήσομαι, *to be busy about any one*, τινά, 23, 681; spoken of things, *to take care or charge of*, τί, 23, 159; τάφον, Od. 20, 307.

ἀμφιποτάομαι, depon. mid. (ποτάομαι), poet. form, *to fly round about*; with accus. τέκνα, to flutter round the young, 2, 315. †

ἀμφιῤῥυτος, η, ον, Ep. ἀμφιῤῥυτος (ῥέω), *having a current all around, sea-girt*, epith. of islands, *Od. 1, 50. 98. only in Ep. form.

ἀμφί (ἀμφί), poet. I) Adv. 1) *about, round about, on both sides*. βαθῆς δέ τε Τάρταρος ἀμφί, 8, 481. ἀμφί εἶναι, to be (stand, dwell, &c.) about (a person), to dwell, 9, 464. 24, 488. ἀμφί ἔχειν, to clasp about, spoken of bonds, Od. 8, 340. 2) *upon, on both sides*. ζυγὸν ἀμφί ἔχειν, to have the yoke on both sides, to have it on, Od. 3, 486. ὀλίγη ἦν ἀμφί ἀρουρα, a little ground was on both sides (of the armies), i. e. between, 3, 115. 3) *apart*. γαίαν καὶ οὐρανὸν ἀμφί ἔχειν, to hold earth and heaven apart, Od. 1, 54. τῶ μὲν ζυγὸν ἀμφί ἔεργει, them (the cattle) the yoke keeps apart, 13, 706. ἀμφί ἀγῆναι, to break in two, 11, 559. 4) *separate, remote*. ἀμφί εἶναι, Od. 19, 221; hence often = *each for himself*, Od. 22, 57. ἀμφί φρονεῖν, φράζεσθαι, to think differently, to be of different sentiments, 2, 13. 11) Prepos. like ἀμφί, comm. after its dependent case, 1) With gen. *about*. ἀρματος ἀμφί ἰδεῖν, to look over a chariot [i. e. to see whether it is fit for use], 2, 384. b) *far from*. ἀμφί φυλόπιδος, Od. 16, 267. ἀμφί ὁδοῦ, out of the road, Od. 19, 221. 2) With dat. ἄξονι ἀμφί, about the axle-tree, 5, 723. 3) With accus. Κρόνον ἀμφί, about Cronos (Saturn), 14, 203. εἶρεσθαι ἀμφί ἕκαστα, to ask about every thing, i. e. each thing separately, one thing after another, Od. 19, 46.

ἀμφιστεφανός (στέφανος), *to wreath around, like winding a garland*; pass. *to be wound round, like a garland*; trop. ὄμιλος ἀμφιστεφάνωτο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ἐς, *placed about in a*

circle, 11, 40, an old reading for ἀμφιστρέφης, q. v.

[ἀμφιστέφω, 18, 205, explained by Damm as a case of tmesis; see στέφω.]

ἀμφίστημι (ίστημι), aor. 2 ἀμφίστην, trans. to place around. 2) Intrans. in mid. and aor. 2 act. to stand around; absol. 18, 233. 24, 712; with accus. ἀμφίστασθαι ἄστυ, to invest the city, 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, to beleaguer; with accus. πόλιν, 11, 713.†

ἀμφιστρέφης, ἐς, poet. (στρέφω), gen. ἐός, turned to different sides [of the three heads of a dragon, Schol. ἀλλήλαις περιπελεγμένοι=] interlaced, intwined, 11, 40.†

ἀμφιστήμι (τίθημι), aor. 1 ἀφέθηκα, aor. 2 mid. ἀμφεθέμην, aor. pass. partcp. ἀμφιθεΐς, 1) Act. to place around, to put around or on; κεφαλῇ κυνέην, to put a helmet on the head; hence pass. κυνέη ἀμφιθεΐσα, 10, 271. 2) Mid. to put upon oneself; with accus. ξίφος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), to tremble all over, 21, 507. tin tmesis.

Ἀμφιτρούτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Poseidōn, who ruled with him the Mediterranean sea. She bore to him Tritōn, Od. 5, 422. 12, 60.

Ἀμφιτρύων, υἱός (molesting all around, from τρύω), son of Alcæus and Hipponoë, husband of Alemênê, father of Iphiclēs and foster father of Heraclēs. He reigned first in Tiryns and later in Thebes, 5, 392. (ι comm. without position.)

* ἀμφιτρομέω, Ep. = ἀμφιτρέμω, to tremble all over, to be very much afraid, τινός, on account of any one, Od. 4, 820.†

* ἀμφιφαιίνω, Ep. form for ἀμφιφαίνω, to shine about, τινά, h. Ap. 202.

ἀμφίφαλος, ον (φάλος), furnished with knobs or studs round about, according to the comm. explanation; accord. to Körpen, having a strong crest; or accord. to Butt. Lexil. 523, whose φάλος stretched from the crest backwards as well as forwards; epith. of the helmet, *5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφεφοβήθη, to terrify all round. 2) Pass. to be terrified all round, to fly from, τινά, 16, 290.†

ἀμφιφορεύς, ἦος, ὁ (φέρω), a large vessel which is carried by both sides, a two-handled vase for wine, honey, Od. 2, 290. 2) an urn, 23, 99.

ἀμφιφράζεσθαι, mid. (φράζω), to consider on both sides, to weigh well, 18, 254.†

ἀμφιχαίνω (χαίνω), aor. 2 ἀμφεχάων, to yawp around, to swallow with greediness, τινά, 23, 79.†

ἀμφιχέω (χέω), aor. 1 act. Ep. ἀμφέχενα, Ep. syncop. aor. 2 mid. ἀμφεχύμην (3 sing. ἀμφέχυτο), aor. 1 pass. ἀμφεχύθη. 1) Act. prop. to pour around; metaph. to spread around; ἡέρα τινί, obscurity, mist

around any one, 17, 270. 2) Mid. and aor. 1 pass. to be diffused or shed round, to be poured about, to surround; with accus. trop. θεῖν μιν ἀμφέχυτο ὁμφῆ, a divine voice sounded around him, 2, 41. τὴν ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, to embrace; with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθεΐς, see ἀμφιχέω.

ἀμφιχυτός, ον, (χέω) poured around; τεῖχος, a wall cast up all around, an earth mound, 20, 145.

Ἀμφίων, ἰονος (part. ἀμφίων walking around), 1) son of Jasius and Persephōnē (according to Eustath.), father of Chloris, king of Orchomenus in Bœotia, Od. 11, 285. 2) son of Zeus and Antiopē, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobē bore him several children. Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller, *Gesch. hell. Stämme* I. S. 231. 3) a leader of the Epeans, 13, 692.

ἀμφότερος, η, ον (ἄμφω), both. Of the sing in Hom. only the neut. as adv. ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής, both at once, a good king and a brave spearman, 3, 179; often in the dual and plur. 5, 156. 17, 395.

Ἀμφοτερός, ὁ, a Trojan slain by Patrocles, 16, 415.

ἀμφοτέρωθεν, adv. from both sides, ον both sides, 5, 726. Od. 7, 113.

ἀμφοτέρωσε, adv. towards both sides, in both directions, γεγωνέμεν, *8, 223.

ἀμφοδῖς, adv. (prob. from ἀμφίς and οὔδας), from the ground; κάρη αἰεῖρειν, to raise the head from the ground, Od. 17, 237.†

ἀμφράσσαιτο, see ἀναφράζομαι.

ἄμφω, τῶ, τὰ, τῷ, gen. ἄμφοιν, both; spoken of single persons, and also of two parties, as 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

ἄμφωτος, ον (οὖς), two-eared, two-handled, ἄλεισον, Od. 22, 10.†

ἄμφεν, Ep. for ἀμάοιεν, see ἀμάω.

ἄμωμητος, ον (μωμητομαι), irreproachable, blameless, 12, 109.†

ἄν, a particle, Ep. and enclit. κέ, before a vowel κέν (κέ is prop. only a dialectic variation of ἄν, and in use generally agrees with it, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use.—These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not true absolutely, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfectly equivalent to ἄν (though it may sometimes be trans-

lated by *perhaps, possibly, Lat. forte*), but expresses its meaning by the mood of the verb (*may, can, might, could, etc. write*). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: I) With the indicat. 1) With the indicat. pres. and perf. ἄν cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. ἄν holds true of κέ; and the passages in which κέ is connected with these tenses are changed by him, e. g. τῷ καὶ κέ τις εὐχεται ἀνῆρ—λιπέσθαι, where, according to Cod. Vrat., τέ is to be read for κέ, 14, 484; δῶρον δ', ὃ τι κέ μοι δοῦναι φίλον ἦτορ ἀνάγει, where we must read ἀνάγη, Od. 1, 316; τὰδε κ' αὐτὸς οἶσαι, where Herm. reads γ' αὐτὸς, Od. 3, 255; ὅτε κέν ποτ'—ζῶντωνται τε νέοι, καὶ ἐπεπύονται ἄεθλα, Od. 23, 87, where we must with Thiersch, Gr. Gram. § 322, 11, read ὅτε περ, or take ζῶντωνται as subjunct. and read ἐπεπύονται. According to Rost, however, κέ may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as 14, 484. Od. 3, 255. 2) With the fut. indicat. we frequently find the Ep. κέ (rarely ἄν), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὀδυσσεύς ἔλθοι—αἰψά κε—βίας ἀποτίσεται ἀνδρῶν, Od. 17, 540. cf. 22, 66. Commonly, however, the conditional clause is wanting; εἶραι, ὀππόθεν εἰμέν' ἐγὼ δέ κέ τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80, cf. 4, 176. 7, 273. 22, 42. 3) It stands with the indicat. of the histor. tenses (impf. plupf. and aor.), α) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νῦ κ' ἐτι πλείονας Λυκίων κτάνε—Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺν ἵοισε Ἐκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, 5, 679. The condition is often wanting, and must be supplied from the context. ἢ τέ κεν ἦῃ λαῖνον ἄσσο χιτῶνα, indeed, thou wouldst be already clothed with a tunic of stone, 3, 56. β) To denote repetition in past time, the action being represented by ἄν as conditional, viz. as repeated only in certain cases. In Hom., however, this use is exceedingly rare, Od. 2, 104 (19, 149. 24, 139); ἔνθα κ' ἐν ἡματίῳ ὑφάινεσκεν μέγαν ἱστόν, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ' αὐτὸς ἀνέγνω, 13, 734, chiefly himself is wont to experience it, where some take κ' as καὶ abbrev. and Herm. de part. ἄν, for δέ κ' proposes δέ γ'. Likewise οἰ κε τάχιστα ἐκρίναν, O. 1. 18, 263, where Herm. would

read οἷ τε. A peculiar case is Od. 4, 56. ἢ γὰρ μιν ζῶν γε κινήσειαι ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος. Nitzsch on this passage says: This aor. with κέν is to be compared with no other sentence of this form; ἢ κεν are closely connected, and the whole is equivalent to κινήσειαι εἰ δέ μὴ, κτεῖνεν, or otherwise Orestes has slain him, cf. Rost, Gram. p. 587, and Thiersch, § 353, 1. II) With the subjunct. ἄν serves to define more closely the idea expressed by it. The subj. expresses a *supposed notion (res cogitata)*, but with reference to a future decision; the ἄν indicates the external circumstances and relations upon which the decision depends. 1) In the Epic language the subjunct. with ἄν stands instead of the fut. indicat.; with a certain difference, however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur. τάχ' ἄν ποτε θυμὸν ὀλέσση, he will, it is probable, soon lose his life, 1, 205. οὐκ ἄν τοι χραίσμη κίθαρις, thy harp would not [I deem] then avail thee, 3, 54. 2) In dependent clauses, in connexion with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὄφρα ἴδῃτ' αἰ κ' ἕμιν ὑπέροχῃ χεῖρα Κρονίων, whether—would protect you, 4, 249. In like manner, εἰ κε, ἢ κε; ἐπεὶ κε, ἐπει ἄν; ὅτε κεν, ὄτ' ἄν, ὅποτε κεν, etc., ὅς ἄν οἰ κε, οἶος ἄν; comp. the several conjunctions and the relative. III) With the optative, ἄν expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγὼ σε βάλοιμι—αἰψά κε—εὐχος ἔμοι δοίης, thou wouldst confer renown upon me, 16, 625; hence it stands, 1) To express an undetermined possibility. κείνοισι δ' ἄν οὐτις—μαχέοιτο, no one would be able to contend, 1, 271. 2) The ἄν with the optat. often stands as a softer mode of expressing a command or entreaty, 2, 250, and with οὐ in the question οὐκ ἄν ἐρύσαιο; couldst thou not hold him back? instead of hold him back, restrain him, 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can or could*. On the optat. with ἄν in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) ἄν with the infin. and partcp. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, 9, 684. V) Repetition of ἄν and κε. Hom. never repeats ἄν, but he unites 1) ἄν with κε to give greater stress to the condition, 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καὶ for κέν. 2) The repetition of κε is rare, Od. 4, 733. VI) ἄν is properly short; however, it seems long in 8, 21. 406.

ἀν, 1) Poet. abbrev. for ἀνά (better ἄν), before ν, τ; becomes before labials ἀμ, before palatals ἀγ. 2) Poet. abbrev. for ἀνα, i. e. ἀνέστη, he arose, 3, 268. cf. ἀνα.

ἀνά, abbrev. ἀν, ἀμ, ἀγ, 1) Preposition. *ὑρ, ὑρον, ον*, opposed to *κατά*, comm. with accus. Ep. also with gen. and dat. 1) With gen. only in the phrase ἀνά νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Rost, Gr. p. 495, it is better to assume a tmesis, so that the gen. appears to depend upon ἀναβαίνειν. 2) With dat., *ον, ὑρον, ἀνά σκήπτρῳ*, upon the sceptre, 1, 15. ἀνά ὤμῳ, Od. 11, 128. ἀνά χερσίν, on the hands, h. Cer. 286. 3) With accus. a) Of place: to indicate a direction to a higher object, *ὑρ, ὑρον; τιθέναι τι ἀνά μυρτίην*, 10, 466. ἀναβαίνειν ἀνά ῥωγὰς, to ascend the steps, Od. 22, 143; to denote extension, *through, throughout, along*. ἀνά νῶτα, along the back, 13, 547. ἀνά δῶμα, through the house, 4, 670; in like manner, ἀνά στρατόν, μάχην, ὄμιλον: ἀνά στόμα ἔχειν, to have in the mouth, 2, 250. φρονεῖν ἀνά θυμόν, to revolve in the mind, 2, 36. πᾶσαν ἀν' ἰθύν, in every undertaking, Od. 4, 434. ἀν' ἰθύν, upwards, Od. 8, 377. b) Of time, only ἀνά νύκτα, through the night, 14, 80. c) Of number, *to, ὑρ to*. ἀνά εικοσι μέτρα χεῦεν, Od. 9, 209. II) Adv. *thereon, thereupon*. ἀνά βότρυες ἦσαν, grapes were thereon, 18, 562. It stands pleonastically with a verb compounded with ἀνά, 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράζομαι].

ἀνα is 1) A prepos. with retracted accent, and stands as interj. for ἀνάσθησι: *ὑρ then; comm. ἀλλ' ἀνα*, 6, 331. 2) A vocat. from ἀναξ, only in the construct. ὦ ἀνα, Ζεῦ ἀνα.

ἀναβαίνω, Ep. ἀμβαίνω (βαίνω), aor. 1 ἀνέβησα, aor. 2 ἀνέβην, aor. 1 mid. ἀνεβησάμην (once partcp. ἀναβησάμενοι, transit. Od. 15, 475), 1) Trans. in aor. 1 act. *to lead up, to cause to ascend=τινά.* any one (into a ship, to put a person on board, &c. 1, 144), once in the mid. *νῶ ἀναβησάμενοι*, after they had put us on board, Od. 15, 475. II) Intrans. in the aor. 2 act. *to ascend, to go up; with accus. οὐρανόν*, to mount to heaven, 1, 497; ὑπερώια, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπί τι; once with dat. νεκροῖς, to pass over the dead bodies, 10, 493; most generally, α) *to ascend the ship (go on board, embark)*, often with the omission of νῆα (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) *to ascend upon land, to land*, Od. 14, 353. γ) *to put to sea, to go from the shore to sea, to sail away*, ἀπὸ Κρήτης, Od. 14, 252; ἐσπύ ἐς Τροίην, to sail from Greece to Troy, Od. 1, 210. δ) Metaph. φάτις ἀνθρώπων ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, Ep. ἀμβάλλω (βάλλω), 1) prop. to throw up. 2) to throw back, hence *to put off, to delay, ἀεθλον*, Od. 19, 584. II) Mid. to lift oneself, hence *to begin*; with infinit. ἀεῖδειν, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) *to put off, defer, delay* (with reference to the subject). μὴδ' ἔτι ἔργον ἀμβαλλώμεθα, let us no longer delay our work, 2, 436.

ἀνάβατος, ον, Ep. ἄμβατος (ἀναβαίνω), that may be ascended, easy of ascent, 6, 434. Od. 11, 316.

ἀναβέβρυχε, 3 sing. perf., the pres. does not occur, 17, 54.† in connex. with ὕδωρ: *the water gushes or spouts forth*. Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρῶζω; others, as Buttm. Lex. 206, trace it by comparison with ὑπόβρυχα (under water) to ἀναβρέχω, whence the reading ἀναβέβροχεν; others again to the root βρυχάομαι, from which occurs the perf. βέβρυχα, but with ὕ.

Ἀναβησίτεις, ὁ (that travels by ship), a Phæacian, Od. 8, 113.

ἀναβληθῆν, Ep. ἀμβληθῆν (ἀναβάλλομαι 1), rising with a sudden impulse, *vehemently, γοᾶν*, 22, 476.† [to lament with vehement outcry, Passow; *alie petitii suspiria*, Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ἡ (βάλλω), a delaying, procrastination, κακοῦ. *2, 380. 24, 655.

ἀναβολάδην, Ep. ἀμβολάδην (ἀναβάλλω), *throwing up, boiling up*. λέβης ζεῖ ἀμβολάδην, the cauldron boils bubbling up, 21, 364.†

ἀναβράχω (βράχω), only Ep. aor. ἀνέβραχον, *to rattle, to crash, to creak*; spoken of arms, 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξετε, and in the partcp. aor. 2 pass. ἀναβροχέν, *to swallow up again, to absorb*; of Charybdis: ὅτε ἀναβρόξετε θαλάσσης ὕδωρ, when she swallows up again the sea-water, Od. 12, 240; and ὕδωρ ἀπολέσκει' ἀναβροχέν, the water being absorbed and swallowed up again, disappeared, Od. 11, 586. cf. Buttm. Lex. 201. *Od.

ἀναβρύχω, see ἀναβέβρυχε. ἀναγινώσκω (γινώσκω), only aor. 2 ἀνέγνων, *to know accurately, to perceive clearly*, with accus. τινά, Od. 4, 250. γόνον, Od. 1, 216. II. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. *to perceive clearly*, 13, 734.

ἀναγκαῖη, ἡ (prop. fem. from ἀναγκαῖος), Ep. *compulsion, necessity*, dat. ἀναγκαίῃ, by force, 4, 300. Od. 19, 73.

ἀναγκαῖος, αἶψ, αἶον (ἀνάγκη), *compulsory, urgent, coercive, necessary*; μῦθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. ἡμᾶρ ἀναγκαῖον, the day of force, of slavery, 16, 836, =δούλιον ἡμᾶρ. 2) *of necessity, or compulsion, by compulsion, πολεμισταί*, Od. 24, 499.

ἀνάγκη, ἡ (ἀνάγω), *force, compulsion*,

violence, necessity, often in the dat. ἀνάγκη, from necessity, on compulsion, forced, αἰδεῖν, πολεμίζειν; also act. with violence, vehemently : ἰσχεῖν, κελεύειν, ὑπ' ἀνάγκης, by force. Od. 19, 156.

ἀναγνάμπτω (γνάμπτω), aor. 1 ἀνεγνάμψα, aor. 1 pass. ἀνεγνάμφθην, to bend back; δεσμὸν, to loose the bond, Od. 14, 348; pass. αἰχμὴ ἀνεγνάμφθη, the point was bent back, 3, 348. 7, 259.

ἀνάγω (ἀγω) fut. ἀνάξω, aor. 2 act. ἀνήγαγον, 1) to lead up, to lead to a high place, from the sea-coast into the country, τινά, Od. 4, 534, or into the high seas, thus often spoken of the voyage to Troy; to take any one to sea, γυναικα ἐξ ἀπίης γαίης, 3, 48; Ἑλένην, 6, 292; λαὸν ἐνθάδε (to Troy), 9, 338; also mly of sea-voyages, 13, 627. b) to conduct home, γυναικα δόμονδε, Od. 3, 272; often, mly, to conduct to, to bring, spoken of persons and things: δῶρα, to bring presents, 8, 203; τινὰ ἐς μέσσον, Od. 18, 89. 2) Mid. prop. to conduct oneself up, to put out to sea, to sail away. τοὶ δ' ἀνάγοντο, they sailed back, 1, 478. Od. 19, 202.

ἀναδέδρομα, see ἀνατρέχω.

ἀναδέρκω, Ep. (δέρκω), aor. 2 ἀνέδρακον, to look up, to look upwards; ὀφθαλμοῖσιν, to open the eyes again, 14, 436. †

ἀναδέσμη, ἡ (δέω), a fillet, a head-band, of females, 22, 469. †

ἀναδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀνεδέξαμην, aor. sync. ἀνεδέγμην, to take up, σάκος, 5, 619. 2) to take upon oneself, to bear, to endure, οἰζύν, Od. 17, 563.

*ἀναδίδωμι (δίδωμι), aor. 1 ἀνέδωκα, to proffer, to present, to give, with accus. h. Merc. 111.

*ἀναδύω (δύω)=ἀναδύομαι, Batr. 90. ἀναδύω (δύω), only mid. and aor. 2 ἀνέδυν, infinit. ἀναδύναι, aor. 1 mid. ἀνεδύσαμην [ἀνεδύσσο or ἀνεδύσατο, Buttm. § 96. note 9], intrans. to emerge, to come forth out of; with gen. ἁλός, from the sea, 1, 359; and with accus. κύμα, v. 496, to emerge from the wave. 2) to withdraw [towards the interior of a crowd]; ἐς ὄμιλον, to retreat into the crowd, 7, 218; and with accus. πόλεμον, to avoid the war, 13, 225; absol. Od. 9, 377. (ἀνδύεται poet. for ἀναδύεται.)

ἀνάεδνος, ον (ἔδνον), 1) ungifted, i. e. for whom the bridegroom presents no gifts to the parents, 9, 146. 2) without dowry, with whom the bridegroom receives nothing from the parents, 13, 366. This explanation is, however, justly rejected by Spitzner on 9, 146. *11.

ἀναείρω (αἰείρω), aor. 1 ἀνάειρα. Ep. for ἀνήειρα, 1) to raise, to lift up; with accus. χεῖρας ἀθανατοῖσι, to lift up the hands to the gods, 7, 130; τινά=to throw a man, spoken of wrestlers striving to lift up and throw each other. 2) to lift, to bear away (as a prize), δῶν τάλαντα, 23, 614; κρητήρα, 23, 582.

ἀναθλήω, Ep. (θλήω), fut. ἀναθλήσω, to become verdant again, to bloom, bud or sprout out again, 1, 236. †

ἀνάθημα, τό (τίθημι), that which is put up, esply a votive offering to a deity which is put up in a temple [not Homeric]. 2) any present of value; hence, ornament, decoration. Thus H. calls dancing and singing ἀναθήματα δαιτός, embellishments of the feast or table ['enlivening sequel of the banquet's joys,' Cp.], Od. 1, 152. 21, 430.

ἀναθρώσκω (θρώσκω), to spring or leap up, to bound off. ὑψη ἀναθρώσκειν, to bound up into the air, spoken of a descending rock, 13, 140. †

ἀναίδειν, ἡ (ἀναιδής), shamelessness, impudence, effrontery. ἀναίδειν ἐπιειμένος, clothed in impudence, 1, 149. ἐπιβῆναι ἀναιδεύς, to have given oneself up to wantonness ['to have overpassed the bounds of modesty,' Cp.], Od. 22, 424.

ἀναιδής, ἐς (αἰδέομαι), shameless, imprudent, as the suitors of Penelope. 2) ungovernable, dreadful, as κνδομοός, 5, 593; λᾶς, the terrible or monstrous stone, 14, 521. Od. 11, 597.

ἀναίμων, ον (αἷμα), gen. ονος, bloodless, without blood, spoken of the gods, 5, 342. † ἀναμωτί, adv. without bloodshed, 17, 363. Od. 18, 149.

ἀναίνομαι, aor. 1 ἠγγνάμην, Ep. ἀηγάμην, (fm ἀνά and αἶνος, Död.) [according to Buttm. r. ἀν or ἀνα (=no) with termin. αἶνω], to deny, to refuse, to reject; with accus. δῶρα, to spurn gifts, 9, 679; ἔργον ἀεικές, a shameful act, Od. 3, 265; ὄσων, Od. 4, 651. 10, 18; τινά, to reject any one, Od. 8, 212; with infin. to deny, ὁ δ' ἀναίνοτο μηδὲν ἐλέσθαι, said that he had not received any thing, 18, 500, also to refuse to do [λοιγὸν ἀμύνα], cf. 450; absol. 7, 93. 9, 510.

ἀναίρω (αἰρέω), aor. 2 ἀνείλων, and its partep. ἀνελών, fut. mid. ἀναρήσομαι, aor. 2 ἀνειλόμην, Ep. ἀνελ., 1) to lift up, to take away, to remove; βοῦν ἀπὸ χθονός, to lift an ox from the earth, Od. 3, 453; ἀέθλια, to bear off prizes, 23, 736; πολλά, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, to take up for oneself, to receive, to bear away; κόρυνη, to take a child in the arms, 16, 8; οὐλοχύτας, to take the sacred barley, 2, 410; ἐπιφροσύνας, to assume reason, to become prudent, Od. 19, 22. [εἰ σ' ἀνελοίμην=if I were to take you (hire you), of a day-labourer, Od. 18, 357.]

ἀναίσσω (αἰσσω), aor. 1 ἀνήϊξα, to leap up, to rise suddenly from a sitting posture, 3, 216. Od. 1, 410. πηγαὶ ἀναΐσσουσιν, the fountains gush forth, 22, 148; once with accus. ἄρμα, to leap (upon=) into the chariot, 24, 440.

ἀναίτιος, ον (αἰτία), without guilt, blameless. ἀναίτιον αἰτιάσθαι, to impeach a guiltless individual, 11, 653. Od. 20, 135. ἀνακαίω (καίω), to kindle, πῦρ, *Od. 7, 13. 9, 251.

*ἀνακεκλόμεναι, see ἀνακέλομαι.

*ἀνακέλομαι, poet. (κέλομαι), aor. 2 with redupl. ἀνεκεκλόμην, to call upon, to invoke, τινά, h. Pan. 18, 5.

ἀνακεράννυμι (κεράω), aor. ἀνεκέρασα, Ep. σσ, to mix again; κρητήρα οἴνου, to mix the mingling vessel again full of wine, Od. 3, 390† [to mingle wine again in the replenished bowl, cf. 339].

ἀνακηκίω (κηκίω), to spout or bubble up; to gush forth, of sweat [oozing forth] and blood, *7, 262. 13, 705.

ἀνακλίνω (κλινω), aor. 1 ἀνέκλινα, partcp. ἀγκλίνας Ep. for ἀνακλίνας, aor. 1 pass. ἀνεκλίθη, 1) to incline, to lean back, to cause to rest; τόξον ποτὶ γαίῃ, to let the bow rest (against=) upon the earth, 4, 113. The Schol. refers the action of ἀγκ. in 4, 113, to the subject, ἐπήρεισεν ἑαυτὸν. Am. Ed.] πρὸς τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of persons rowing and of persons sleeping. ἀνακλιθεὶς πῶσεν ὑπίτιος, leaning back he sank supine, Od. 9, 371. 2) to lean back to cry out, to open, opposed to ἐπιθεῖναι; θύρην, to open the door, Od. 22, 156; so also νέφος, 5, 571; λόχον [i. e. the wooden horse, filled with concealed warriors], Od. 11, 525.

*ἀνακλύζω (κλύζω), to wash, or dash up, Ep. 3.

ἀνακοντίζω (ἀκοντίζω), to spout out, to dart forth, to gush out, spoken of blood, 5, 113.†

ἀνακόπτω (κόπτω), to strike (dash or drive) back, to undo, ὀχῆας, the bolts, Od. 21, 47.†

ἀνακράζω (κράζω), aor. 2 ἀνέκραγον, to cry out, to speak (my thoughts) aloud, to prate garrulously, Od. 14, 467.†

ἀνακρεμάννυμι (κρεμάννυμι), aor. 1 ἀνεκρέμασα, partcp. ἀγκρεμάσας, to hang up; τι πασσάλῃ, to hang up any thing upon a hook or peg, Od. 1, 440. h. Ap. 8.

*ἀνακτοριή, ἡ (ἀνάκτωρ), rule, command, the direction of steeds, h. Ap. 234. ἀνακτόριος, ἡ, ἰον (ἀνάκτωρ), belonging to the master, Od. 15, 397.†

ἀνακτυμβαλιάζω (κτυμβαλον), to be overturned with a rattling noise. δῖφοροι ἀνακτυμβαλιάζον, the o'ertumbled chariots rang [Cp.], 16, 379.†

ἀναλέγω and ἀλλέγω (λέγω), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, Ep. for ἀναλέξαι, to gather, to collect, έντεια, 11, 755; ὀστέα, 21, 321. *11.

ἀναλκείη, ἡ (ἀλκή), feebleness, weakness, cowardice, always in the plur. 6, 74, *11.

ἀναλκίς, ἰδος, ὁ ἡ (ἀλκή), powerless, weak, cowardly, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἀναλκιν ὄψος, Od. 3, 375.

ἀναλτος, ον (ἀλτω) [ἀλτω = αὐξάνω; whence ἀλτόν = τὸ πολὺ. Hes. Cf. αδιωitus, Lob. Techn. 74], not to be satiated, insatiable, γαστήρ, Od. 17, 228. 18, 114. *Od.

ἀναλύω and ἀλλύω (λύω), Ep. iterative impf. ἀλλύεσκεν, aor. 1 ἀνέλυσα, to loose, to ungnave; ἰστόν, to unravel or undo the web, Od. 2, 109. 19, 150; τινὰ ἐκ δεσμών, to deliver any one from bonds, Od. 12, 100; πρυμνήσια, Od. 9, 178. 2) Mid. to

loose for oneself; τινὰ ἐς φάος, to bring any one to the light, h. Merc. 258. (v elsewhere short in the pres, but in Od. 2, 110, long through the accent.)

ἀναμαιμάω (μαίμωω), to rage through; with accus. πῦρ ἀναμαιμάει ἄγκεια, the fire rages through the valleys, 20, 490.†

ἀναμάσσω (μάσσω), fut. ξω, prop. to rub on, to anoint, hence δ (viz. μέγα ἔργον) σὴ κεφαλῇ ἀναμάσεις, according to Damm: facinus, quod capiti tuo allines ut macula mortiferam, i. e. which thou shalt expiate with thy head, Od. 19, 92.† Eustath. derives the metaph. from the wiping of the sword upon the head of a slain warrior, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, to wipe off, to cleanse, and thus stands simply for to expiate, as in English, to wash away a crime (according to Bothe), or in French, se laver d'un crime (Dugas Montbel).

ἀναμένω, poet. ἀναμίννω (μένω), aor. 1 ἀνέμεινα, to expect, to await, τί, Ἡῶ διαν, Od. 19, 342.†

ἀναμετρέω (μετρέω), to re-measure, to measure back; Χάρυβδι, to measure back my course again to Charybdis, Od. 12, 428.†

*ἀναμηλόω (μηλόω), partcp. aor. ἀναμηλώσας, prop. to examine with the probe; according to Ruhnken's conjec. for ἀναπλήσας, h. Merc. 41.

ἀναμίννυμι, poet. ἀναμίσγω (μίννυμι), aor. 1 ἀνέμιξα, partcp. ἀμίξας, to mix up, to mingle together; κρὶ λευκόν, to mix therewith white barley, Od. 4, 41; τί τι, 24, 529. Od. 10, 536.

ἀναμιννήσκω (μιννήσκω), aor. 1 ἀνέμνησα, to remind, τινὰ τι, any one of any thing, Od. 3, 211.†

ἀναμίννω (μίννω), poet. for ἀναμένω, to await, with the accus. 2) Absolut. to wait, to persist, *16, 363.

ἀναμίσγω = ἀναμίννυμι, Od.

ἀναμορμύρω (μορμύρω), Ep. iterative impf. ἀνεμορμύρεσκε, to rour, to rebel, spoken of Charybdis, Od. 12, 238.†

ἀνανέομαι, Ep. ἀνάνεομαι, depon. mid. (νέομαι), to rise, to ascend, spoken of the sun, Od. 10, 192.†

ἀνανεύω (νεύω), aor. ἀνένευσα, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, to refuse by a nod, to deny, to refuse, absol. 6, 311; with accus. 16, 250; with infin. 16, 252; ὄφρυσί, to shake my brows [Cp.], to forbid by a sign with the eye-brows, Od. 9, 468.

*ἀνανέω (νέω), aor. ἀνένευσα, to swim up, to recover, like emergere, Batr. 223.

ἀναντα, adv. upwards, up hill, 23, 116.† ἀναξ, ακτος, ὁ (from ἀνά, as περίξ from περί), dat. plur. Ep. ἀνάκτεσιν, 15, 557; voc. ἀνα, spoken only of gods. 1) Prop. every ruler, master, lord, the master of a family, οἰκίοι, Od. 1, 397; master of slaves, 24, 734. Od. 4, 87. 10, 559. 2) esply, sovereign, king. a) Spoken of all

gods; esp. of Apollo, 1. 36. 75. b) Of *earthly princes and kings*, prop. the chief of a nation (cf. βασιλεύς). Thus Hom. calls all heroes; but Agamemnon, as commander-in-chief, he calls ἀναξ ἀνδρῶν, Il. once spoken of Orsilochnus, ἀναξ ἀνδρῶν, 5, 546. [But also Euphētēs, 15, 532; Eumēius, 23, 288 (Am. Ed.).] c) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξηραίνω (ξηραίνω), aor. 1 ἀνέξηράνα, whence Ep. subj. ἀνέξηράνη for ἀνέξηρήνη, *to dry up, wither, a seed-plot* (garden, orchard), 21, 347. †

ἀνοίγεσκον, see ἀνοίγω.

ἀναπάλλω (πάλλω), partic. aor. 2 ἀμπεπαλῶν, Ep. for ἀναπεπαλῶν, Ep. aor. sync. 3 sing. ἀνέπαλτο, 1) *to swing upward or backward*; often ἔγχος ἀμπεπαλῶν προίε, prop. having swung back the spear (to give it more force), he hurled it; he hurled the uplifted spear, 3, 355 and often. 2) Pass. mid. together with the Ep. aor. sync. mid. *to leap up, to spring up*, ἀναπάλλεται ἰχθύς, 23, 692; of Achilles, to leap up (for joy), 20, 424; spoken of a wounded horse, ἀλγήσας ἀνέπαλτο, he sprang up for pain, 8, 85. That the form ἀνέπαλτο belongs to ἀναπάλλω, and not to ἀνεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. 11.

ἀναπαύω (παύω), aor. 1 ἀνέπαυσα, *to cause to cease, to let rest*, τινά τινος, any one from a thing; ἔργων, from labour, 17, 550. †

*ἀναπειθῶ (πειθῶ), aor. ἀνέπεισα, *to persuade, to prevail upon*; with accus. Batr. 122.

ἀναπεύρω, Ep. ἀμπεύρω (πεύρω), aor. 1 partic. ἀμπεύρας, *to pierce with a spit, to transpierce or transfix, to spit, σπλάγγνα*, the entrails, 2, 426. †

ἀναπεπταμένους, η, ον, see ἀναπεπταίνωμι.

ἀναπεπταίνωμι (πεπτάω), aor. 1 ἀνεπέτῃσα, Ep. σσ, perf. pass. ἀναπέπταμαι, *to spread out, to unfold, to expand, ιστία*, the sails, 1, 480. Od. 4, 783; pass. said of folding-coats: ἀναπεπταμένους σανίδας ἔχον, they held open the folding-doors, 12, 122.

ἀναπηδάω (πεδάω), aor. 1 ἀνεπήδησα, Ep. ἀμπήδησα, *to leap up, to stand up*, ἐκ λόχου, from ambush, 11, 379. †

*ἀναπηλέω = ἀναπάλλω, aor. partic. ἀναπηλήσας, *to swing upwards*, Hom. h. in Merc. 41, where Wolf after Ruhnkens has ἀναμηλώσας, q. v.

ἀναπιμπλημι (πιμπλημι), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, *to fill to the brim, to fill up*; metaph. μοίραν βίωτου, to fill the measure of life, 4, 170; πότμον, 11, 263; κακὰ πολλά, prop. to fill up the measure of evils, i. e. to suffer many evils, 15, 132; οἶτον, 8, 34; ἀλγεια, Od. 5, 302; κήδεα, Od. 5, 207.

ἀναπλέω (πλέω), infin. fut. ἀναπλεύσεσθαι, *to sail up, to sail out*; στεινωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, esp. spoken of the voyage to Troy, ἐς Τροίην, 11, 22.

ἀναπνεύσεις, υς, ἦ, *respiration, the re-*

covering breath, respite (breathing-time). πολέμοιο, rest from war, *11, 801.

ἀναπνέω (πνέω), aor. 1 ἀνέπνευσα, infin. ἀμπνεύσαι, Ep. for ἀναπνεύσαι, imper. aor. syncop. 2 ἀμπνευ, aor. 1 pass. ἀμπνύθη, and aor. syncop. mid. ἀμπνύτο, Ep. for ἀνέπνυτο, *to respire, to take breath, to rest, to recover oneself*; κακότητος from suffering, 11, 382; πόνοιο, 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. ὁ δ' ἀμπνύθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, he breathed again, and opened his eyes, 14, 436. ὅτε δὴ ῥ' ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέροθη, when he breathed again, and life returned to his breast, Od. 5, 458. cf. 11, 359.

ἀναπόνοιο, ον (ποιῆ), *without ransom, unreansomed*, 1, 99. †

ἀναπρήσω (πρήσω), aor. ἀνέπρησα, prop. *to light up*; *to cause to blaze up*; *to burst out* [orig. = *to spittle, to fizz*, Buttm.]; in Hom. only δάκρυα, to shed a flood of tears (cf. Buttm. Lex. p. 484), 9, 433. Od. 2, 81. Others: *to shed hot tears*. Död. considers it a syncopated form of ἀναπεράω, p. 8.

ἀνάπτω (ἄπτω), aor. ἀνήψα, perf. pass. and imperat. ἀνήψω, *to hang up, to attach, to affix*; πείρατα, to attach the ropes to the mast, Od. 9, 137; ἐξ αὐτοῦ sc. ἰστοῦ, which according to the Schol. is to be supplied from ἰστοπέδη, Od. 12, 51. 162; ἀγάλματα, to hang up, suspend, votive offerings (in a temple) Od. 3, 274. Metaph. μῶμον, to impute fault, blame, Od. 2, 84. *Od.

ἀναπνύσσομαι, ον (ἀναπνύσσομαι), *sought out, known*, Od. 11, 274. †

ἀναρπάξω (ἄρπάξω), aor. 1 ἀνήρπασα, partic. ἀναρπάξας, *to snatch up, to bear away upwards, to pull out, ἔγχος*, 22, 276; hence, *to hurry away*; τινά ἀπὸ μάχης, to drag a man out of the battle, 16, 438; spoken esp. of a tempest, Od. 4, 515. 5, 419.

ἀναρρήγνυμι (ρήγνυμι), aor. 1 ἀνέρρηξα, *to tear up, to tear in pieces*, with accus. βοῦς βοειῆν, the skin of the ox; spoken of a lion which seizes an ox, 18, 582; γαίαν, 20, 63. 2) *to break through, to destroy*, τειχος, 7, 461. *11.

ἀναρρίπτέω = ἀναρρίπτω, only pres. and impf. Od. 13, 78. †

ἀναρρίπτω, also ἀναρρίπτέω (ρίπτω), aor. ἀνέρριψα, *to throw up, to cast upward*; ἄλα πηδῶ, to fling up the brine with the oar (to indicate hard rowing), Od. 7, 328; and without πηδῶ, Od. 10, 30.

ἀναρροιβδέω (ροιβδέω), aor. ἀνέρροιβδήσα, *to swallow up again, to absorb again*. Χάρυβδις ἀναρροιβδέει ὕδωρ, Charybdis sucks back again the water, *Od. 12, 104. 236.

ἀνάρσοιο, ον (ἄρω), not fitting, irreconcilable; hence, *hostile, inimical*, 24, 365. Od. 10, 459.

ἄναρχος, ον (ἄρχω), *without leader*, *11. 2, 703. 726.

*ἀνασειώ, poet. ἀνασειώ (σειώ), *to brandish aloft*, δοῦρα, h. in Ap. 403.

ἀνασείω (σειώ), Ep. syncop. aor. mid. ἀνέσσυτο, *to spring up*; αἷμα ἀνέσσυτο, the blood spouted up, 11, 458.†

ἀνασπάω (σπάω), aor. mid. ἀνεσπᾶσάμην, *to draw up*. Mid. to draw up for oneself, *to draw out*; ἔγχος ἐκ χροός, *to draw out the spear from the body*, 13, 274.†

ἀνάσσα, ἢ (ἀναξ), *queen, mistress*, only three times; spoken of Dēmētēr, 14, 326; of Athēnē, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἀναξ), fut. ἀνάξω, infin. aor. 1 mid. ἀνάσσειν, 1) *to rule, to reign, to be sovereign*; spoken both of men and gods, comm. with dat 1, 180; less often with gen. Τενεδοίου, Ἀργείων, 1, 38; with prep. μετ' ἀθανάτοισιν, *to rule among the immortals*, 4, 61; — ἐν Βουδείω, *to reign in Budēum, to have the royal power*, 16, 572; with gen. and dat. together: Τρώεσσιν τιμῆς τῆς Πριάμου, *to rule the Trojans with the power of Priam*, 20, 180. Od. 24, 30. Pass. *to be ruled*, τινί, by any one, Od. 4, 177; *once in the mid. τρις ἀνάσσειν γένε' ἀνδρῶν, to reign through three generations*. Od. 3, 245. The accus. does not depend upon ἀνάσσειν, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἴστημι), *standing upright*, *9, 671. 23, 469.

ἀναστεναχίζω = ἀναστενάχω, poet. *to groan aloud, νεύθεν ἐκ καρδίας, deeply from the breast*, 10, 9.† ed. Wolf, where others read ἀνεστονάχιζε.

ἀναστενάχω (στενάχω), *to sigh out, to groan aloud, to lament, τινά, for any one*, 23, 211. Mid. *to sigh aloud*; intrans. *18, 315.

ἀναστοναχίζω = ἀναστεναχίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέφω (στρέφω), aor. 1 ἀνέστρεψα, prop. *to turn about, to turn around, to overturn*, 23, 436. 2) Mid. *to turn oneself around, to ramble about, versari*. γαῖαν ἀναστρέφομαι, *I tarry, or dwell, in a land*, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέφω, e. g. τόξον πάντη, *to turn the bow in every direction*, Od. 21, 394.†

(ἀνασχέθω), assumed pres. for the Ep. aor. 2 ἀνέσχεθον, see ἀνέχω.

ἀνεσχόμεν, see ἀνέχω.

ἀνάσχο, for ἀνάσχοι, see ἀνέχω.

ἀνάσχετος, ov, Ep. ἀνσχετος (ἀνέχω), *that may be endured, to be borne, tolerable*, Od. 2, 63.†

ἀνασχών, see ἀνέχω.

ανατέλλω (τέλλω), aor. 1 ἀνέτειλα, *to cause to come up*; ἀμβροσίην ἵπποις, *to cause ambrosia to spring up for the steeds*, 5, 777.†

ἀνατίθημι (τίθημι), fut. ἀναθήσω, *to place or set up, to hang up*; only metaph. ἐλεγγεῖν τινί, *to make a charge upon or against any one*, 22, 100.†

ἀνάτλημι (ΤΑΑ'Ω), pres. obsolete aor. 2 ἀνέτλην, *to take upon oneself, to bear, to endure, κήδεα*, Od. 14, 47; φάρμακον, *to*

endure the magic draught, viz. to withstand its strength, *Od. 10, 327; πολλά, h. 14, 6.

ανατολή, ἢ (ανατέλλω), poet. ἀντολή, *the rising of the sun*; in the plur. Od. 12, 4.†

ἀνατρέπω (τρέπω), *to overturn*; only in the mid. aor. 2 ἀνετραπόμην, *to fall over, to fall backwards*, *6, 64. 14, 447.

ἀνατρέχω (τρέχω), aor. 2 ἀνέδραμον, perf. ἀναδέδρομα, 1) *to run up, to spring up, to rise up*; ἐγκέφαλος παρ' αὐλῶν ἀνέδραμεν ἐξ ὤτειλῆς, the brain gushed from the wound upon the haft-hole (of the spear), i. e. the socket of the spear-head (L. and S.), 17, 297 [see also αὐλός]; πυκναὶ σμώδιγγες ἀνέδραμον, frequent weals rose up from blows, 23, 717; trop. ἀναδέδρομε πέτρην, the rock runs up, rises up. Od. 5, 412. 10, 4; and spoken of Achilles: ἀνέδραμεν ἐρνεῖ ἴσος, he ran up (shot up) like a shoot, 18, 56. 2) *to run back, with αὐθις, ὅπως*, 5, 599; ὤκ ἀπέλεθρον, 11, 354.

ἄναυδος, ov (αὐδή), *without voice, speechless*, *Od. 5, 466. 10, 378.

ἀναφαίνω (φαίνω), aor. 1 ἀνέφηνα, 1) *to cause to shine, to make bright or clear*. ἀμοιβηδῖς δ' ἀνέφανον δμῶαί, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. *to cause to appear, to disclose, to discover, to show, θεοπροπίας, divine mysteries*, 1, 87, ποδῶν ἀρετήν, 20, 411; τινά, *to discover any one, to make him known*, Od. 4, 254; ἐπεσβολίας, *to show loquacity*, Od. 4, 159. II) Mid. and pass. *to shine forth, to show oneself*. ἀναφαίνεται ἀστήρ ἐκ νεφῶν, a constellation, a star, shines forth from the clouds, 11, 62; also metaph. ὀλεθρος ἀναφ., *destruction appears*, 11, 174; πατρις ἄρουρα, Od. 10, 29.

ἀναφανδῶν, adv. = ἀναφανδόν, *Od. 3, 221.

ἀναφανδόν (ἀναφαίνω), *visibly, openly*, *16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένεκα, aor. mid. ἀνενεκαμην, 1) *to bring up, to fetch up*; Κέρβερον ἐξ Ἄϊδαο, Od. 11, 625. 2) Mid. *to fetch up from oneself, sc. breath*. ἀδινῶς ἀνενέικατο, he drew a deep breath, a deep sigh, 13, 314 (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμόν), cf. Butt. Lex. p. 105.

ἀναφλύω (φλύω), *to gush up, to bubble up, to boil*, as boiling water, 21, 361.†

ἀναφράζομαι (φράζομαι), aor. 1 ἀνεφρασάμην, optat. ἀμφράσσαιτο, Ep. for ἀνεφρ., *to observe again, or to recognise, οὐλήν, the scar*, Od. 19, 391.†

ἀναχάζομαι, mid. (χάζομαι), aor. 1 ἀνεχασάμην, partcp. Ep. ἀναχασάμενος, *to retreat, to retire*, Od. 7, 280. 11, 97; in the II. mly, out of the battle; comm. with ἄψ. ὀπίσω, 11, 461.

ἀναχωρέω (χωρέω), fut. ἦσω, *to give way, to retire*, often absol. with ἄψ, 3, 35. 4, 305; πόλιυδε, 10, 210; ἐκ μεγάροιο, Od. 17, 461. ἀνεχώρησαν μεγάροιο μυκνόντε,

they withdrew to a recess of the palace, Od. 22, 270.

ἀναψύχω (ψύχω). aor. 1 pass. ἀναψύχθη, to revive by a cool breeze, to refresh, ἀνθρώπους, the men (by Zephyrus), Od. 4, 568; φίλον ἑτορ, to refresh themselves, 13, 84; ἔλκος, to cool a (chafed and burning) wound, 5, 795. Pass. to be refreshed, to revive. ἀνέψυθεν φίλον ἑτορ, 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἤνδανον and ἔνδανον with the digamma, perf. 2 ἔαδε, to please, to gratify, to be agreeable; with dat. of the pers. ἄδε Ἐκτορι μῦθος, the word pleased Hector, 12, 50, 18, 510. Od. 3, 150; with two datives, 1, 24; with infin. οὐδ' Αἴαντι ἤνδανε θυμῷ ἐστάμεν, it pleased not Ajax in his heart [θυμῷ, local dat.] to stand, 15, 674; ἑαδῶς μῦθος, a pleasing, agreeable address, 9, 173. Od. 18, 422.

ἀνδιχα, adv. (ἀνά and δίχα), in two parts, in twain, asunder; κεάζειν, to split asunder, 16, 412; δάσασθαι, 18, 511.

ἀνδράγρια, τὰ (ἀνὴρ, ἄγρια), spoils taken from an enemy slain, βροτόεντ', the gory spoils [Cp.], 14, 509. †

Ἄνδραϊμονίδης, οὐ, ὁ, son of Andræmon = Thoas, 7, 168.

Ἄνδραϊμων, ονος, ὁ, husband of Gorgô daughter of CENEUS, and father of Thoas, who after CENEUS reigned in Calydon in Ætolia, 2, 638.

ἀνδραχάς, adv. (ἀνὴρ), i. q. κατ' ἀνδρας, man by man. Od. 13, 14. †

ἀνδραπόδεσσι, metaplastic dat. plur. from ἀνδράποδον.

ἀνδράποδον, τό, a slave; only in dat. ἀνδραπόδεσσι, as if from ἀνδράπους, 7, 475. † cf. Thiersch, Gram. § 197, 60. [According to Doederl. from ἀνὴρ and ἀποδόσθαι to sell, al. ἀνὴρ, πούς.]

ἀνδραχθής, ἐς (ἀνὴρ, ἄχθος), poet. gen. εός, man-burdening, as heavy as a man can carry; χερμάδια, huge stones [a strong man's burden each, Cp.], Od. 10, 121. † ἀνδρειφόντης, οὐ, ὁ (φονεύω), man-slaying, epith. of Arês, *2, 651.

ἀνδρесси, Ep. for ἀνδράσι.

ἀνδρόκιμητος, ον (κάμνω), made or wrought by men; τύμβος, 11, 371. † ἀνδροκτασίη, ἡ, Ep. (κτείνω), homicide, slaughter, carnage, epay in battle; comm. in the plur. the slaughter of a single man, 23, 86.

Ἄνδρομάχη, daughter of Eëtiôn, king of the Cilician Thebæ, wife of Hector, 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Neoptolemus.

ἀνδρόμεος, ἐή, εον (ἀνὴρ), belonging to a man, manly, human; κρέας, αἷμα, χρώς, human flesh, blood, skin; ὄμιλος, the crowd of men, 11, 538.

ἀνδρότης, ἡ, a false reading for ἀδροτής. ἀνδροφάγος, ον (φαγείν), man-devouring, cannibal, epith. of Polyphëmus, Od. 10, 200. †

ἀνδροφόνος, ον, poet. (φονεύω), man-slaying, epith. of Arês and Hector, 4, 441. 1, 242; φάρμακος, a destructive drug, a deadly poison, Od. 1, 261.

ἀνδύεται, poet. for ἀναδύεται.

ἀνεγείρω (ἐγείρω), aor. 1 ἀνέγειρα, to awaken, τινὰ ἐξ ὕπνου, any one from sleep, 10, 138. Troop. to arouse, to cheer, τινὰ μελιχίους ἐπέεσσι, any one with soothing words, Od. 10, 172.

ἀνέγνω, see ἀναγινώσκω.

ἀνεδέγμεθα, see ἀναδέχομαι.

ἀνέδραμον, see ἀνατρέχω.

ἀνεέρω, Ep. for ἀνείρω (εἶρω), imperf. ἀνέεργον, to press back, to restrain, φάλαγγας, μάχην, *3, 77. 7, 55; with ἐξοπίσω, h. Merc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; but see ἀνείσα.

ἀνεμι (εἰμι), partcp. ἀνιών, imperf. ἀνήιον 1) to ascend, to arise, ἐς περιωπήν, Od. 10, 146. ἡελίου ἀνιόντος, the sun arising, 8, 536. Od. 1, 24 [here = the east]. 2) to return, ἐκ πολέμου, 6, 480; ἐξ Αἰθιοπίων, Od. 5, 282; to return home by ship, Od. 10, 332. 3) Mly ἐς τινά, to approach any one, adire aliquem, to ask a favour, 22, 492.

ἀνείμων, ον (εἶμα), gen. ονος, without clothing, destitute of clothing. Od. 3, 348. †

ἀνείρομαι (εἶρομαι), poet. for ἀνέρομαι, only pres. and imperf. to ask, to inquire, to interrogate; with accus. of person, also with double accus. ὃ μ' ἀνείρειαι, ἡδὲ μεταλλάξ, about which thou questionest me and inquirest, 3, 177.

ἀνείσα (εἶσα), a defective aor. 1, of which only the 1 sing. optat. ἀνέσαιμι and partcp. ἀνέσαντες occur: to place upon. ἐς δίφρον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, 13, 657. εἰ κείνω γε—εἰς εὐνήν ἀνέσαιμι, if I could but bring them to the marriage-bed, 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad Il. 14, 209, explains both by ἀναθεῖναι; hence with Thiersch, Gram. § 226. Anm., it must be derived from the defective aor. εἶσα. The derivation of the aor. ἀνέσαιμι from ἀνίημι, according to Buttm., Gram. § 108, 4, is inadmissible, as no where else does an aor. 1 optat. of this form occur. [See, however, Krüger Zweiter Theil, § 38, 1, 6. p. 97, and under εἶσα.]

ἀνεκτός, ὄν (ἔχω), to be borne, sufferable, endurable; in H. mly with negat. ἔργα, οὐδ' ἐτι ἀνεκτά, 1, 573. Od. 20, 223. οὐκέτ' ἀνεκτῶς, no longer tolerable, 8, 355.

ἀνελθών, partcp. aor. 2 from ἀνέρχομαι. ἀνέλωκω (ἔλωκω), to draw upward, to draw up; τόξου πῆχυν, to draw up the curve of the bow, in order to shoot [cf. τόξον], 11, 375. 13, 583; but also νευρήν, to draw the bow-string, Od. 21, 128. 150; σταθμόν, 12, 434. 2) Mid. to draw out for oneself; τρίχας, to tear one's hair, 22, 77; ἔγχος, to draw forth the lance from the body of an enemy, Od. 22, 97.

ἀνελών, see ἀναίρειω.

ἀνεμος, ὁ (ἀήμι). a blowing, a breeze, wind. H. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

ἀνεμοσκηπής, ἐς, poet. (σκέπας), gen. ἐός, guarding against the wind, warding off the wind, epith. of the mantle, 16, 224. † ἀνεμοτρεφής, ἐς, poet. (τρέφω), gen. ἐός, nourished by wind, storm-nursed. It occurs twice: κύμα, a wave excited by the wind, 15, 625; ἔγχος, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, 11, 256.

Ἀνεμώλεια, ἡ, see Ἀνεμώρεια.

ἀνεμώλιος, ἰον (ἀνεμος), windy; only trop. useless, idle, unprofitable, vain. ἀνεμώλεια βάζεις, to prate idle words, 4, 355. Od. 4, 837.

Ἀνεμώρεια, ἡ, later Ἀνεμώλεια, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, 2, 521.

ἀνενεϊκατο, see ἀναφέρω.

ἀνεπάλλω, see ἀναπάλλω.

ἀνερείπωμα, depon. mid. (ἐρείπω [ut—resfalleo, ad casum dare, ἀνασφάλλειν, resurgere, eodem modo ἐρείψαι est dejicere, ἀνερείψαι, sustollere, et in altum levare. Lob. Tech. 44]), aor. 1 ἀνερείψαμην, to snatch up, to bear away, upwards, to carry off; with accus. spoken esply of the Harpies and of a tempest, Od. 1, 241, 4, 727; once of the gods, 20, 234 (to assume a pres. ἀνερείπτω is not necessary, cf. Buttman., Gr. Gram. p. 131).

ἀνερῶν (ἐρῶν), to draw up, to hoist, εστία, the sails, Od. 9, 77, in tmesis.

ἀνέρχομαι (ἐρχομαι), aor. 2 ἀνήλυθον, to go up, to ascend, ἐς σκοπιήν, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: to grow up, to shoot up, Od. 6, 163, 167. 2) to come back, to return, with which ἄψ and αὐθις stand, 4, 392, 6, 187.

ἀνερπτάω (ἐρωτάω), imperf. ἀνηρώτων, to question, to ask again, Od. 4, 251. †

ἀνέσαιμι, see ἀνεΐσα.

ἀνεσαν, see ἀνήμι.

ἀνεσαντες, see ἀνεΐσα.

ἀνέσει, Ep. for ἀνήσει, see ἀνήμι.

ἀνεσσυτο, see ἀνασεύω.

ἀνεστιος, ὄν (ἐστία), without a hearth, without a home, 9, 63. †

ἄνευ, adv. with gen. without, apart from; spoken of persons and things. ἄνευ θεοῦ, without god, without the will or influence of a god, Od. 2, 372. ἄνευ ἐμῆθεν, without my wish and knowledge, 15, 232. 2) fur from, remote from. ἄνευ δηϊῶν, far from the enemy, 16, 239.

ἀνευθε, and before a vowel ἀνευθεν (ἄνευ), far, remote, far off, absol. often with partep. ὦν, οὔσα, ὄν, far-distant; κιών, going away, 1, 35; according to Plat. ἀποχωρῶν. 2) With gen. like ἀνευ, without, apart, from. ἀνευθε θεοῦ, without god, without divine co-operation, 5, 185. ἀνευθεν ἐμεῖο, 16, 80. b) remote,

far from. ἀνευθε πατρός τε φίλων τε, 21, 78. Od. 10, 554.

ἀνέφελος, ὄν (νεφέλη), unclouded, cloudless, Od. 6, 44. † (ἄ)

ἀνέχω (ἔχω), 3 sing. indicat. pres. ἀνέχῃσι, Od. 19, 111; fut. ἀνέξω, aor. 2 ἀνεσχον, poet. ἀνέσχεθον, fut. mid. ἀνέξομαι and ἀνασχόμεαι, Ep. infin. ἀνσχήσεσθαι, aor. 2 mid. ἀνεσχόμεην, Ep. imperat. ἀσχοεο and ἀνάσχοεο. 1) Act. to hold up, to raise, to lift up, with accus. κεφαλῆν, Od. 17, 291; often χεῖρας θεοῖς ἀνέχ., to raise the hands to the gods in prayer; or to lift the hands for a pugilistic combat, Od. 18, 89; comm. the mid. σκῆπτρον θεοῖσι, to raise the sceptre to the gods (in swearing), 7, 412, hence trop. to maintain; εὐδικίας, to maintain righteousness, justice, Od. 19, 111. 2) to hold back, to check, to restrain, ἴππους, 23, 426. 3) Intrans. to project, to arise, emerge. αἰχμῇ ἀνέσχευ, the spear's head projected, 17, 310; to emerge from the water, Od. 5, 320. II) Mid. 1) Prop. to hold oneself up, to keep erect, not to fall, esply spoken of the wounded, 5, 285; hence metaph. a) to bear, to endure, comm. with accus. κήδεα, κακά, once with gen. δουλοσύνης ἀνέχεσθαι, to endure slavery, Od. 22, 423; in the dependent clause stands for the most part a partep. as with verbs of suffering: οὐκ ἀνέξομαί σε ἀλγέ' ἔχοντα for ἔχειν, I will not suffer thee to endure, etc. 5, 895.

παρὰ σοί' ἀνεχοίμην ἤμενος, I could bear to sit by thee, Od. 4, 595. ξείνους ἀνέχεσθαι, to suffer strangers among, Od. 7, 32; hence, to receive hospitably, Od. 17, 13. b) Absol. to hold out, to restrain oneself; often τέτλαθι καὶ ἀνάσχοε, bear up and command thyself, 1, 586, 5, 382. 2) to hold up, to elevate, like ἀνέχειν (when the discourse relates to things belonging to us), with accus. σκῆπτρον, the sceptre, to swear, 10, 321; δοῦρατα, to raise the spear for hurling, 11, 593, 12, 138; χεῖρας, to raise the hands to smite oneself for grief, 22, 34; and for joy, Od. 18, 100. The partep. pres. ἀνασχόμενος stands often absol. to rise, to raise oneself (for striking), where from the preceding something may be sometimes supplied, as ξίφος, 3, 362. It is not necessary, however, with Eustath., to supply χεῖρα at 23, 666. Od. 14, 25, 18, 95. (In Od. 24, 8, ἀνὰ τ' ἀλλήλησιν ἔχονται, ἀνά is a prepos. with the dat.: they hold one by another, i. e. hang together.

ἀνεψιός, ὁ, a sister's son; and mly a kinsman by blood, a cousin, *9, 464 (with ε lengthened 15, 554).

ἀνέω, obsol. theme of ἀνήμι.

ἄνεω, usually written ἀνεω, as if from an obsol. adj. ἀναως, ἀνάως, ἀνεως (from ἄω, αῦω), and regarded as a nom. plur. Att. decl. noiseless, still, silent: but its use with the sing. (and with reference to a fem. noun) in Od. 23, 93, ἡ δ' ἄνεω δὴν ἦστο is against this supposition. It occurs usually only with the plur. ἐγγέ-

νεσθε, ἐγένοντο, ἦσαν. According to Buttm. Lex. p. 107, it is, as even Aristarchus supposed, an adv. like οὕτω, and should therefore be written ἄνω without *ε*.

ἀνήγαγον, see ἀνάγω.

ἀνήη, Ep. for ἀνή, see ἀνίημι.

ἀνήκεστος, ον (ἀκέομαι), not to be healed, incurable, intolerable, χόλος, ἄλγος, *5, 394. 15, 217.

ἀνηκουστέω (ἀκούω), aor. ἀνηκούστησα, not to hearken to, not to obey, τινός, any one, *15, 230.

ἀνημλεκτος, ον, poet. (ἀμέλω), unmilked, Od. 9, 439. †

ἀνήνοθε, Ep. (ἌΝΕΘΩ), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, to issue forth, to spring up. αἷμ' ἐτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς, the blood still warm gushed from the wound, 11, 266; and κνίσση ἀνήνοθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to ἀνθῶ, see Thiersch, Gram. § 232, 20, but, according to Buttm. Lex. p. 134, the theme is ἄνω, ἀνέθω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, unaccomplished, ἔργον, Od. 16, 111.

ἀνήνωρ, ορος, ὁ (ἀνῆρ), not a man, unmanly, cowardly, *Od. 10, 340, 341.

ἀνήρ, gen. ἀνῆρος and ἀνδρός, dat. pl. ἀνδράσι and ἀνδρεσσι, a man, as opposed to a woman, 17, 435; also with the idea of bravery, ἀνῆρες εἶστε, φίλοι, be men, 5, 529, cf. ἀναξ ἀνδρῶν. 2) man, in opposition to a god, πατῆρ ἀνδρῶν τε θεῶν τε. 3) man, in opposition to a youth; and, 4) a husband, 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ἀνῆρ βασιλεύς, ἀνῆρ ἦρωσ, ἀνῆρ Ἀργείος, by which the expression becomes more honorable. (a is prop. short, but in the arsis and in the trisyllabic cases always long.)

ἀνήροτος, ον (ἀρόω), unploughed, uncultivated, *Od. 9, 109, 123.

ἀνήφθω, see ἀνάπτω.

Ἄνθεια, ἡ, a town in Messenia, according to Strab. the later *Thuria*, 9, 151.

Ἀνθεμίδης, ου, ὁ, Ep. for Ἀνθεμιομιάδης, son of Anthemion, 4, 488.

Ἀνθεμίων, ωνος, ὁ, father of Simoeisus in Troy, 4, 473.

ἀνθεμόεις, εσσα, εν (ἀνθεμον), flowery, blooming, epith. of meadows, 2, 467. 2) adorned with flowers; in connexion with λῆβης, κρητῆρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning *enamelled*, 23, 685. Od. 3, 440.

*ἄνθεμον, τό, poet. = ἄθος, flower, blossom; prop. ornament, decoration, h. 5, 9.

ἀνθερών, ὠνος, ὁ (prob. from ἀνθῶ), the chin. χειρὶ ὑπ' ἀνθερώνος ἐλεῖν, to take hold of the chin with the hand (the sign of supplication), *1, 501.

ἀνθέρει, κος, ὁ (ἀθήρ), the beard on the ear of corn; an ear of corn, 20, 227. †

ἀνθῶ, aor. 1 ἦνθησα, infin. ἀνθῆσαι, to shoot up, to grow up; in this prob. prim. signif. it is found in Od. 11, 320. †. Ap. 139.

Ἄνθηδών, ονος, ἡ, a town in Bceotia, on the coast, with a port, 2, 508.

ἀνθινός, ἡ, ὄν (ἀνθος), of flowers, flowery. εἶδαρ ἀνθινον, food from flowers, Od. 9, 84. † Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. delicate.

ἀνθίστημι (ἴστημι), aor. 2 ἀντέστην, trans. to place opposite. 2) Intrans. aor. 2 and mid. to oppose oneself to, to resist, τινί, any one, 20, 70; absol. 16, 305. *11.

ἄνθος, εος, τό (ἀνά), prop. the shooting bud, τέρεν' ἄνθεα, Od. 9, 449; comm. a blossom, a flower, 2, 89, 9, 542; trop. ἦβης ἄνθος, the bloom of youth, 13, 484; κούρηιον, h. Cer. 108.

ἀνθρακίη, ἡ (ἀνθραξ [which *Lob.* thinks may be related to αἰθω: he compares *carbo*]), a heap of coals, 9, 213. †

ἀνθρωπος, ὁ, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called ἀνθρωποι, Od. 4, 565.

*ἌΝΘΩ, assumed theme of ἀνήνοθε.

ἀνιάζω (ἀνία), trans. to excite disgust, to weary, with accus. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460, 598; then to be grieved, to grieve oneself, with dat. κρεάτεσσιν, about his possessions, 18, 300. (ε either long or short in H.)

ἀνιάω (ἀνία), Ion. and Ep. ἀνίησω, partcp. aor. pass. ἀνιηθείς = ἀνιάζω, to weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. οὐ γάρ τις τοι ἀνιάται παρεόντι, no one is burdened by thy presence, Od. 15, 335; espily and often, ἀνιηθείς, absol. dejected, disgusted, troubled. [Ἥ μὲν καὶ πόνος ἐστὶν ἀνιηθ. κ.τ.λ. (1) *nimirum laboribus fungimur, ut moleste ferentes redire velimus.* Lehrs. The toil is undoubtedly one for returning home, from weariness and disgust; or (as Felton translates it) truly the labour is such that one might justly wish to return, being worn out by the long-continued fatigue of the war, 2, 291. (2) *N.* presses the aor. partcp. *perpersos diurnæ mansionis ærumnas tum demum reverti*: i. e. not to return home till they had endured (borne to the end) the hardships of so protracted a stay; but had they not endured them already during the nine years?] (ε always long in Hom.)

ἀνιδρωτί, adv. (ιδρώω), without sweat, without toil, 15, 228.

ἀνίη, ἡ, Ion. for ἀνία, grief, trouble, pest, plague. δαυρὸς ἀνίη, the plague of the feast, Od. 17, 446. ἀπρηκτος ἀνίη, a desperate evil [that woe without a

cure.' Cp.] : thus Scylla is called, *Od. 12, 221. (ι always long.)

ἀνιθεΐς, see ἀνιάω.

ἀνίημι (ἴημι), fut. ἀνήσω, once ἀνέσει, Od. 18, 265, aor. 1 ἀήκα and ἀνέκα, aor. 2 only 3 plur. ἀέσαν, subj. ἀήη for ἀήη, optat. ἀείην, partic. plur. ἀνέεντες. 1) Act. to send up, to let ascend. ἀήτας Ὀκεανὸς ἀνίησιν, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, to cast up water, opposed to ἀναροιβδέειν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνέσαντες, ἀνέσαιμι, to place upon, see ἀνείρα.) 2) Comm. to let loose, hence a) to let go, to leave. ὕπνος ἀνῆκεν ἐμέ, sleep left me, 2, 71. δεσμιῶν τινα ἀν., to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἀλῶναι, Od. 18, 265; according to others, to send home. b) to loosen, to open, πύλας, the gates, 21, 537 (i. e. by undoing the bars of the gates which secured them on the inside). c) Esply, to let loose upon any one, to send upon, to set upon. σοὶ δ' ἐπὶ τοῦτον ἀνῆκεν Ἀθήνη, tibi hunc immisit, 5, 405; and ἀφρονα, τοῦτον, v. 761; hence mly to excite, to urge, to incite, Ζεὺς—ἀνῆκεν, 16, 691; τοῖσιν (for them, for their aid) Θρασυμήδεα διὸν ἀνῆκεν, 17, 705; often with infin. Μοῦσα αἰοῖδον ἀνῆκεν αἰεῖδεν, the muse excited the bard to sing, Od. 8, 73. σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν ἀνασχεῖν, 6, 236. 7, 25. 11) Mid. to loosen for oneself, to open; with accus. κόλπων, to bare the bosom, 22, 80; αἶγας, to draw the skin from the goats, to flay them, Od. 2, 300. (ι short, but used long if the metre requires it.)

ἀνιηρός, ἢ, ὄν (ἀνία), burdensome, troublesome, sad; πτωχός, a troublesome beggar; compar. ἀνιηρόστερος, Od. 2, 190.

ἀνιπτόπους, ποδος, ὄ, ἢ (νίπτω, πούς), with unwashed feet, 16, 235. † epith. of the Σελλοί, the priests of Zeus at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἀνιπτος, ὄν (νίπτω), unwashed, 6, 266. † ἀνίστημι (ἴστημι), fut. ἀναστήσω, Ep. ἀνοστήσω, aor. 1 ἀνέστησα, imper. ἀνοστήσον, Ep. for ἀνάστησον, aor. 2 ἀνέστην; dual ἀνοστήτην, Ep. for ἀνεστήτην, partic. ἀνοστάς, for ἀναστάς. I) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to chase away, to scatter, 1, 191; γέροντα χειρός, to raise the old man by the hand, 24, 515; to wake out of sleep, κήρυκα, the herald, 24, 689; to wake to life the dead, 24, 551. 756; from an abode, i. e. to cause to emigrate, Od. 6, 7; metaph. to excite, to instigate, esply to combat, τινί, against any one, 7, 116. 10, 176. II) Intrans. in the aor. 2 perf. act. and mid. to get up, to arise from a seat, in order to speak, τινί, to any one, 1, 58. v. 205; ἐξ ἐδῶν, 1, 533; from an encampment, 10, 55. 2) to rise from rest for combat, 2, 694; τινί, against any one, 23, 635. Od. 18, 334; to

arise again, spoken of the wounded and dead, 15, 287. 21, 56.

ἀνίσχω (ἴσχω), a form of ἀνέχω, to lift up, χειράς θεοῖσι, 8, 347; mid. to command oneself, to endure, 7, 110.

ἀνιχνεύω (ιχνεύω), to trace out, to track, 20, 192. †

ἀννεῖται, poet. for ἀνανεῖται, see ἀνανεόμαι. Od.

ἀνξηραίνω, poet. for ἀναξηραίνω.

ἀνοήμων, ὄν (νοήμων), without reason, senseless, imprudent, *Od. 2, 270. 17, 273.

ἀνόητος, ὄν (νοέω), unobscured, unperceived [not to be comprehended, wonderful], h. Merc. 80.

ἀνοίγνυμι, poet. ἀνοίγω and ἀναοίγω (οἴγνυμι), imperf. ἀνέωγεν and ἀνώγεν, and Ep. iterative ἀναοίγεσκον, 24, 455; to open, to unlock, to undo, θύρας, the doors, Od.; κληῖδα, to open, thrust back, the bolt, 24, 455, see κλεις; ἀπὸ χηλοῦ πῶμα, to remove the cover from a chest, 16, 221.

ἀνόλεθρος, ὄν (ὄλεθρος), not destroyed, snatched from destruction, unslain, 13, 761. †

ἀνομαι, see ἄνω.

ἀνοος, ὄν (νόος), thoughtless, senseless, devoid of mind, 21, 441. †

ἀνοπαία, or ἀνόπαια according to Aristarchus, Od. 1, 320; ὄρις ὡς ἀνοπαία διέπτατο, an ancient word about whose meaning the Gramm. are at variance. Most probably ἀνοπαία is an adverb. = ἀνωφερές, she flew away upwards; as Empedocles, according to Eustathius, employed it (καρπαλίμως δ' ἀνόπαιον). Herodian likewise explains it as an adverb, for ἀόρατως, invisibly (from α and ὄρω = ὄπτομαι). Others, as Aristarchus, write ἀνόπαια, and regard it as a kind of eagle like the sea-eagle; others again write ἀν' ὄπαια, from ὄπαιον, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

ἀνορούω (δρούω), aor. 1 ἀνορούσα, without augm. to arise suddenly, to spring up, to ascend, ἐκ θρόνων and ἐξ ὕπνου, from the seats, from sleep; ἐς δίφρον, to spring upon the chariot, 11, 273. † and spoken of the sun: Ἥλιος ἀνορούσεν ἐς οὐρανόν, the sun mounted quickly up the sky, Od. 3, 1.

ἀνόστιμος, ὄν (νόστιμος), without return, who cannot return; ἀνόστιμον τιθέναι, to prevent a person's return, Od. 4, 182. †

ἀνοστος, ὄν (νόστος), without return, not returning, Od. 24, 528. †

ἀνουσος, ὄν (νούσος), without sickness, in health, well, Od. 14, 255. †

ἀνούτατος, ὄν (οὐτάω), not wounded, distinguished from ἀβλητος; esply not wounded with the sword, unclowned, 4, 540. †

ἀνουτητί, adv. unwounded, 22, 371. † ἀνοστάς, ἀνοστήσον, ἀνοστήτην, ἀνοστήτην, abbrev. Ep. for ἀναστάς, etc. from ἀνίστημι.

ἀνστρέφειαν, poet. for ἀναστρέφειαν, Il. ἀνσχεθῆεν, ἀνσχω, poet. for ἀνασχεθῆεν, ἀνάσχω, from ἀνέχω.

ἀνσχετος, poet. for ἀνάσχετος. Od. ἄντα (ἀντί), 1) against, opposite, face to face, espily with μάχεσθαι. στή ἄντα σχομένη, she stood, with her face turned towards him, Od. 6, 141; metaph. θεοῖσι ἄντα ἔωκει, he resembled the gods, face to face, i. e. plainly, 24, 630. ἄντα πτυσκομένος, straight before him at the object, Od. 21, 48. II) Prep. with gen. opposite, before. Ἥλιος ἄντα, opposite Elis, 2, 626. ἀντ' Αἴαντος εἰσατο, against Ajax, 15, 415. ἄντα παρειῶν σχέσθαι κρήδεμνα, to hold a veil before the cheeks, Od. 1, 334. ἄντα σέθεν, before thee, in thy presence, Od. 4, 115. b) Espily in a hostile sense, against; ἄντα Διὸς πολεμίζεν, to fight against Zeus, 8, 428. cf. v. 424.

ἀντάξιος, ὃν (ἀξίος), prop. standing in equipoise, equal in worth, equivalent; with the gen. ἰητρὸς ἀνὴρ πολλῶν ἀντάξιος ἄλλων, worth as much as many others, 11, 514; hence the neut. οὐκ ἐμοὶ ψυχῆς ἀντάξιον, not an equivalent to me for life, 9, 401. *II.

*ἀνταποδίδωμι (δίδωμι), aor. 2 ἀνταποδοῦναι, to give again, to give back, to restore, Batr. 187.

ἀντάω (ἀντα), imperf. ἦντεον, fut. ἀντήσω, aor. ἦντησα. The pres. ἀντάω does not occur in H.=ἀντιάω, 1) With gen. to meet any one (designedly), 16, 423; spoken of things: to happen upon, to engage in, to partake of; ἀσμάχης, δαίτης, σπιπῆς, to meet the sight, to see, Od. 3, 97. 2) With dat. to meet any one (by chance), to fall in with any one, 6, 339; absol. 4, 375.

Ἀντία, ἡ, Ανίθα, daughter of king Iobates in Lycia, wife of Proetus; in the tragic poets Sthenoboa, 6, 160.

ἀντέχω (ἔχω), imper. aor. 2 mid. ἀντίσχεθε, to hold against, to hold before; mid. to hold before oneself, τί νινος, something against any thing; τραπέζας ἰών, to oppose the table to the arrows, Od. 22, 74. †

ἀντην, adv. (ἀντί [Lob. thinks it an adverbial acc., like πέραν, fm ἀντη: which Herinnann reads in Soph. El. 175 in the sense of a prayer]), 1) opposite, against. ἀντην ἰστασθαι, to place oneself in opposition, 11, 590. 2) directly forwards, ex adverso; ἐρχεσθαι, to go forward, 8, 399.

ἀντην βαλλόμενος, hit, wounded in the breast, 12, 152. 3) in the face of, openly, visibly. ἀντην εἰσιδεῖν, to look in the face. ἀντην ἀγαπάειν, to love visibly, 24, 464. ὁμοῦθημενα ἀντην, visibly to compare, to vie, with any one, 1, 187. Od. 3, 120. In the last phrase some give it the signif. placed before, i. e. in direct comparison with others [as Passow, with reason]; θεῶν ἐναλίγκιος ἀντην, very similar, Od. 2, 5.

*Ἀντηνορίδης, αὐ, ὁ, son of Antenor, 3, 123.

*Ἀντήνωρ, ὀρος, ὁ (contending with a man, conf. ἀντιάνεωρα), son of Ἄεσυτες

and Cleomestra, husband of Theano, father of Agēnor, Acamas, etc.; one of the wisest of the Trojan princes, who advised in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated, after the destruction of Troy, to Italy, and built there Padua, 3, 184. 7, 347.

ἀντί, prepos. with gen. 1) Of place: opposite, against. ἀντί ὀφθαλμοῖν, before the eyes, Od. 4, 115. Wolf, however, has ἄντα, as in 15, 415, and in other places ἀντί for ἀντία, cf. 8, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: in place of, instead, for. ἀντί πολλῶν λαῶν ἐστὶν ἀνὴρ, one man is equal to many, 9, 116. ἀντί κασιγνήτου ξείνος τέτυκται, a guest is instead of, i. e. equal to, like a brother, Od. 8, 546. τῶνδ' ἀντί, 23, 650; separated from the word governed, 21, 75.

ἀντία, adv. prop. neut. plur. from ἀντίος.

ἀντιάνεωρα, ἡ (ἀνὴρ), fem. occurring only in the nom. and accus. plur.: man-like, masculine, epith. of the Amazons, *II. (Masc. ἀντιάνωρ is not used.)

ἀντιᾶω, Ep. ἀντιᾶω, for ἀντιᾶω (ἀντί), aor. 1 ἦντιάσα; poet. form ἀντάω and ἀντομαί, to go against, to meet. 1) With gen. of the person: to meet any one, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: to go against in battle, to attack, 7, 231. b) Spoken of things. πολέμοιο, μάχης, to go against the war, the battle, to engage in it, 13, 215. 20, 125; of the gods: to accept, to receive, to enjoy, the gods being regarded as present and participating; ἐκατόμβης, ἰρῶν, to accept of a hecatomb, of victims, 1, 67. Od. 1, 25. 3, 436. 2) With the dat. to meet any one by accident, to fall in with, Od. 18, 147; ἐμῶ μένει, 6, 127. 3) With accus. ἀντιᾶω, in order to prepare; ἐμὸν λέχος ἀντιᾶωσα, preparing my couch, only 1, 31. II) Mid. as depon. to take part, with gen. γάμου, in the wedding, 24, 62.

ἀντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, contending against, face to face, in a hostile manner; ἐρίζεν τινί, to contend perversely with any one, 1, 278; ἐπέρχεσθαι τινί, to rush upon any one, 5, 220. *II.

ἀντιβίος, η, ὃν (βίος), prop. using force against any one, contentious, hostile; only dat. ἀντιβίωσιν ἐπέεσσι, II. and Od. The neut. ἀντιβίον as adv. against; μάχεσθαι τινί, to fight against any one, 3, 435.

ἀντιβολέω (ἀντιβολή), aor. ἀντεβόλησα, 11, 809, to go against, to approach. a) With gen. of the thing: purposely to approach, to take part in; μάχης, τάφου, the battle, the funeral solemnity, 4, 342. Od. 4, 547. b) With the dat. to meet by chance, to fall in with; comm. spoken of the pers. 7, 114; rarely of things; φόνου, to be present at the slaughter, Od. 11, 416. 24, 87. (Buttm. Lex. p. 122, rejects ἀντεβόλησα.)

ἀντίθεος, ἡ, ὄν (θεός), *godlike, divine, mly distinguished*, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 371; sometimes of nations, 12, 408. Od. 6, 241; rarely of women. ἀντιθέη ἄλοχος, Od. 11, 117. 13, 378; of Polyphemus, Od. 1, 70; and of the suitors, Od. 14, 18.

ἀντίθυρος, ὄν (θύρα), *opposite the door*; hence, κατ' ἀντίθυρον κλισίης, Od. 16, 159. † Ἀντίκλεια, ἡ, daughter of Autolycus, wife of Laertes, mother of Ulysses and Ctīmēnē; she died from grief for her absent son, 11, 85. 15, 362.

Ἀντίκλος, ὁ, a Greek who was with Ulysses in the wooden horse before Troy, Od. 4, 286.

ἀντικρύν, adv. (prob. from ἀντικρούω), 1) *directly opposite, against*; like ἄντην, c. g. μάχεσθαι, 5, 130. 819; ἀπόφημι, to say face to face, to one's face, openly, 7, 362; with gen. 8, 301. 2) *directly through, straight forward*; ἀντικρύν δι' ὤμου, straight through the shoulder, 4, 481; hence also *throughout, entirely*, διαμᾶν, 3, 359. (ἀντικρύν is not Homeric, v is origin. *anceps*, but in H. always long, except 5, 130.)

Ἀντίλοχος, ὁ (opposing the ambushade), eldest son of Nestor and Eurydicē; according to Od. 3, 452 (of Anaxibia, Apd). He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, 23, 556. At the funeral games of Patroclus he received, in chariot-racing, the second prize; in running, the last, 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Ἀντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, 11, 122 sqq.

Ἀντίνοος, ὁ, son of Euphites, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18. 46, 22, 15 sqq.

ἀντίον, adv. see ἀντίος.

Ἀντιόπη, ἡ, daughter of Asōpus, mother of Amphion and Zethus, Od. 11, 260. According to Apd, daughter of Nycteus.

ἀντίος, ἡ, ὄν (ἀντί), *against, opposite, towards*, in both a good and bad signif. ἀντίος ἔστη, he stood opposite, i. e. before him; ἦλθεν, he came towards. II. δ) Comm. with gen. ὅστις τοῦ? ἀντίος ἔλθοι, whoever should come towards it, 5, 301; rarely with dat. 7, 20, 22. 2) The neut. sing. ἀντίον, and plur. ἀντία, often stand as adv., 1) *towards, against, before*, with gen. ἀντίον ἰέναι τινός, to go against any one, 5, 256; ἀντί Ἀλεξάνδρου, 3, 425; ἀντία (before) δεσποίνης φάσσαι, Od. 15, 377. 2) In a hostile signif. *against*. ἀντίον εἶπειν, to contradict, 1, 230. στήμεναι ἀντία τινός, to withstand any one, 22, 253. μάχεσθαι ἀντία τινός,

20, 88. Od. 1, 79, with gen. (In ἀντίον αὐδᾶν τινά, to speak against, i. e. to answer any one the accus. depends upon αὐδᾶν; in like manner with εἰπεῖν.)

ἀντιῶ, Ep. for ἀντιῶ, see ἀντιῶ.

ἀντιπεράσιος, ἡ, ὄν (ἀντιπεράσιος), *lying opposite*, espily beyond the sea. τὰ ἀντιπεράσια, the opposite coast, 2, 635. †

ἀντίσχεσθε, see ἀντέχω.

*ἀντίτομος, ὄν (τέμνω), *cut against*; the neut. τὸ ἀντίτομον, an antidote, chiefly from roots, h. Cer. 229.

ἀντιτορέω (τορέω), aor. 1 ἀντετόρησα, *to perforate, to pierce through*; spoken of a spear: with gen. χροός, 5, 337. 2) *to break through*, with accus. δομον, 10, 267. h. Merc. 178. (ἀντιτορήσων is the reading of Herm. for αὐτοπρηγῆς ὡς, v. 86; ὀδόν, to accomplish the way.)

ἀντιτος, ὄν, poet. for ἀνάτιτος (τίω), *requited again*. ἀντιτα ἔργα, deeds of recompense or vengeance, Od. 17, 51. τὸτ' ἀντιτα ἔργα γένοιτο παιδὸς ἐμοῦ, then would there be deeds of vengeance for my son, 24, 213.

Ἀντιφάτης, αὐ, ὁ, in the accus. Ἀντιφάτη, Od. 10, 116. [1] a Trojan slain by Leonteus, 12, 191.] 2) son of Melampus, father of Oicles, Od. 15, 242. 3) king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son of Poseidōn, Od. 10, 111 sqq.

ἀντιφερίζω (φέρω), *to put oneself against, to compare oneself, τινί*, with any one, *21, 357; τί, in any thing, 488.

ἀντιφέρω (φέρω), only in the mid. *to put oneself against, to oppose oneself*; absol. μάχη, 5, 701. Od. 16, 238; prop. τινί, II. and Od. by a common Græcism. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, it is hard to oppose Olympian [Zeus], 1, 589; with accus. of the thing and dat. of the pers. μένος τινί, one's strength to any one, i. e. to measure strength with any one, 21, 482.

Ἀντιφόνος (reciprocally slaying), a younger son of Priam, 24, 250.

Ἄντιφος, ὁ, 1) son of Priam and Hecuba, whom, together with Isus, Achilles bore off, and liberated for a ransom, 4, 490. Agamemnon slew him, 11, 101. 2) son of Pylæmènes and the nymph Gygæa, a Mæonian and ally of the Trojans, 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyru and the Calydnian islands, 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἀντλος, ὁ, *the bilge-water in a ship's hold*; also, *the ship's hold itself*, Od. 12, 411. 15, 479.

ἀντολή, ἡ, see ἀνατολή.

ἀντομαι, poet. form fr. ἀντάω, only in the mid. pres. and imperf.; prop. *to meet*; ἀλλήλοισιν ἐν πολέμῳ, to meet one another in battle, 15, 698. Τροπ. διπλόος ἦντετο θώρηξ, the double cuirass met, i. e.

was fastened together [the edges of the cuirass met, so as to lie double one over the other, Döderl.]; according to others, stood in the way, 4, 133. 2) *Mly, to meet, to fall in with*, 2, 595; and with dat. 11, 237.

ἄντρον, τό, a cave, grotto, cavern, *Od. 9, 216, and often.

Ἄντρον ὄνος, ὁ (*Ἄντρον, h. Cer. 491), a town in Thessaly on Ὀετα, prob. a place full of caves. 2, 697.

ἄντρον, ὄνος, ἡ, prop. any curve or circle; hence, 1) the rim or margin of the shield, a metallic hoop covered with leather, 6, 118; also the shield itself, 14, 412. 2) the seat-rim, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, 5, 262. H. mentions two ἄντρογες, 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) a circle, the path of the planets, h. 7, 8.

ἄνσις, ἰος, ἡ (ἀνώ), accomplishment, fulfilment, end, completion. ἄνσις δ' οὐκ ἔσσεται αὐτῶν, there will be no accomplishment of them, i. e. they will not attain it, 2, 347. οὐκ ἄνσις τινα δήμεν, we shall find no end, i. e. we shall effect nothing, Od. 4, 544.

ἀνώ (ἀνω), fut. ἀνώσω, aor. 1 ἤνυσα, fut. mid. ἀνώσομαι, Ep. σσ, 1) to accomplish, to bring to an end; with accus., a) ἔργον, to finish a work, Od. 5, 243. b) to make way. ὅσσον τε νηὺς ἤνυσεν, as much as a ship traversed, sc. ὁδοῦ, Od. 4, 357. cf. 15, 294. c) to destroy, to consume, spoken of fire, Od. 24, 71. 2) With partecp. [and negat.] to achieve nothing. οὐκ ἀνώ φθονέουσα, by envious resistance I effect nothing, 4, 56. In Od. 16, 373, οὐ γὰρ οἶα, ἀνίσσεσθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀνυσθήνα, I do not think these things will be effected. Passow regards it as mid., in which case we must supply ἡμᾶς (a and v always short).

ἄνω (ᾶ), imperf. ἤνων, akin to ἀνώ, to finish, to accomplish; ὁδόν, to accomplish a journey, Od. 3, 496. Pass. to be accomplished, spoken of time; νύξ ἀνεται, the night is coming to an end, 10, 251. (Related to the adv. ἄνω, and theme of ἀνώ; a long, except 18, 473.)

ἄνω, adv. (ἀνά), up, upwards, above, over, Od. 11, 596; spoken of the cardinal points: northward, 24, 544.

ἄνωγα, Ep. old perf. without augm. with the signif. of a pres., I command, bid, order, incite, prompt; often in connexion with ἐποτρύνω, κέλομαι, very often θυμὸς ἀνώγει or ἀνώγέ με, my mind prompts me, i. e. I desire, with accus. of the pers. and infin. pres. or aor., 2, 280; with dat. only, 10, 531. 16, 339. 20, 139. Of this perf. occur only: ἀνωγας, ἀνωγα, ἀνωγμεν, subj. ἀνώγη, optat. ἀνώγοις, imper. ἀνωγε (comm. ἀνωχθι, ἀνωγέτω and ἀνώχθω), ἀνώγετε and ἀνωχθε, infin.

ἀνωγόμεν for ἀνωγέσθαι, plupf. ἤνώγετο, ἤνώγετο, ἤνώγετο. This perf. passes over into the flexion of the pres.; hence, 3 pres. ἀνώγει, ἀνώγετον [a pres. ἀνώγω defended by Spitzn. ad 18, 90]; 3 perf. ἀνώγω or ἀνωγεν, imperf. ἤνωγον and ἀνωγων, hence fut. ἀνώξω, aor. 1 ἤνωξα, Od. 10, 531. (Buttm. Lex. p. 185, assigns it to an old theme ἄγω, related to ἀγγέλλω; according to others, an old perf. from ἀνάσσω.)

ἀνώγεν, see ἀνοίγνυμι.

(ἀνώγέω), obsol. pres. from which is derived the imperf. ἤνώγεον, 7, 394, for which Bentley reads ἤνωγον: Spitz. ἤνώγειν.

ἀνώγω, Ep. fut. ἀνώξω, to command, to bid, a new pres. formed from ἀνωγα, q. v. ἀνωθέω (ἀθέω), aor. part. ἀνώσας, to push up or off, sc. ναῦν, impelling the ship from land into the high sea, Od. 15, 552. †

ἀνωϊστί, adv. (οἴομαι), unexpectedly, Od. 4, 92. †

ἀνωϊστος, ον (οἴομαι), unexpected, unapprehended, unsuspected, 21, 39. † Epigr. 14, 1.

ἀνόνημος, ον (ὄνομα), nameless, unnamed, Od. 8, 552. †

ἀνόμοι = ἀνόμοι, a senseless reading in h. Ap. 209, for which μνώμενος has been proposed, and for which Herm. proposes ἀγαίμενος.

ἀνωχθι, ἀνωχθε, see ἀνωγα.

ἄξασθε, ἄξαντο, see ἄγω.

ἄξετε, see ἄγω.

ἄξιον, ἡ (perhaps from ἀγνυμι), an axe, the battle-axe, of which the Hom. heroes made use only in exigencies, 13, 612. 15, 711. (i)

ἄξιος, ἡ, ἰον (ἄγω), prop. equiponderant; hence, 1) of equal value; with gen. λέβης βοδὸς ἄξιος, a cauldron equal in value to an ox, 23, 885. οὐδ' ἐνδὲ ἄξιοί εἰμεν Ἐκτορος, we are not equal to the single Hector, 8, 234. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς, viz. δῶρον, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) absol. worthy, suitable, agreeable. ἄξια ἄποινα, suitable ransom, 6, 46; ὄνος, Od. 15, 429.

Ἄξιός, ὁ, a river in Macedonia, which flows into the Thermaic gulf, now *Vizirizza*, 2, 849.

ἄξυλος, ον (ξύλον), without wood. 2) not deprived of wood; ὕλη, an uncut, dense forest, 11, 155. †

Ἄξυλος, ὁ, son of Teuthras from Arisbe in Thrace, slain by Diomedes, 6, 12. (v is here long.)

ἄξων, ονος, ἡ (ἄγω), the axle-tree in a chariot, of iron, brass, or ash-wood; also the entire wheel: ὑπὸ δ' ἄξοσι φῶρες ἐπιπτον, the men fell under the wheels, *16, 378.

ἄουδή, ἡ, later contr. ᾠδή h. Cer. (ἀείδω), 1) song, primarily, the gift of song, the art of song, 2, 595. Od. 1, 328. δ) the act of singing, which was comm. accompanied by the harp, Od. 1, 421. 17, 605.

2) *song, poem* which was sung. *στονόςσα αοιδή*, an elegy, 24, 721. 3) the subject of the song: *story, report, tradition*, Od. 8, 580. 24, 200.

αοιδιάω (*αοιδή*), Ep. form fr. *αείδω*, to sing, *Od. 5, 61. 10, 227.

αοιδίμος, *ον* (*αοιδή*), *sung, celebrated in song*; in a good sense, h. Ap. 299; in a bad sense, hence *infamous*, 6, 358.†

αοιδός, *ο* (*αείδω*), a singer and poet, a bard; prop. an adj., hence *αοιδός ἀνὴρ*. The Epic minstrel, in the heroic age, was highly honoured, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the *μάντις*, inspired by a deity, and hence holy and inviolable; he was *αὐτοδίδακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ἀολλής, *ές* (related to *εἶλω* and *ἔλλω*), gathered together, all together, crowded; always in the plur. *οἱ δ' ἅμα ἀιστώθησαν ἀολλές*, they all disappeared together, Od. 10, 259; spoken esply of armies: *ἀολλές ὑπέμειναν*, in thick array they maintained their ground, 5, 498.

ἀολλίζω (*ἀολλής*), aor. *ἀόλλισα*, aor. 1 pass. *ἀολλίσθη*, to bring together, to assemble; with accus. 6, 287. Pass. to be assembled, to assemble, 15, 588. *II.

ἄορ, *ἄορος*, τό (*αἰρίω*), prop. any weapon which one bears: *the sword*, which was suspended from a belt; with *δέξυ*, 21, 173. Od. 11, 24; *τανήρες*, 14, 385. cf. *ξίφος*. (a in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)

ἄορες, *οἱ*, only in accus. plur. *ἄορας*, Od. 17, 222.† of doubtful signification. This word is mentioned among several presents. Eustath. and Apollod. explain it to mean *women* [*γυναίκας*], considering it a metathesis for *οἶρας*; others explain it to mean *tripods*, or *cauldrons*, *λέβητες* (with handles for hanging). Prob. it is, with Hesych., to be regarded as only a heterogeneous form for *ἄορα*, *swords*; as some of the Gramm. also read; cf. Thiersch, Gram. § 197, 60.

ἀορτήρ, *ἦρος*, *ο* (*αἰρίω*), prop. a belt of any kind from which something hangs, but esply a *sword-belt* = *τελαμών*, the band from which the sword was suspended, 11, 31. Od. 11, 609. 2) a *thong* from which the wallet hung, Od. 17, 198.

ἀοσσητήρ, *ἦρος*, *ο* (*ἀοσσιών*), a helper, deliverer, defender, protector, 15, 254. Od. 4, 165.

ἄουτος, *ον* (*οὐτάω*), *unwounded, uninjured*, 18, 536.†

ἀπαγγέλλω (*ἀγγέλλω*), iterat. impf. *ἀπαγγέλλεσκον*, aor. 1 *ἀπήγγελλα*, to bear a message, to announce, to relate, *τινί τι*, any thing to any one; with *πάνιν*, to report, to bring back information, Od. 9, 95.

ἀπάγχω (*ἄγχω*), to throttle, to strangle, with accus. Od. 19, 230.†

ἀπάγω (*ἄγω*), fut. *ἀπάξω*, aor. 2 *ἀπήγαγον*, to bear away, to carry away, to lead away, to conduct, with accus. Od. 4, 289; often with *οἶκαδε*, Od. 16, 370; with *αἶπτε*, *πατρίδα γαίαν*, to take back, to convey home, 15, 706; *νῆδον εἰς Ὀρέεντα*, 18, 326. 2) to bring, *βοῦς*, Od. 18, 278.

ἀπαίρω (*αἰρίω*), Ep. for *ἀπαίρειν*, to lift up, to bear away. 2) to take oneself away, to go away, to depart, with gen. *πόλιος*, from the city, 21, 563.†

ἀπαί, poet. for *ἀπό*.

ἀπαίνυμαι, depon. (*αἰνυμαι*), Ep. impf. *ἀποαίνυτο*, to take away, to take; with accus. *τεύχεα*, *κῦδος*, II.; *νόστον*, Od. 12, 419. *τί τινος*, *ἡμισὺ τ' ἀρετῆς ἀποαίνυνται* Zeus ἀνέρος, Zeus takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (*Παισός*, ἡ, 5, 612), a town in Asia Minor, 2, 828.

ἀπαίσσω (*αἰσσω*), aor. partcp. *ἀπαίσας*, to spring or leap down, to hasten down; with gen. *κρημνοῦ*, from the rock, 21, 234.†

ἀπαίτιζω (*αιτίζω*), poet. form of *ἀπαίτιναι*, to demand back, to reclaim, *χρήματα*, Od. 2, 78.†

ἀπάλακς, *ἀπαλάκκοι*, see *ἀπαλέξω*.

ἀπάλαμος, *ον*, poet. (*παλάμη*), for *ἀπάλαμος*, prop. without a hand, hence *helpless*, *awkward*; *ἀνὴρ*, an irresolute man, 5, 597.†

ἀπαλέξω (*ἀλέξω*), fut. *ξήσω*, aor. 1 optat. *ἀπαλεξήσαιμι* and Ep. aor. 2 *ἀπάλακον*, to ward off, to repel, to hold back, *τινά*, Od. 4, 766; *τινά τινος*, any one from another, 24, 371; with the gen. of the thing, *κακότητος*, to hold back any one from destruction, to spare him, 17, 364; *κύνας κεφαλῆς*, 22, 348.

ἀπαλόωμαι, Ep. (*ἀλθω*), fut. *ἀπαλόησομαι*, to heal entirely, *ἔλκεα*, wounds, *8, 405. 419.

ἀπαλοιῶ (*ἀλοῶ*), Ep. aor. 1 *ἀπηλοίησα*, prop. to thresh out, then to beat in pieces, to crush; with accus. *ὄστρα*, 4, 522.†

ἀπαλός, ἡ, *όν* (prob. from *ἄπτω*), soft to the touch, tender; spoken chiefly of parts of the human body, *δειρῆ*, *αὐχῆν*, ἦτορ, 11, 115. Neut. as adv. *ἀπαλὸν γέλαν*, to laugh gently, Od. 14, 465.

ἀπαλοτροφής, *ές* (*τρέφω*), gen. *έος*, well-nursed, well-fattened, *σίγαλος*, 21, 363.†

**ἀπαλόχρως*, *ο*, ἡ (*χρῶς*), accus. plur. *ἀπαλόχρους*, having tender skin, h. Ven. 14.

ἀπαμάω (*ἀμάω*), aor. 1 *ἀπήμασα*, to mow down, to cut off; with acc. Od. 21, 301. †in tmesis.

**ἀπαμβλύνω* (*ἀμβλύνω*), perf. pass. *ἀπήμβλυμαι*, to blunt. Pass. to become blunt, to perish, Ep. 12, 4.

ἀπαμβροτεῖν, see *ἀφθαμαρτάνω*.

ἀπαμειβομαι (*ἀμείβομαι*), to reply, to answer; chiefly in partcp. *ἀπαμειβόμενος προσέφη*, II. and Od.; *τινά*, Od. 400. 11, 347.

ἀπαμύνω (ἀμύνω), aor. ἀπαμύνα, to ward off, to hold back, to avert, τί τινα, any thing from any one; λοιγὸν ἡμῖν, to avert destruction from us, 1, 67; κακὸν ἕμαρ Αἰτωλοῖσιν, 9, 597. 2) Mid. a) to defend oneself: πόλις ἢ ἀπαμυναίμεσθα, in which we may defend ourselves, 15, 738. b) to repel from oneself, τινά, 24, 369. Od. 16, 72.

ἀπαναίνομαι, dep. mid. (ἀναίνομαι), aor. 1 ἀπανηνάμην, to deny utterly, to refuse, to reject, 7, 183; with acc. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἀνευθε), 1) Adv. far off or away; apart, ἀπάνευθε κίων, going away, 1, 35 [Nägelsbach shows that κίων is to be taken as aor., 'having withdrawn.' ἀποχώρησας Plat.]; φεύγειν, 9, 478. 2) As prep. with gen. far from, away from, ἀπάνευθε νεών, 1, 45; τοκῶν, Od. 9, 36; metaph. ἀπάνευθε θεῶν, without the knowledge or agt the will of the gods, 1, 549.

ἀπάντη or ἀπάντη, adv. (ἀπας), in every direction, Il.; κύκλῳ ἀπάντη, all around; on every side, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσα, to finish entirely; οἰκαδε, sc. τὴν ὁδόν, to accomplish the journey home, Od. 7, 326.†

ἀπαξ, adv. once, *Od. 12, 22a[once for all, at once, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, to smile off (κάρη, 14, 497), to strike off or down, with the spear or sword; with accus. τρυφάλειαν, 13, 577; δῶρον ἀντικρύ, 16, 116; χαμάζε, to the earth, 14, 497. *Il.

ἀπαρέσκω (ἀρέσκω), only in the mid. to conciliate entirely, to gain over again. οὐ νευμεσητὸν, βασιλῆα ἀνδρ' ἀπαρέσσασθαι, it cannot be a just subject of censure, to conciliate again a royal personage, when one has been the first to act with passion [or, injustice], 19, 183.† Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Sch. ἀπαρέσσασθαι, τουτ' ἐστὶ τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλιάσασθαι). So Damm and Voss. Heyne, considering this opposed to both the sense of the passage and the meaning of ἀπαρέσσασθαι=to be displeased, angry, as it occurs in later writers, refers βασιλῆα ἀνδρὰ to Achilles: "one must not take it ill if a royal personage is displeased." So Passow and Bothe. But (1) the testimony of Eustath. and the Schol. is adverse to this view; (2) ἀπό in composition often indicates only a strengthening, cf. ἀπειπεῖν, 9, 309; and (3) the apodosis, "we cannot censure a royal personage who is insulted, if he is angry at the insult," does not accord with the protasis, which exhorts Agamemnon to greater moderation. [Surely moderation is recommended, if the want of it justly offends.]

ἀπαρχομαι, depon. mid. (ἀρχω), aor. 1 ἀπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them into the fire; hence

τρίχας ἀπαρχεσθαι, to cut off the hair, and commence the sacrifice, by throwing it into the fire ['to give the forelock to the flames,' Cp.], 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἅπας, ἅπασα, ἅπᾶν (πᾶς), entire, all, whole, plur. all together. οἶκος ἅπας, the whole house, Od. 4, 616.

ἄπαστος, ον (πᾶσμαι), that has not eaten, fasting, 19, 346. b) With gen. ἐδητύος ἢ δὲ ποτήτος, without taking meat (and=) or drink, Od. 4, 788.

ἀπατάω (ἀπάτη), fut. ἀπατήσω, aor. Ep. ἀπάτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, 9, 344. Od. 4, 348.

ἀπάτερθε, before a vowel ἀπάτερθεν, adv. (ἄτερ), separated, apart. 2) Prep. with gen. far from, far away from, 5, 445. *Il.

ἀπάτη, ἡ (ἀπαφεῖν [cf. ἀπαφίσκω]), deceit, deception, fraud, mly in a bad sense, connect. with κακή, 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, wily: -ια βάζει [fallacia loquitur], *Od. 14, 127, 157; εἰδώς, practised in deceit, in wiles.

ἀπάτηλος, ον=ἀπατήλιος, 1, 526.† and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, to dishonour, to insult grossly, τινά, 13, 113.† (ἀπαυράω), Ep. in the pres. obsol. impf. sing. ἀπηύρων, as, a, as aor. (ἀπηύρατο, Od. 4, 646, is an anomalous reading) and partic. aor. 1 ἀπούρας, to take away, to seize and bear away, to despoil, to rob. a)

With double accus. τινὰ θυμόν, to take away a man's life; in like manner τεύχεα. b) With dat. of the pers. τινί τι, 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems to be doubtful: 1, 430, τὴν ῥα βίην ἀέκοντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίη (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλβον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and 19, 89; ὄτ' Ἀχιλλῆος γέρας ἀντὶς ἀπηύρων. Am. Ed.] The aor. originally prob. sounded ἀπέφραγ (as ἀπέδραγ); partic. ἀπέφρας, hence ἀπούρας; and the pres. ἀποφραω, ἀπαυράω. According to Buttm. (Lex. p. 144) it is related to εὔρειν: according to others to αἰρέω. [So Lob., "non multum abest, quin ἀπαυράν τί τινος latino auferre praeitium ad aliquo, auferre aliquid inultum, par et simile esse putem." Lob. Techn. 136.]

(ἀπαφάω), obsol. pres., whence comes ἀπαφίσκω, q. v.

ἀπαφίσκω, Ep. (ἌΦΩ [cf. ἀκαχίζομαι fm ἄχοςμα, Lucas, and as to the meaning the Lat. palpare. Hence the notion is that of stroking down. To this ἀπάτη, -άω are related]), aor. ἤπαφον, infin. ἀπαφεῖν, D 3

mid. 3 sing aor. optat. ἀπάφοιτο 1) to deceive, to cheat, to delude, τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μή τις με βροτῶν ἀπάφοιτ' ἐπέεσσιν, lest some one of mortals should deceive me with words, *Od. 23, 216.

ἀπέειπε, see ἀπέειπον.

ἀπέεργε, see ἀπέεργα.

ἀπειλῶ (related to the Dor. ἀπελλαί [Doric name for the popular assembly; whence ἀπελλάζειν. Of the same family as ἠπ-ύω, ἔπ-ος, ὄψ, Butt., p. 177]), fut. ἀπειλήσω, prop. to speak loud, to boast, cf. 8, 150; hence 1) Mly in a bad sense, to threaten, to menace, τινί τι, any thing to any one; and instead of the accus. the infin. 1, 161. Od. 11, 313; ἀπειλᾶς, to utter threats, 16, 201. 2) In a good signif. to boast, to vaunt oneself, Od. 8, 383. δ) to vow, to promise, 2, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Cf. Thiersch, § 221, 83. Butt., § 195, note 16.)

ἀπειλή, ἡ, always plur. [in H.] boasting (as the verb), threatening, 9, 244. Od. 13, 126. δ) vaunting, a boastful promise, in a good sense, 20, 83.

ἀπειλητήρ, ἦρος, ὁ, a boaster, a threatener, 7, 96. †

ἀπειμι (εἰμί), fut. ἀπέσομαι, poet. σσ, impf. ἀπήν, Ep. ἀπέην, plur. ἀπεσαν, to be absent, to be distant; absol. with gen. τινός, from any one, 17, 278. Od. 19, 169.

ἀπειμι (εἰμι), imper. ἀπιθι, partic. ἀπιών, to go forth, to go away, to depart, chiefly in the partic. The pres. in the signif. of the fut. Od. 17, 593.

ἀπέειπον (εἰπεῖν), a defect. aor. 2, a supplement to ἀπόφημι; 3 sing. Ep. ἀπέειπε and ἀπόειπε, subj. ἀπόειπω, optat. ἀποείποιμι, imper. ἀπέειπε and ἀπόειπε, infin. ἀποειπεῖν, ἀπέειμέν. 1) In H. only, to speak out, to utter, to announce, κρατερῶς, 9, 432; with accus. μῦθον, ἀγγελίην, 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) to refuse, to deny, τί, any thing, 1, 515; hence also 3) to denounce, Od. 1, 91; and to renounce, μῆνιν, anger, 19, 35 (ἀπόειπε with gen 3, 406, where now stands, accord. to Aristarchus correctly, ἀπόεικε, q. v.).

Ἀπειραῖη, ἡ, the Apiræan, γῆρας, Od. 7, 8. Eustath. derives it as Dor. from Ἠπειρος from the continent, or from Epirus, but against the quantity of the first syllable; cf. Ἀπειρήθεν.

ἀπειρέσιος, ον, and ἀπερείσιος, poet. lengthened for ἀπειρος, boundless, unbounded, γαῖα. 2) Mly infinite, immeasurably great or numerous, ἀποινα, 1, 13; δίζύς, ἀνθρωποι.

Ἀπειρήθεν, adv. either from the continent, or from Epirus, Od. 7, 9; cf. Nitzsch in loc. The poet. intends perhaps by ἡ ἀπειρος or Ἀπειρή the unbounded region towards the north.

ἀπειρήτος, η, ον, Ion. and Ep. for ἀπειρατος (πειράω). 1) unattemped, untried, unessayed, spoken of things, πόνος,

17, 41; cf. ἀήρητος. 2) unproved, untried, said of persons, where one has no knowledge, Od. 2, 170; hence inexperienced, unacquainted with, φιλότητος, h. Ven. 133.

ἀπειρίτος, ον, poet. for ἀπειρέσιος, boundless, πόντος, Od. 10, 195. *h. Ven. 120.

ἀπείρων, ονος, ὃ ἡ (πείρας), illimitable, immeasurable, γαῖα, δῆμος, δεσμοί, Od. 8, 340; ὕπνος, an infinitely long sleep, 21, 776. Od. 7, 286.

ἀπεκλανθάνω (λανθάνω), imper. aor. mid. ἀπεκλεάθεσθε; to cause to forget entirely. 2) Mid. to forget entirely; with gen. θάμβους, forget astonishment, i. e. cease to wonder, Od. 24, 394. †

ἀπέλεθρος, ον (πέλεθρον), prop. not to be measured by a πέλεθρον (= πλίθρον), immeasurable, is, 11. Od. 9, 538. Neut. as adv. ἀπέλεθρον, immeasurably far, to a great distance, 11, 354.

απεμέω (έμέω), aor. 1 απέμεσα, Ep. σσ, to expectorate, to vomit forth, with accus. αἷμα, 14, 437. †

ἀπεμησαντο, see ἀπομμνήσκω.

ἀπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corpse of arms; but mly to despoil with double accus. έντρα τινά, *12, 195. 15, 343; only in tmesis.

ἀπένεικα, see ἀποφέρω.

ἀπέπλω, see ἀποπλώω.

ἀπερείσιος, ον=ἀπειρέσιος, poet.

ἀπερῶσκω (έρύκω), fut. ἀπερύξω. to restrain, to keep back, to repel; with accus. 4, 542. Od. 18, 105.

ἀπέρχομαι (έρχομαι), aor. 2 ἀπήλθον, perf. ἀπελήλυθα, to go away, to depart; with prep. and with gen. alone, πάτρης, οἴκου, 24, 766. Od. 2, 136.

ἀπερωεύς, έως, ὃ (έρωέω), one who restrains, a hinderer, a baffler, έμών μενέων, 8, 361. †

ἀπερωέω (έρωέω), aor. ἀπερώησα, prop. to flow back, but mly to hasten away, to retire; with gen. πολέμου, to retire from the conflict, 17, 723. †

ἀπειμι, see ἀπειμι.

ἀπευθής, ές (πέυθομαι), 1) Pass. of which one has heard nothing, unknown, unascertainable, Od. 3, 88. 2) Act. that has heard nothing, ignorant, uninformed, Od. 3, 184.

ἀπεχθαίρω (έχθαίρω), aor. 1 απέχθηρα. 1) to hate bitterly, with accus. 3, 415. 2) Trans. to render odious, to make disgusting, ὕπνον καὶ έδωδήν τινι, Od. 4, 105.

ἀπεχθάνομαι, mid. (έχθάνομαι), aor. 2 ἀπηχθόμην, to become odious, to be hated, τινι, 6, 140. 24, 27. (The pres. ἀπεχθάνεαι, Od. 2, 202, has likewise an intrans. signif.; ἀπηχθόμην is aor. A pres. ἀπέχθομαι is not known to H. Cf. Butt., Gram. § 114. Rost. p. 238.

ἀπέχω (έχω), fut. ἀφέξω and ἀποσχήσω, Od. 19, 572; aor. 2 ἀπεσχον, fut. mid. ἀφέξομαι, aor. 2 mid. ἀποσχόμην. 1) Act. to repel, remove, avert. a) τί τινας, something from any thing, χείρας λοιμοῖο, 1, 97; νῆα νήσων, Od. 15, 53. b) to avert,

τί τινι; πᾶσαν ἀεικέειν χροῖ, every indignity from the body, i. e. to protect it against, 24, 19; χείρας μνηστήρων, Od. 20, 263. II) Mid. to *restrain oneself, to abstain from a thing*; with gen. πολέμου, from the war, 8, 35; ἀλλήλων, 14, 206; βῶων, Od. 12, 321: to spare any one, Od. 19, 489. b) With accus. and gen. χείρας κακῶν, to restrain the hands from evil, Od. 22, 316.

ἀπληγέως, adv. (ἀλέγω), *recklessly, openly, μῦθον ἀποειπεῖν*, 9, 309. Od. 1, 373.

ἀπήμαντος, *ον* (πημῖνα), *uninjured, unharmed*, Od. 19, 282.†

ἀπήμων, *ον*, gen. ονος (πήμα), *without injury*. 1) Pass. *uninjured, unharmed*, 1, 415, 13, 761. 2) Act. *innocuous, harmless, οὔρος, πομποί*; hence ὕπνος, propitious sleep, 14, 164; μῦθος, 12, 80.

ἀπήνη, ἡ, a carriage, a wagon, a four-wheeled vehicle, different from ἄρμα, chiefly for transporting freight, = ἄμαξα, 24, 324. Od. 6, 72. ["Synonyma sunt plurima: πήνα, Hes. Gallicumque benna. Γάπος, ὄχημα Τυρρήνοί, Hes. καπάνη (media longa), ἀμάνη, ἄμαξα, ἀγαννα: nec sciri potest unane horum omnium stirps fuerit, an specie similis re diversa." *Lob. Path.* 194.]

ἀπηνήμαντο, see ἀπαναίνομαι.

ἀπηνής, ἐς, gen. ἐός (antithet. to ἐνήης) ["opp. προσηνής: nonnulli a praepositionibus deflexa putant, ut ab ὑπό, ὑπήνη διὰ τὸ ὑποκάτω εἶναι ἢ ὡς εἰρήνη, γαλήνη." *Lob. Path.* 194], *harsh, cruel, unfriendly, unyielding, θυμός, μῦθος, νόος*, 15, 94. Od. 18, 381.

ἀπήραξεν, see ἀπαράσσω.

ἀπήρων, *ας, α*, see ἀπαναίνομαι.

ἀπήρωρος, *ον* (αἰωρέω), *hanging down, far-waving, ἀπήρωροι δ' ἔσαν ὄζοι*, Od. 12, 435.†

ἀπιθέω (πέιθω), fut. ἀπιθήσω, aor. ἀπίθησα, *not to obey, to be disobedient, τινί, always with a neg. οὐδ' ἀπίθησε μῦθω*, he was not disobedient, i. e. he obeyed the word, 1, 220; with gen. h. Cer. 443.

ἀπινύσσω (πινυτός), *to be without sense, without consciousness, κῆρ*, 15, 10. b) *to be silly, foolish*, Od. 6, 258.

ἄπιος, ἡ, *ον* (from ἀπό, as ἀντίος from ἀντί), *remote, distant. τηλοθεν ἐξ ἀπίης γαίης, from far, from the distant land*, 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity; ἄπιος has ᾶ, and ἄπιος has ᾱ; see Buttm., *Lex.* p. 134.)

Ἄπιστων, ονος, ὁ, 1) son of Phaulsus, a Trojan, 11, 578. 2) son of Hippasus, a Pæonian, 17, 348.

ἀπιστέω (ἀπιστος), *to disbelieve, to distrust, with accus.* Od. 13, 357.†

ἀπιστος, *ον* (πίστις), 1) *perfidious,*

faithless. *3, 106, 24, 63. 2) *incredulous, mistrustful, κῆρ*, Od. 14, 150, 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95.†

*ἀπληστος, *ον* (πίμπλημι), *insatiable, immense, χόλος, h. Cer.* 83; thus correctly with Herm. for ἀπλητος.

ἄπλοῖς, ἴδος, ἡ, *simple, single, χλαῖνα*, 24, 230. Od. 24, 276. (The opposite of διπλοῖς, it being wrapped but once round the body; cf. διπλοῖς.)

*ἀπλώω (ἀπλοῦς), aor. ἤπλωσα, *to spread, to unfold, οὐρήν, Batr.* 74 (86).

ἄπνευστος, *ον* (πνέω), *without breath, breathless, swooning, Od.* 5, 456.†

ἀπό, Ep. ἀπαί, 1) Prep. with gen.

from. 1) Spoken of space, a) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἄλτο χαμάζε, down from the chariot, II. ἀφ' ἵππων, ἀπὸ νεῶν μάχεσθαι, to attack from the chariots, from the ships, 15, 386; ἀψασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. b)

To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σελλήεντος, horses from the river Selleis, 12, 97. ἀπὸ πύργου, 22, 447. c) To denote distance from a place or object with verbs of rest.

μένειν ἀπὸ ἧς ἀλόχοιο, to remain far from his spouse, 2, 292; ἀπ' Ἄργεος, 12, 70; and pleonast. ἀπὸ Τροίηθεν, 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεῖσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, 1, 562. 2) Of time, to indicate departure from a given point, *after, since*; ἀπὸ δειπνοῦ, 8, 54. 3) In other relations in which a departure from something is conceivable; a) Of origin.

οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστί, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of the whole, in reference to its parts, or that which belongs to them. κάλλος ἀπὸ Χαρίτων, Od. 15, 40. ἄνδρες ἀπὸ νηός, h. 12, 6. c) Of the cause. ἀπὸ σπουδῆς, from seriousness, seriously, 12, 233. d) Of the means and instrument. ἀπὸ βιοῦ πέφηνεν, with the bow, 24, 605. II) As adv. without case, poet. *from, away, far, without*, when it is for the most part to be connected with the verb. πάλιν δ' ἀπὸ χαλκῆς ὄρουσε βλημένου, 21, 594; in like manner, II. 845. Od. 16, 40. III) In composition with verbs it signifies *dis-, de-, re-, un-, in-, etc., away, off, etc.*, and indicates separation, departure, cessation, completion, requital, want.

ἄπο (with retracted accent), thus written when it stands after the subst. it governs. θεῶν ἀπο κάλλος ἔχουσα, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *far from*;

this accentuation was, however, rejected

by Aristarchus and Herodian as needless, cf. Schol. Ven. II. 18, 64. In Wolf's H. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for ἀπαίνυμαι.

ἀπαιρέομαι, poet. for ἀφαιρέομαι.

ἀποβαίνω (βαίνω), fut. ἀποβήσομαι, aor. 2 ἀπέβην, Ep. aor. 1 mid. ἀπεβήσατο, and ἀπεβήσατο = ἀπέβη. 1) to go away, to depart, ἐκ πολέμοιο, 17, 189; also μετ' ἀθανάτων, 21, 298; πρὸς Ὀλυμπον, Od. 1, 319. 2) to descend, to alight, ἐξ ἵππων, from the chariot, 3, 263; and gen. alone, 17, 480; ἐπὶ χθόνα, 11, 619.

ἀποβάλλω (βάλλω), only in tmesis, aor. 2 ἀπέβαλον, to cast away; with accus. χλαίνας, to throw away the cloak. 2) to let fall, δάκρυ παρειῶν, tears from the cheeks, Od. 4, 198; νῆας ἐς πόντον, to cause the ships to run into the sea, Od. 4, 358.

ἀποβλήτος, ον (βάλλω), to be cast away, despicable, worthless, ἔπεα, δῶρα, 2, 361. 3, 65.

ἀποβλύζω (βλύζω), to belch, to eructate, to vomit forth, οἶνον, 9, 491.†

ἀποβρίζω, poet. (βρίσκω), partcp. aor. ἀποβρίζας, to sleep one's fill, Od. 9, 151. 12, 7.

ἀπογυνίω (γυνίω), subj. aor. ἀπογυνιώσω, to lame entirely, and mly to weaken, to enfeeble, 6, 265.†

ἀπογυμνῶ (γυμνῶ), partcp. aor. pass. ἀπογυμνωθεῖς, to lay bare, espily to despoil of arms, Od. 10, 301.†

ἀποδάσσομαι, obsol. pres. which furnishes the tenses to ἀποδαίομαι.

ἀποδαίομαι, poet. (δαίω), fut. ἀποδάσσομαι, Ep. σσ, aor. ἀπεδασάμην, to share with others; τινί τι, to divide any thing with any one, 17, 231. 24, 595.

ἀποδειδίσσομαι, poet. (δειδίσσομαι), to frighten away or back; with accus. 12, 52.†

ἀποδειροτομέω (δειροτομέω), fut. ἦσω, to cut the throat, to cut off the head, to kill, τινά, 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀπεδέξαμην, to take, to receive, with accus. ἄποινα, 1, 95.†

ἀποδιδράσκω (διδράσκω), aor. 2 ἀπέδραν, to run away, to fly; ἐκ νηός, Od. 16, 65; νηός, 17, 516.

ἀποδίδωμι (δίδωμι), fut. ἀποδώσω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, infin. ἀποδοῦναι, 1) to give out, to restore, to return, τί τινι, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) to repay, to requite; θρόπτρα τοκεῦσιν, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, 4, 478. 17, 302; πᾶσαν λώβην, to expiate the whole insult, 9, 387.

ἀποδιέμαι, poet. (διέμι), to drive back, to drive away; τινά ἐκ μάχης, to drive any one from the fight, 5, 763.† (ἀποδ. with α), cf. διέμαι.

ἀποδοχῶμι (δοχῶμι), aor. 1 ἀπέδοχμωσα, to bend sideways, to bend to one side; αὐχένα, the neck, Od. 9, 372.†

ἀποδράς, see ἀποδιδράσκω.

ἀποδρύντω (δρύντω), aor. 1 ἀπέδρυνε, aor. 1 pass. ἀπεδρύνθη, to tear off, to scratch, to excoriate, to lacerate; with accus. Od. 17, 480; ἔνθα κ' ἀπὸ ῥινοῦ δρύνθη, here would his skin have been lacerated, Od. 5, 426.

ἀποδρύνω = ἀποδρύντω, in ἵνα μὴ μιν ἀποδρύνθοι ἑλκυστάζων, lest by dragging he should lacerate him, 23, 187.† (Pres. optat. accord. to Buttm., Gram. § 92. Anm. 13; or, according to Passow, optat. aor. 2 from ἀποδρύντω.)

ἀποδύω, poet. for ἀποδύομαι; only in the impf. ἀπέδυνε βοεῖην, he put off the ox-hide, Od. 22, 364.†

ἀποδύω (δύω), fut. ἀποδύσω, aor. 1 ἀπέδυσα, aor. 2 ἀπέδυν, aor. 1 mid. ἀπεδυσάμην, 1) Trans. pres. act., also fut. and aor. to pull off, to strip off, with accus. εἴματα, the clothes from any one; espily spoken of stripping off the arms of dead warriors, τεύχεα, 4, 532. 2) Intrans. mid. and aor. 2 to put off from oneself, to lay off; εἴματα, to put off one's clothes, Od. 5, 343. 349.

ἀποείκω, poet. for ἀπέικω (εἶκω), to retire from, to leave; with gen. θεῶν ἀπόεικε κελεύθω, leave the way of the immortals; adopted by Wolf, 3, 406, for ἀπέεικε, after Aristarchus [cf. ἀπέικω]. The ancients understood by κελεύθω θεῶν, the path by which the gods go to Olympus (Schol. Ven. A. τῆς εἰς τὰς θεὰς ὁδοῦ εἶκε καὶ παρεῖρη μὴ βαδίζονσα εἰς αὐτούς). The following verse does not accord with the metaph. signif. commerce, intercourse of the gods, as translated by Voas.

ἀποεἶπον = ἀπέειπον.

ἀποεργάω, poet. for ἀπείργω; only impf. ἀποεργάθεν, to separate, to divert, to remove, τινά τινος, 21, 599; ῥάκεα οὐλήης, he removed the rags from the wound, Od. 21, 221.

ἀπέργω, Ep. for ἀπείργω, imperf. ἀπέργων, to keep off, to separate, to divide, τί τινος. ὄθι κληῖς ἀπέργει αὐχένα τε στήθος τε, where the clavicle separates the neck and breast, 8, 326; τινά τινος, to drive one from a thing, 24, 238; with accus. alone, Od. 3, 296. ἀποεργμένη, h. Ven. 47, is a perf. pass. partcp. without redupl.; cf. Buttm., Gram. under εἶργω.

ἀπέρσε, a defect. Ep. aor. 1 indic., subj. ἀπόρση. optat. ἀπέρσειε, 6, 348. 21, 283. 329, to tear away, to hurry off, to sweep off; with accus. (It is mly derived from ἀπέρρω, with a causative signif. Buttm., in Lex. p. 156, with more probability derives it from ἀπέρρω) [to wash away, to sweep away, 21, 283; considering ἐρῶ a causative of ῥέω, and related to ἄρρω. ὄν ῥά τ' ἐναυλος ἀπόρση, whom the torrent has washed away, 21, 329: Μὴ μιν ἀπέρσειε . . . ποταμός, lest the flood should wash him away. So 6, 348: ἔνθα με κῦμ' ἀπέρσει, there the wave would have washed me away. So Lob.].

ἀποθανυμάζω (θανυμάζω), aor. ἀπεθανύ-

μασα, to be greatly astonished at; with accus. Od. 6, 49.†

ἀπόθεστος, ον, poet. (ἀποτίθημι), *abjectus, despised, κύων* ['a poor unheeded cast-off,' Cp.], Od. 17, 296.† Some derive it from θέσασθαι, to wish; hence: not wished for, disregarded.

ἀποθνήσκω (θνήσκω), partic. perf. ἀποτεθνήσκει, to die away, to die; in the perf. to be dead, 22, 432.

ἀποθρόων, see ἀποθρώσκω.

ἀποθρώσκω (θρώσκω), aor. 2 ἀπέθορον, to leap down, to spring away; with gen. νηός, to leap down from the ship, 2, 702. 16, 748. 2) to rise, or ascend (lightly) from any thing; of smoke, γαίης, Od. 1, 58.

ἀποθθμῖος, ον (θυμός), prop. remote from the heart, disagreeable, odious. ἀποθθμία ἔρδειν τινί, to displease any one, 14, 261.†

ἀποικίζω (οἰκίζω), aor. 1 ἀπόικισα, to cause to emigrate, to settle, to transplant, to another abode, τινὰ εἰς νῆσον, Od. 12, 135.†

ἀποινα, τά (from α and ποῖνη), the ransom, by which freedom is purchased for a prisoner, 1, 13. 111; or the price a prisoner gives for life and liberty, 2, 230. 6, 46. 2) mly *requital, compensation*, 9, 120. (Used only in the plur.)

ἀποιῶ, see ἀποφέρω.

ἀποίχομαι, depon. mid. (οἴχομαι), to be absent, to be at a distance, Od. 4, 109; *ωλόμοιο*, to keep aloof from the war, 11, 408. 2) to remove oneself, to go away, τινός, 19, 342.

ἀποκαίνυμαι, depon. mid. poet. (καίνυμαι), to surpass, to vanquish; τινά τι, any one in something, *Od. 8, 127. 219.

ἀποκαίω (καίω), optat. aor. ἀποκῆται, to burn up, to consume; with accus. 21, 336.† (In tmesis.)

ἀποκαπύω (καπύω), aor. ἀπεκάπυσσα, to breathe out, to gasp away, ψυχῆν, 22, 467.† (In tmesis.)

ἀποκείρω (κείρω), Ep. aor. 1 ἀπέκερσα, aor. 1 mid. ἀπεκειράμην, prop. to shear off; then to cut off, to cut through, with accus. τένοντε, the sinews, 10, 456. 14, 466. 2) Mid. to cut off for oneself; χαιτήν, to cut off one's hair, as a token of grief, 23, 141. *11.

ἀποκηδέω (κηδέω), partic. aor. ἀποκηδήσας, to be negligent, to be careless, inattentive. αἱ κ' ἀποκηδήσαντε φερώμεθα χείρον ἄσθλον, if we from being negligent should carry off a smaller prize, 23, 413.† The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

ἀποκινέω (κινέω), aor. 1 ἀπεκίνησα, Ep. iterative, ἀποκινῆσασκε, to remove, to drive away, to take away; with accus. δέσας τραπέζης, to remove the goblet from the table, 11, 636; τινὰ θυράων, to drive any one from the door, Od. 22, 107.

*ἀποκλέπτω (κλέπτω), fut. κλέψω, to steal away, to purloin, h. Merc. 522.

ἀποκλίνω (κλίνω), to bend away, to turn

aside, to drive back; with accus. βούς εἰς ἀδλίω, h. Ven. 169; trop. ἀλλή ἀποκλίνειν, to turn in another direction, i. e. to give the dream another turn (= interpretation), Od. 19, 556.†

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, to cut away, to cut off; with accus. αὐχένα, τένοντας, 11, 146. Od. 3, 449; παρῆρον, to separate a mate-horse by severing the thong with which it was attached ['the side-rein,' Cp.], 16, 474.

ἀποκοσμέω (κοσμέω), to put in order by taking away; hence, to clear away, ἔντα δαιτός, the furniture of a feast, Od. 7, 232.†

ἀποκρεμάννυμι (κρεμάω), aor. 1 ἀπεκρέμασε, to let any thing hang down, to droop (trans.); ἡ ὄρνις αὐχέν' ἀπεκρέμασεν, the bird 'for head reclined' [Cp.], 23, 879.†

ἀποκρίνω (κρίνω), in the partic. aor. 1 ἀποκριθείς, to separate, to sunder. τῷ οἱ ἀποκριθέντε ἐναντίω ὀρμηθήτην, these, separated (from their friends), rushed against him, 5, 12.†

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, to conceal, to hide, τινί τι, any thing from any one; τινὰ νόσφι θανάτου, to hide any one from death, i. e. to rescue him from death, 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω.

ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανον, Ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάμαι, aor. 2 mid. with pass. signif. ἀπεκτάμην, partic. ἀποκτάμενος, to kill, to slaughter, to slay, τινά χάλκω, any one with the brass [weapon], 11, and Od. ἀπέκτατο πιστός ἑταῖρος, his faithful companion was slain, 15, 435. (On ἀπεκτάμην, see Buttm., § 110, 7.)

ἀπολάμπω (λάμπω), to shine forth, to flash back, to be reflected, τινός, from a thing: ὡς αἰχμῆς ἀπέλαμπε, so flashed back [the splendour] from the spear, 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, grace was reflected afar, 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολειβω (λείβω), to let drop, mid. to drop, to distil, τινός, from any thing. ὀθονῶν ἀπολείβεται ὑγρὸν ἔλαιον, the liquid oil trickled from the close-woven linen, i. e. it was so thick that the oil did not penetrate it; or, according to Voss, it was so glossy that oil seemed to be flowing down [so Cp., 'bright as with oil,' &c.], Od. 7, 107.† πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) to leave behind to leave remaining, οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining, Od. 9, 292. 2) to abandon; spoken of place, δόμον, 12, 169. 3) Intrans. to go from, to go out, to fail, Od. 7, 117.

ἀπολέσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπέληξα, to leave off, to cease, to desist; with gen. μάχης, to quit the battle; εἰρσεῖς, to desist from rowing, Od. 12, 224. δ) With partic. οὐδ' ἀπολήγες χάλκω δηϊῶν, he does not cease cutting

down with his sword, 17, 565. cf. Od. 19, 166. c) Absol. to cease, to pass away, 6, 149.

ἀπολιχμάω (λιχμάω), to lick off, to suck, in H. only in the mid. οἱ σ' ὤτελ' ἄμ' ἀπολιχμήσονται, which will suck the blood from the wound, 21, 123.†

ἀπολλήξῃς, ἀπολλήξειαν, Ep. for ἀπολήξῃς, ἀπολήξειαν, see ἀπολήγω.

ἀπόλλυμι (όλλυμι), fut. ἀπολέσω, Ep. σσ, aor. 1 ἀπόλεσα and ἀπόλεσσα, mid. aor. 2 ἀπόλωμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act. trans. to destroy, to kill, to slay; spoken chiefly of slaughter in battle; with accus. 1, 268. 5, 758; also of things: to raze, Ἴλιον, 5, 648. 2) to lose. to suffer the loss of; often θυμόν, to lose life. ἀπολ. νόστιμον ἡμῶν, to lose the day of return, Od. 1, 354; βίον, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: to perish, to die, to be lost, undone, to fall (in battle); often with dat. ὀλέθρῳ, Od. 3, 87; more rarely with accus. αἰπὺν ὀλεθρον, to die a cruel death, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166: ὑπό τι, to perish by some one, Od. 3, 235. 2) to disappear, to vanish, to fail, καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκειο, the water vanished (Cp.), Od. 11, 586. ἀπό τέ σφίσις ὕπνος ὄλωλεν, their sleep is lost, it has left them, 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων, for the race of your fathers is not lost, i. e. you are not of unknown descent; or, with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62. cf. 19, 163.

Ἀπόλλων, ὄνος, ὁ (prob. from ἀπόλλυμι, the destroyer), Apollo, son of Zeus and Latona, brother of Artemis; accord. to 4, 101, born in Lycia (see Δικηγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In H. he is distinguished from Helios, and appears, 1) As a god inflicting punishment, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἔκατος, etc.). He slays with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Artemis, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, 9, 405; he communicates the gift of foreseeing future events, 1, 72. 3) As the god of song and the lyre; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre the feasts of the gods, 1, 602. 4) Finally, he is mentioned by H. as the protector of herds; he fed the mares of Eumēlus, 2, 766; and pastured the herds of Laomedon, 21, 448. In the Iliad he is always on the side of the Trojans, and is wor-

shipped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla). 4, 509; see the appellations Σμινθεύς, Φοῖβος, (Ἀπόλλων has prop. ἀ; in the quadrisyllabic cases also a.)

ἀπολούω (λούω), aor. 1 ἀπέλουσα, fut. mid. ἀπολούσομαι, aor. 1 mid. ἀπελουσάμην, to wash off, to wash; with double accus. Πάτροκλον βρότον αἱματόεντα, to wash away the clotted gore from Patroclus, 18, 345. 2) Mid. to wash oneself; ἄλμην ὤμοιόν, to wash the brine from the shoulders, Od. 6, 219; with double accus. 23, 41.

ἀπολυμαίνομαι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, *1, 313, 314. 2) to destroy, whence

ἀπολυμαντήρ, ἦρος, ὁ, a destroyer, a spoiler. δαιτών ἀπολ., the spoiler of feasts, a disturber; the beggar Iruis is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερόμενος τῶν εὐωχίων, one who consumes the fragments of a feast, plate-licker (Voss, fragment-eater). This explanation agrees with the signif. of ἀπολυμαίνεσθαι occurring in H., and deserves therefore the preference over the explanation of modern lexicons, viz., a disturber of feasts.

ἀπολύω (λύω), aor. 1 ἀπέλυσα, fut. mid. ἀπολύσομαι, 1) to loose, to unbind, τί τινος; ἱμαντα κορώνης, to loose the thong from the ring, Od. 21, 46; τοίχους τρώπιος, Od. 12, 420. 2) to free, to liberate; in the II. to liberate any one for a ransom, 1, 95. 6, 427. II) Mid. to ransom, to redeem, τινὰ χρυσοῦ, any one for gold, 22, 50. (ῥ)

ἀπομνήσκω (μνήσκω), fut. ἀπομνήσω, aor. 1 ἀπεμνήσκα, to cherish wrath, to persevere in anger, τινί, 2, 772. 7, 230. Od. 16, 378. (ῖ in the pres., ῖ in the fut. and aor.)

ἀπομνησκόμαι, mid. (μνήσκω), aor. ἀπεμνήσκαμην, to remember, in 24, 428.† τινί is dat. commod.: to bethink oneself in favour of any one.

ἀπόμνυμι and ἀπομνύω (ὀμνυμι), imp. perf. ἀπόμνυ, and 3 plur. ἀπόμνυνον, aor. 1 ἀπόμυσα, to swear, to take an oath that something has not happened or shall not happen, ὄρκον. Od. 2, 377. 10, 381; to assure on oath that one will not do or has not done something, to abjure (antith. to ἐπόμνυμι), *Od. 10, 345. 18. 58.

ἀπομορῶνυμι (ὀμορῶνυμι), aor. 1 mid. ἀπομορῶσαμην, 1) to wipe off, to dry up; with accus. αἷμα, blood, 5, 798. 18, 414. 2) Mid. to wipe oneself; παρειὰς χειρῶν, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, 2, 269. Od. 17, 304.

ἀπομυθεόμαι, depon. mid. (μυθεόμαι), to dissuade, to warn against, τινί τι, 9, 109.†

ἀπονάω, poet. (νάω=ναίω), obsol. pres. aor. 1 ἀπένασα, Ep. σσ (aor. 1 mid. ἀπενασάμην, prop. to cause any one to dwell

in another place, to transplant, to cause to emigrate, and mly, to send away, with the accus. κοῦρην ἄψ, to send back the damsel, 16, 86. 2) Mid. to change one's residence, to emigrate; Δουλιχίονδε, to remove to Dulichium, 2, 629; Ὑπερσίγηδε, Od. 15, 254.

ἀπονόομαι, depon. (νέομαι), only pres. and imperf. to go away, to return, to go back; ἐκ μάχης, 16, 252; προτὶ ἄστυ, to the city, 12, 74; ἐπὶ νῆας, to the ships, 15, 305; ἐς πατρός, sc. δόμον, Od. 2, 195. (ᾶ) ἀπόνηθ', ἀπονήμενος, see ἀπονίημι.

ἀπονίζω (νίζω), in the pres. and imperf. used for ἀπονίπτω. 1) to wash off or away; with accus. Od. 23, 75. 2) Mid. to wash oneself from; with accus. ἰδρῶ θαλάσση, to wash oneself from sweat in the sea, 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀπονίημι (δύνιημι), to profit from; in H. only Mid. ἀπονίναμαι, fut. ἀπονήσομαι, aor. 2 Att. ἀπώνημην, Ep. ἀπώνημην, optat. 2 sing. ἀπόναιο, partep. ἀπώνημενος, to use, enjoy, to have advantage, τινός, of any thing. οἶος τῆς ἀρετῆς ἀπώνησεται, he will enjoy his bravery alone, 11, 763. οὐδὲ—ῆς ἤβης ἀπόνηθ' (for ἀπώνητο, he had no advantage from his youth, 17, 25; also obsol. οὐδ' ἀπόνητο, he had no advantage, profit (viz., from raising the dog), Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπονίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀπένιψα, aor. 1 mid. ἀπενίψαμην, to wash away, to cleanse by washing; with accus. βρότον ἐξ ὠτειλῶν, to wash away the blood from wounds, Od. 24, 189. 2) Mid. to wash oneself (sibi); with accus. χροῖτα, the body, Od. 18, 172.

ἀπονοστήω (νοστήω), fut. ἀπονοστήσω, to come back, to return home; also with ἄψ, 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοσφιν (νόσφι), adv. separately, apart, ajar, βῆναι, 11, 555; εἶναι, 15, 548. ἀπόνοσφι κατίσχεσθαι, 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. far from, remote from; with gen. (which mly precedes), ἐμὲν, far from me, 1, 541; φίλων ἀπόνοσφιν, Od. 5, 113.

*ἀπονοσφίζω (νοσφίζω), aor. 1 ἀπενόσφισα, Ep. σσ, to separate, to divide, τινὰ δαμῶν, h. in Cer. 158. Pass. to be deprived of, θεῶν ἐδαδῆν, h. Merc. 562.

ἀποξέω (ξέω), aor. 1 ἀπέξεσα, to shave off, hence to cut off; with accus. χεῖρα, = ἀποκόπτω, 5, 81. †

ἀποξέωνω (όξέωνω), aor. 1 ἀπέξυνα, to sharpen, to point; with accus. ἐρετμά, oars, Od. 6, 269. 9, 326. In both passages the connexion plainly requires the signif. to smooth, for which reason Buttm., Lexil. p. 70, would read ἀποξέουσι for ἀποξέουσι, and ἀπέξυναι for ἀποξέουσαι.

ἀποξύνω (ξύνω) = ἀποξέω, aor. 1 ἀπέξυσα, to shave off, to polish; γῆρας, to strip off old age, ἔ. α. to become young, a fig.

borrowed from serpents that cast their skins, 9, 446. †

ἀποπατταίνω (πατταίνω), fut. ἀποπαττανέω, Ep. for ἀποπαττανῶ, to look around (as if to fly), to look around fearfully, 14, 101. †

ἀποπαύω (παύω), aor. 1 ἀπέπαυσα, fut. mid. ἀποπαύσομαι, 1) to cause to cease, to stop, to restrain, τινά, any one, 18, 267; τινός, from a thing; πολέμου, 11, 323; also with accus. and infin. τινὰ ἀλητεύειν, to stop one from begging, Od. 18, 114. 2) Mid. to cease, to abstain from, πολέμου, 1, 422. Od. 1, 340; where now ἀποπαύε' stands instead of ἀποπαύεο.

ἀποπέμψω (πέμψω), fut. ἀποπέμψω, Ep. ἀπέμψει, Od. 15, 83; aor. ἀπέπεμψα, to send away, to send off, to let go; with accus. 2) to send back, δῶρα, Od. 17, 76.

ἀποπέσσει, see ἀποπίπτω.

ἀποπέτομαι (πέτομαι), aor. 2 ἀπεπάτην, partep. ἀποπάτεμος, to fly away, to fly back; spoken of an arrow, 13, 857; of the god of dreams, ἀποπάτεμος ἔχετο, he vanished in flight, 2, 71; of the soul, Od. 11, 222.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to fall down, to sink down, 14, 351; spoken of the bats, ἐκ πέτρης, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγχθη, partep. ἀποπλαγχεθείς, in the act. to cause to wander or err. Pass. to wander, to be struck back [fin an object aimed at], Od. 8, 573; νήσου, to be driven from the island, Od. 12, 285; ἀπὸ θώρηκος πολλὸν ἀποπλαγχεθείς, ἐκὼς ἔπατο οἰστός, from the cuirass 'wide wand'ring' (Cp.) flew the arrow away, 13, 592. ἡ μὲν ἀποπλαγχεῖσα (τρυφάλεια) χαμαὶ πέσε, springing far away the helmet fell to the ground, 13, 578.

ἀποπλείω, poet. for ἀποπλέω (πλέω), to sail away, to set sail, οἰκάδε, 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), to wash away or off; with accus. only the iterat. imperf. λάγγας ποτὶ χέρσον ἀποπλύνσκε, the sea washed the stones to the beach, Od. 6, 95. †

ἀποπλώω, Ion. for ἀποπλέω; to which the Ep. aor. 2 ἀπέπλω belongs Od. 14, 339. †

ἀποπνέω, Ep. ἀποπνείω (πνέω), to breathe out, to exhale; with accus. πυρρός μένος, to breathe out the strength of fire, said of the Chimæra, 6, 182; πικρὸν ἄλδος ὄδμην, to exhale the disagreeable odour of the sea, Od. 4, 406. 2) to expire; θυμόν, to breathe forth the life, i. e., to die, 4, 524. 13, 654; and without θυμόν, Batr. 100.

*ἀποπνίγω (πνίγω), aor. 1 ἀπέπνιξα, to choke outright, to strangle, τινά, Batr. 119.

ἀποπρό (πρό), 1) Adv. far away, φέρειν, 16, 669. 2) Prep. with gen. ἀπᾶν, far from, νεών, 7, 343. (In composition it strengthens ἀπό.)

ἀποπροαιρέω (αἰρέω), partep. aor. 2

ἀποπροελών, *to take away, to take off*, τινός, any thing; σίτου, Od. 17, 457. †

ἀποπροέηκε, see ἀποπροέημι.

ἀποπροελών, see ἀποπροαίρω.

ἀπόπροθεν, adv. *from far, from a distance* [remote, far away], 10, 209. Od. 6, 218.

ἀπόπροθι, adv. ἀποπρό, *in the distance, far away*, 10, 410. Od. 4, 757.

ἀποπροέημι (ἔημι), aor. 1 Ion. ἀποπροέηκα, *to send far away, to send forth, to despatch*, τινὰ πόλινδε, any one to the city, Od. 14, 26; ἰόν, to shoot an arrow, Od. 22, 82. 2) *to let fall*, ξίφος χαμάζε, Od. 22, 327. (---). †

ἀποπροτέμνω (τέμνω), partcp. aor. 2 ἀποπροταμών, *to cut off from, to carve from*; with gen. νότου ('carving forth a portion from the loins of a huge brawn,' Cp.), Od. 8, 475. †

ἀποπτάμενος, see ἀποπέτομαι.

ἀποπτύνω (ν in the pres. ὕ or ὅ) (πτύνω), *to spit out, to vomit forth, to throw, cast up*, τί, any thing, 23, 781; said of the sea-wave, ἀλὸς ἄχνην ['scatter wide the spray,' Cp.], 4, 426.

ἀπορθήτος, ον (πορθέω), *not pillaged, not razed, unsacked*, πόλις, 12, 11. †

ἀπορῦμι (ὄρῦμι), *to excite from a place*, only mid. *to rush forth from a place*; Δυκίηθεν, to come from Lycia, 5, 105. †

ἀπορούω (δρούω), aor. 1 ἀπόρουσα, *to leap down, to hasten down, from a chariot*, 5, 20, 836. 2) *to recoil* [21, 593: πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν, 'with a swift recoil back flew the spear,' Cp.; of a person], *to spring back*, 21, 251. Od. 22, 95.

ἀπορῶμαι (ραίω), aor. 1 ἀπορῶμαισα, prop. *to break off*. 2) *to tear away*, τινὰ τι, any thing from any one [σὲ . . . κτήματα, *to rob you of your property*], Od. 1, 404; τινὰ ἦτορ, *to deprive of life*, Od. 16, 428.

ἀπορῶννυμι (ρήννυμι), aor. 1 ἀπέρρηξα, *to break off, to tear away*; with accus. δεσμόν, his halter, spoken of a horse, 6, 507; κορυφὴν ὄρεος, Od. 9, 481; θαιρούς, to break [burst, Cp.] the hinges (of a gate), 12, 459.

ἀπορῶννυμι (ρίγνυμι), perf. 2 τ'ἀπερῶννυα; prop. *I shudder with cold*; hence fig. *I shudder to do any thing; I shrink from doing it; dare not do it; c. infin.* Od. 2, 52. † (The perf. with pres. signif.)

ἀπορῶπτω (ρίπτω), aor. 1 ἀπέρρωψα, *to throw away, to cast off*; with accus. καλύπτρη, a veil, 22, 406; metaph. μῆνιν, to lay aside anger, 9, 517; μνησθμόν, *16, 282.

ἀπορῶρξ, ὄγος, ὁ, ἡ (ρήννυμι), prop. adj. *to be torn off, steep, abrupt*. ἀκραὶ ἀπορῶρξες, the rugged shores. Od. 13, 98. 2) ἡ as subst. *a portion torn off, a fragment, a branch*; spoken of a river, Στυγὸς ὕδατος ἀπορῶρξ, an arm of the Stygian water, 2, 755; of Coccytus, Od. 10, 514; also spoken of excellent wine. ἀμβροσίης καὶ νέκταρος, an efflux of ambrosia and nectar. Od. 9, 359.

ἀποσείωμαι (σεύω), only in Ep. sync. aor. 2 mid. ἀπεσείωμην, *to haste away, to rush away or off*; with gen. δώματος, from the house, 9, 390; ἐς μυχόν, Od. 9, 236. (ν short; σ doubled with augm.)

ἀποσκεδάννυμι (σκεδάννυμι), aor. 1 ἀπεσκέδασα, *to scatter, to disperse, to drive asunder*; with accus. ψυχάς, Od. 11, 385; βασιλῆας, 19, 309; metaph. κήδεα θυμοῦ, to dismiss cares from the mind ['scatter wide thy cares, Cp.]; to dispel, Od. 8, 149.

ἀποσκίδνημι, poet. form from ἀποσκεδάννυμι; in H. only mid. ἀποσκιδναίμαι, *to disperse*, 23, 4. †

ἀποσκυδαίνω (σκυδαίνω), (intrans.), *to be very angry, to be vehemently enraged*, τινί, against any one, 24, 65. †

ἀποσπένδω (σπένδω), *to pour out*, chiefly to pour out wine at sacrifices, and upon taking oaths, in honour of the gods, to pour out a drink-offering, to offer a libation, *Od. 3, 394. 14, 331.

ἀποσταδά, adv. = ἀποσταδόν, Od. 6, 143. †

ἀποσταδόν, adv. (ἀφίστημι), *absent, at a distance, μάνασθαι*, 15, 556. †

ἀποστείχω (στείχω), aor. 2 ἀπέστιχον, *to go away, to depart*, 11; οἶκαδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

ἀποστίλβω (στίλβω), *to gleam, to sparkle, to emit brightness*. λίθοι—ἀποστίλβοντες ἀλείφατος, stones, shining as with oil; ὧς must be here supplied (for H. uses this expression to indicate great brightness), Od. 3, 408. †

ἀποστρέφω (στρέφω), fut. ἀποστρέψω, aor. 1 ἀέστρεψα, Ep. iterat. ἀποστρέψασκε, 1) Trans. *to turn away, to turn back*; πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἰχνία, h. Merc. 76. 2) *to cause to turn, to make to return*; with accus. 15, 62. 22, 197; to draw off any one from any thing, τινὰ πολέμοιο, 12, 249 (where Spitzner reads ἀποστρέφεις for ἀποστρέψεις). ἀποστρέφοντας εταίρους, sc. αὐτόν, friends to call him back, 10, 355. 2) [According to some interpreters it is] intrans. in Od. 11, 597, ἀποστρέψασκε = it rolled back (of a stone). (But in this sense, as Nitzsch observes, we should at least expect ὠποστρέφειν, and it is prob. trans. See κραταίς.)

ἀποστρέψασκε, see ἀποστρέφω.

ἀποστυφελίζω (στυφελίζω), aor. 1 ἀεστυφέλιξα, *to drive back by force, to repel*, τινὰ τινος, 16, 703. τρίς νεκροῦ ἀεστυφέλιξαν, thrice they drove him back (repulsed him) from the dead body, *18, 158.

*ἀποσυρίζω (συρίζω), *to pipe out, to whistle*, h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, *to lead from the right road, to cause to stray*; τινὰ, any one, Od. 3, 320; metaph. τινὰ πόνοιο, to cause any one to fail of the object of his labour ['to frustrate his labours,' Cp.], 5, 567.

ἀποσχίζω (σχίζω), aor. 1 ἀπέσχισα, to

split off, to split asunder, to cleave; with accus. πέτρην, Od. 4, 507. † in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμον, to cut off, to cut asunder, στομάχους, 3, 392 [ρίνα, οὐατα, &c.]; ἵπποιο παρηγορίας, 8, 87. 2) Mid. to cut off any thing for oneself, κρέα, 22, 347; hence to drive away, βούς, h. Merc. 74.

ἀποτηλοῦ, adv. (τηλοῦ), far in the distance, remote, Od. 9, 117. †

ἀποτίθημι (τίθημι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπέθημην, subj. ἀποθείομαι Ep. for ἀποθίωμαι, infin. ἀποθέσθαι, 1) to lay aside, to lay up, to put up; with accus. δέστας ἐπὶ χληρῶν, 16, 254. 2) Mid. to lay down or aside, to put off, τί, any thing; φύσας ὄπλα τε πάντα, 18, 409; τεύχεα, to lay down one's arms, 3, 89; metaph. ἐν-πίην, to lay aside oburgation, 5, 492.

**ἀποτιμάω (τιμάω), fut. ἀποτιμήσω, ποτὶ τοῦ ἰσχυροῦ, to slight; with accus., h. Merc. 35.*

ἀποτίνομαι, poet. for ἀποτίνομαι. πολέων ποιῖν, to take vengeance for many [a Grecian slain, Cp], 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 78.

ἀποτίσω (τίω), fut. ἀποτίσω, aor. 1 ἀπέτίσα, fut. mid. ἀποτίσομαι, aor. 1 ἀπέτισάμην. 1) Act. prop. to pay back, to requite, τὴν τριπλῆν, 1, 128; πολλά τινα, Od. 2, 132; a) Esply in a bad sense, to pay the penalty, to atone for any thing, τινί τι: τιμὴν τινα, to make compensation, and satisfaction to any one, 3, 286; πᾶσαν ὑπερβασίην τινί, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκλοιο ἔλωρα, to pay the penalty for Patroclus slain, 18, 93. σύν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῆσιν, and then shall they make full satisfaction, even with their own heads, etc. (aor. for fut.) 4, 161. b) In a good sense, to repay, to make good, κομιδὴν τινα, 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. 11) Mid. 1) to exact compensation, satisfaction, etc.; with accus. of the thing, ποιῖν ἐτάρων, to require satisfaction, i. e., to take vengeance for his companions, Od. 23, 312; and mly to punish, βίας, Od. 16, 255. 3, 216; with accus. of the pers. τινά, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίω, not occurring in the pres.

ἀποτμήγω, Ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, to cut or lop off, to cleave away; with accus. χείρας ξίφει, 11, 146; κεφαλῆν, Od. 10, 440; spoken of rivers κλιτύς, to sweep away many a declivity [Cp.], 16, 390; metaph. τινά τινος, to cut off, or intercept any one from a thing, λαοῦ, 10, 364. 22, 456.

ἀποτμος, ὄν (πότμος), unfortunate, wretched, 24, 388. Superl. ἀποτμότατος, Od. 1, 219.

ἀποτρέπω (τρέπω), fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπετραπόμην, 1) to turn away, to turn aside, to divert, to

drive away, τινά, 15, 276; λαόν, 11, 758; πολέμοιο, to dissuade any one from war, 12, 249. 2) Mid. to turn away, to turn back; with αὐτίς, 10, 200. 12, 329.

ἀποτρέβω (τρέβω), fut. ἀποτρέψω, to rub off, to wipe off. πολλά οἱ ἀμφὶ κάρη σφέλα — πλευρά ἀποτρέβουσι βαλλόμενου, i. e., the ribs of him peited at shall drive back (lit. rub off) many stools thrown at his head, i. e., many stools thrown at his head shall at least hit his ribs, Od. 17, 232. † Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language. [Others refer ἀμφὶ κάρη to the throwers: 'many stools which whirled round the head,' &c.]

ἀπότροπος, ὄν (τρέπω), turned away, separated, far from men, Od. 14, 372.

ἀποτρυνάω, poet. form of ἀποτρέπω, to turn away; τινά, 20, 119; τί, Od. 16, 405. 2) Mid. to turn oneself away, τινός, from a thing; τόξον τανυστός, to withdraw or shrink from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακείν ἀπετραπῶντο λεόντων, 18, 585.

ἀπούρας, a solitary partec. aor. 1 from an obsol. root, which in signification belongs to ἀπαυράω, to take away, q. v. [Either an anomaly for ἀπουρήσας, as ἔχραισμον from χραισμεῖν; or a regular or syncopated form of a darytone, ἀποαφείρας.—ἀπαυρᾶν arising from elision, ἀπουρᾶν from contraction; for ουα=ου (as in ἐώντου) or ου, the α falling away, Död. p. 18.]

ἀπουρίζω, fut. ἀπουρίσω, only 22, 489. † ἄλλοι γὰρ οἱ ἀπουρίσσοισιν ἀρούρας; according to the common explanation, Ion. for ἀφορίζω, they will remove the boundaries of his fields, and so lessen them; or, according to Buttm., Lexil. p. 146, related to ἀπαυράω (they will take his fields from him), who also prefers the other reading ἀπουρήσσοισιν.

**ἀποφαίνω (φαίνω), aor. 1 ἀπέφηνα, to disclose, to bring to light, to make known, to manifest, Batr. 143.*

ἀποφέρω (φέρω), fut. ἀποίσω, aor. 1 ἀπένευκα, to bear away, to bring away; with accus. spoken of horses, ἀπό τινος, 5, 256. 2) to carry from one place to another, to convey; τεύχεα τινα, Od. 16, 360; τινά Κόωνδε, of ships, 14, 255; μῦθον τινί, to report tidings to any one, 10, 337.

**ἀποφεύγω (φεύγω), to flee away, to escape, with accus. Batr.*

ἀπόφημι (φημί), to announce; with ἀντικρῦ, to declare directly, 7, 362, Ep. 2) Mid. in like manner: ἀπόφασθε ἀγγελίην, 9, 422. To this is assigned the aor. ἀπέπειπον, q. v.

ἀποφθίβω (φθίβω), imperf. ἀπέφθιθον, poet. = ἀποφθίνω, to perish, Od. 5, 110. 133. 7, 251. (Buttm., Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπέφθιθεν for ἀπέφθιθησαν, as aor. pass. from φθίω, cf. Roest, Gram. p. 334.)

*ἀποφθινύθω, poet. (φθινύθω), intrans. to perish, to die, 5, 643. 2) Trans. θυμόν, to lose life, 16, 540. *11.*

ἀποφθίνω, poet. (φθίνω), only aor. sync. mid. ἀπεφθίμην, impf. ἀποφθίσθω, 8, 429, optat. ἀποφθίσμην for ἀποφθιοίμην, Od. 10, 51; partcp. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. 23, 331 [conf. also ἀποφθίθω], to perish, to die, 3, 322; λυγρῷ δλέθρῳ, Od. 15, 268; λυγαλέω θανάτῳ, Od. 15, 358; ἢ πεσὼν ἀποφθίμην—ἢ ἀκέων πλαιῖν, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφώλιος, on, poet. accord. to the Schol. = μάταιος, prop. idle, vain, empty, worthless. Od. 14, 212; spoken of the mind, νόον ἀποφώλιος, Od. 8, 177; οὐκ ἀποφώλια εἰδώς, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) fruitless, unproductive; εὐναὶ ἀθανάτων, Od. 11, 249. (The deriv. is uncertain; according to some from φωλεός, according to others from ἀπό and ὄφελος.)

ἀποχάζομαι, depon. mid. (χάζομαι), to yield, to retire, βόθρου, Od. 11, 95.†

ἀποχέω (χέω), Ep. aor. ἀπέχενα, to pour out, to spill, εἶδατα ἔραζε, *Od. 22, 20, 85, in tmesis.

ἀποψύχω (ψύχω), partcp. aor. pass. ἀποψυχθεῖς, 1) to breathe out, to be breathless, to swoon, Od. 24, 348. b) to become cool. 2) Mid. to let (a thing) dry; to dry for oneself; with accus. τοῖ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων, they dried the sweat of the garments [their tunics sweat-imbued—They ventilated, Cp.], 11, 621. 22, 1; ἰδρῶ ἀποψυχθεῖς, 21, 561.

*ἀπρεπῶς, poet. for ἀπρεπῶς, adv. (πρέπω), in an unbecoming manner, indecorously, h. Merc. 272.

ἄπρηκτος, on (πράσσω) 1) undone, unaccomplished, vain, unproductive, fruitless; ἄπρηκτον πόλεμον πολεμίζειν, 2, 121; ἄπρηκτοι ἔριδες, idle contentions, 2, 376. 2) Pass. not to be managed, severe, incurable, unaroidable. δδύναι, Od. 2, 49; ἀνίη, Od. 12, 223. The neut. as adv. ἄπρηκτον νέεσθαι, to return without effecting one's purpose, 14, 221.

ἀπριάτην, adv. (πριάμαι), unbought, unransomed, gratuitously, 1, 99. Od. 14, 317. ἀπροτίμαστος, on, Ep. for ἀπρόσμαστος (μάσσω), untouched, undefiled, pure, 19, 263.†

ἄπτερος, on (πτερόν), unwinged, without wings; only in the phrase τῆ δ' ἄπτερος ἔπλετο μῦθος [nor his words flew wing'd away, Cp.], i. e., what he said did not escape her; she noted it, although words easily fly away (πτερόεντα), Od. 17, 57, 19, 29.

ἄπτην, ἀπτήνος, ὁ, ἡ (πηνός), unfeathered, unpledged, callow, νεοσσός, 9, 323.† ἀπτοεπής, ἐς (προέω, ἔπος), fearless or undaunted in speaking, bold, 8, 209.† According to others, ἀπτοεπής from ἀπτεσθαί, assailing with words, cf. 1, 582.

ἀπτόλεμος, on, poet. (πόλεμος), unwarlike, cowardly, *2, 201.

ἄπτω, aor. 1 ἦπα, aor. 1 mid. ἠψάμην and ἄψάμην, aor. pass. Ep. ἐψέθη, q. v.

1) Act. to attach, to fasten, to join; with accus. only εὐστρεφές ἔντερον οἶός, Od. 21, 408. 1) Mid. to join for oneself; βρόχον ἀφ' ὑψηλοῦ μελάβρου, to make the noose fast to the lofty roof, Od. 11, 277; to attach oneself to, to stick to, to hit, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, so long the weapons hit both sides, 8, 67. 11, 85, and mly to touch, to grasp, to lay hold of, to clasp, to seize; with gen. ἄψασθαι γούνων, νῶν, χειρῶν, κεφαλῆς; κύων συδὸς ἀπτεται κατόπισθε, ἰσχία τε γλουτούς τε, a dog seizes the boar from behind, by the hips and loins, 8, 339. Thus Eustath. explains the passage in accordance with connexion, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατά with ἰσχία, etc. Others construct ἰσχία τε γλουτούς τε, with ἔλασσόμενόν τε δοκεύει: metaph. βρώμης ἠδὲ ποτήτος, to touch food and drink, Od. 10, 379.

ἄπτω, fut. mid. ἄψομαι, to inflame, to kindle, to light; only mid. to take fire, to blaze up; ὅτε δὴ τάχ' ὁ μοχλὸς—ἐν πυρὶ μέλλεν ἀψεσθαι, when now the stake 'should soon have flamed' (Cp.) in the fire, Od. 9, 379.

ἀπύργωτος, on (πυργός), without towers, unfortified, Θήβη, Od. 11, 263.†

ἄπυρος, on (πῦρ), without fire, not having come in contact with fire, unsoiled by fire; spoken of cauldrons and tripods as yet new, 9, 122. 23, 267; or, with others, not to be used on the fire, but e. g. for mixing wine.

ἀπύρως, on = ἄπυρος, φιάλη, a vessel not yet touched by fire, 23, 270.†

ἄπυστος, on (πυνθάνομαι), 1) Pass. of which nothing is heard, unknown, unheard of, Od. 1, 242. 2) Act. who has heard of nothing, ignorant, uninformed, Od. 5, 127; with gen. μύθων, Od. 4, 675.

ἄπυθῶ (ώθῶ), fut. 1 ἀπώσω, aor. 1 ἀπῶσα, Ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. 1 mid. ἀπώσαμην, to thrust away, to drive or push away; with accus. ῥινόν, to abrade the skin, to break it, 5, 308; δμίχλην, to scatter the cloud, 17, 649; τινά τινος and ἐκ τινος, to drive one from, ἀνδρα γέροντος, 8, 96; ἐκ Τροίης, 13, 367; spoken of the winds and waves: to drive from the right way, τῷ turn aside, Od. 9, 81. 2) Mid. to drive away from oneself, to repulse, to avert; with accus. Τρώας, 8, 206; κακὰ νῶν, misfortune from the ships, 15, 503; πόλεμον νῶν, 16, 251; θυράων λίθων, Od. 9, 394.

ἄρα, particle Ep., also ἄρ and enclit. ῥά (APΩ). [All the forms occur before consonants; before vowels ἄρ and ῥ; ῥα may also stand before a vowel with the digamma.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from APΩ, to suit, to be adapted, a close connexion, exactly, just, hence only, thereupon. 1) A most intimate con-

nexion between two ideas or thoughts: a) After relatives, in correlative clauses, of place, time, and manner. Ἀτρείδης δ' ἄρα χεῖρα—τὴν βάλεν, ἣ ῥ' ἔχε τόσον, precisely the hand with which, 13, 594. τῆ ῥα, just there, just where, 14, 404. 11, 149; εὐτ' ἄρα, ὅτ' ἄρα, just as; τότ' ἄρα, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, just, exactly, then; e. g. 4, 499—501, ἰδὼν Πριάμοιο νόθον βάλε Δημόκωοντα—τόν ῥ' Ὀδυσσεύς—βάλε, him then, and v. 488. τοῖον ἄρα—ἐξενάριξεν Αἴας (as a recapitulation of the whole narration), cf. 13, 170—177; τὸν ῥα—νύξε; so ταῦτ' ἄρα, just these; with demonstrat. adv. τῷ ἄρα, just therefore, ἐνθ' ἄρα, just then or there, ὡς ἄρα, just so, and the frequent ἣ ῥα and ὡς ἄρ' ἔφη. Hence c) In sequences, οὐτοί ἄρ'—ἦσαν, these then were, 2, 760; τοῖνεκ' ἄρα, on this account then: here belongs the construction with interrogatives, τίς τ' ἄρ, τῶν—ἦν, now then, who of these, etc., 2, 761. Hence 2) It is also employed in clauses where a previous mistake is indicated, or information upon one unthought of point communicated, then, therefore. νηλεές οὐκ ἄρα σοίγε πατήρ ἦν ἰππότης Πηλεΐς, not therefore was, 16, 33. cf. 9, 316. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι ῥα, ἐπεὶ ῥα, because namely, 1, 56. 13, 416. 3) It indicates the direct progress of actions and events: hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, then, thereupon, 1, 68. 306. 464; hence frequently in connexion with αἶψα, ἀντίκα, καρπαλίμως; further, ἐπεὶ ῥα, as soon as, 14, 641; and in both protasis and apodosis, ὅτε δὴ ῥα—δὴ ῥα τότε, then forthwith, 11, 780. b) Mly in enumerating several consecutive events, 5, 592. With negat. οὐδ' ἄρα, it signifies, according to Nägelsbach, a) and not once, Od. 9, 92. b) and immediately not (no longer), Od. 4, 716; cf. Nägelsbach, Excurs. III. p. 191. Kühner, Gram. § 630.

ἀραβέω (ἄραβος), aor. 1 ἀράβησα, to rattle, to resound; spoken of the arms of a falling warrior. ἀράβησε τεύχε' ἐπ' αὐτῷ, 4, 504. 5, 42, and often.

ἀραβός, ὁ (ἀράσσω [and the other verba pulsandi, ῥάω, ῥαβάσσω. *Lob. Path.* 285]), noise, rattling; ὀδόντων, chattering of the teeth, 10, 375. †

Ἄραυριή, ἡ, a town and territory in Argolis, accord. to Strabo the later *Phlius*, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἀραιός and θυρία, a narrow pass, 2, 571.

ἀραιός, ἡ, ὄν, thin, small, narrow, κνήμαί, 18, 411; γλώσσαι, 16, 161, εἴσοδος, the narrow entrance of a port, Od. 10, 90. 2)

delicate, weak, unwarlike; spoken of the hand of Aphroditē, 5, 525.

ἀράομαι, depon. mid. (ἀρά), fut. ἀρήσομαι, aor. 1 ἤρησάμην, to pray, to address supplications to the gods; with dat. Ἀπόλλωνι, 1, 35. 2) to wish, yet only when one's wish is expressed aloud; with infin. 4, 143. Od. 1, 163; with εὖς and optat. Od. 19, 367. b) to wish present, to invoke; with accus. ἐπεὶ—ἀρήσεται Ἐρινύς, when the mother shall invoke the Erinnyes, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm., Gram. § 114, aor. 2 pass. of the root ἀρομαι, in accordance with the connexion: πολλάκι πού μέλλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (th. APQ [cf. ἐλελίξω, ἀκαχίζω, ἀπαφίσκω]), aor. 1 act. ἤρσα, infin. ἄρσαι, aor. 2 act. ἤραρον. Ep. ἄραρον, partcp. ἀραρών, perf. ἄρηρα, partcp. ἀρηρῶς, fem. ἀραρυῖα, pluperf. ἀρήρειν, aor. 1 pass. only 3 plur. ἄρηεν, 16, 211, Ep. aor. 2 mid. only partcp. ἀρμενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) 1) Trans. in the aor. 1 and 2 act. (The last twice intrans. 16, 214. Od. 4, 777.) To join, hence 1) to annex, to bind, to fit to, to secure, to prepare, τί, any thing; τινί, with or of something; κέρα, to bind the horns 4, 110. οἱ δ' ἐπεὶ ἀλλήλους ἄραρον βόεσσι, when with their shields they had locked themselves together, 12, 105; and pass. μάλλον δὲ στίχες ἄρθεν (Ep. for ἄρθησαν), the ranks pressed more closely together, 16, 211. b) τί τινι, to fasten or attach one thing to another; ἰκρία σταμίνεσσιν, Od. 5, 252; ἄγγεσιν ἅπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence mly to construct, to prepare, to build, τί τινι, any thing of or from a thing; τοίχον λίθοισι, to build a wall of stones, 16, 212 (in which sense also the perf. ἄρηνεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἄρασεν, cf. Nitzsch ad loc.). Metaph. μνηστήρην θάνατον, to prepare death for the suitors, Od. 16, 169. 2) to provide, to furnish, τί τινι; πώμασιν ἀμφορέας, Od. 2, 353; νῆα ἐρέτησιν, Od. 3, 280; metaph. ἤραρε θυμὸν ἐδωδῆ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) to suit any thing to any one, to make agreeable, only 1, 136. γέρας ἄρασαντες κατὰ θυμὸν, suiting a present to my mind, i. e., selecting one, etc. II) Intrans. in the perf. and plupf. 1) to be joined together, to stand in close array, and mly to fit, to be suited to, to sit close. Τρῶες ἀρηρότες, the Trojans in close array, 13, 800; and so aor. 2, 16, 214. ζώστηρ ἀρηρῶς, a close-fitting girdle, 4, 134; mly with dat. θώρηξ γυάλιοι ἀρηρῶς, a cuirass joined together, constructed of plates, 15, 530. cf. Od. 6, 267; to suit, τινί, any thing. δοῦρα παλάμῃφιν ἄρρει, 3, 338. κυνῆρα ἑκατόν πολίων πρυλέεσσ' ἀραρυῖα, 5, 744. πύλα

πύκα στιβαρῶς ἀραρυῖαι, 12, 454; *σανίδης*, Od. 2, 344; rarely with prepos. ἐν ἀρμο-
νίῃσιν ἀρήρη, the timbers hold fast in the
joints, Od. 5, 361. cf. ἀρμονίη. πίθοι
ποτὶ τοῖχον ἀρηρότες, vessels arranged
against the wall (fitted to the wall), Od.
2, 342; metaph. οὐ φρεσὶν ἦσαν ἀρηρῶς,
not firm in understanding, Od. 10, 553.
2) *fitted out, well furnished*; *σκολόπεσσι*,
with fishes, 12, 56. *ζῶνῃ ἑκατὸν θυσάνοις*
ἀραρυῖα, 14, 181. cf. Od. 2, 267. 3) *Meta-*
taoh. to be befitting, agreeable, pleasant.
μῦθος, δ—πᾶσιν ἦραρον, which was pleas-
ing to all, Od. 4, 777, aor. 2 here intrans.
III) Mid. only the partcp. aor. 2 sync. as
a. v. *ἄρμενος, η. -ον, fitted to, attached to*;
with dat. *ἐπικριον ἄρμενον τῷ ἰσθῷ*, the
sail-yard attached to the mast, Od. 5,
254; with ἐν: *προχὸς ἄρμενος ἐν παλάμῃ-*
σιν, a wheel suited to the hands, 18, 600;
πέλεκυς, Od. 5, 234.

ἄραρον, see *ἀραρίσκω*.
ἀράσσω [see *ἀραβός*], fut. *ξω, to strike,*
to knock, to beat; in our editions of H.
found only in tmesis, *ἀπαράσσω* and *συν-*
αράσσω [and once *ἐξαράσσω*, Od. 12,
422], q. v. In Od. 5, 248, Bothe, instead
of the reading *ἄρηνεν* of Eustath., has
adopted the reading of the Codd. *ἄρασσαν*.
He reads, therefore, *καὶ ἤρμωσεν ἀλλήλοι-*
σιν γόμφοισιν δ' ἀρα τήγνε καὶ ἄρμονίῃσιν
ἄρασσαν. Also Nitzsch, Bd. II. p. 36,
approves this as the only true reading,
because *ἄρηνεν* is always elsewhere used
intransitively, and *ἦραρον* with *ἤρμωσεν*
is tautological; cf. Apoll. Rhod. II. 614.
ἄρασσαν stands for *συνάρασσαν*, belongs
prop. to *γόμφοισιν*, and is by zeugma to be
referred to *ἀρμονίῃσιν* also. Bothe
translates the verse: 'he hammered (fast-
ened) together the raft with nails and
joints.'

ἀράχνιον, τό (ἀράχνη), a spider's web,
Od. 8, 280. 16, 35. *Od.

ἀργαλέος, ἐπ, εἶον, heavy, difficult, trou-
blesome, oppressive, that which can hardly
be borne; more rarely, which is difficult
to accomplish, *ἔργον, ἄνεμος, μνηστὺς*,
Od. 2, 199; mly with dat. of pers. and
infin. *ἀργαλέον μοι πᾶσι μάχεσθαι*, hard
it is for me to contend with all, 20, 356;
more rarely, *ἀργαλέος γὰρ Ὀλυμπιος ἀν-*
τιφέρεσθαι, hard is it to oppose the
Olympian Zeus, 1, 589, and Od. 4, 397
(prob. from a intens. and *ἔργον*; or,
according to some, from *ἄλγος*, with an
exchange of λ for ρ).

Ἀργεΐδης, ου, ὁ, son of Argeus = Poly-
melus, 16, 417.

Ἀργεῖος, εἰη, εἶον (Ἄργος), of Argos,
Argive. *Ἥρη Ἀργεῖη*, the Argive Hērē,
4, 8; *Ἑλένη*, the Peloponnesian, 2, 161;
cf. *Ἄργος*, h. 3. 2) Subst. *a man of*
Argos, primarily an inhabitant of the city
of Argos. b) an inhabitant of the Argive
territory; and, because this was the
principal people before Troy, a denomi-
nation of all the Greeks, 2, 352.

Ἀργειφόντης, ου, ὁ (Ἄργος, φονέω), the
Argicide, an appellation of Hermēs, be-

cause he slew the guardian of Io the
many-eyed Argus, 2, 103. Od. 1, 38.
[Ἄργος (propter oculorum splendorem =)
Micuius. See note, end of *ἄργός*.]

ἀργεννός, ἦ, ὄν, poet. for ἀργός, white,
shining, ὄϊες, but also *ὀθόναι*, silver-
coloured veil, 3, 141 [hence the islands
Ἀργεννοῦσαι and the promontory Ἄρ-
γεννον = Capo Bianco, Lob. Path. 188].

ἀργεστής, ἀο, ὁ (ἀργός) epith. of Notus,
prob. *rapid, or raising white foam* (like
albus Notus, Hor., [= *rapidus, vehemens*:
ταχύς, Apoll., for in H. (mistaken by
Horace) *Notus* does not *disperse*, but
collect the clouds. *Luc. p. 181]), 11, 306*
21, 334. As an adj. it is, according to
the Gramm., oxytone, *ἀργεστής*; as prop.
name, paroxytone, cf. Spitzner ad Il. 11,
306.

ἀργέτι, ἀργέτα, poet. for ἀργήτι, ἀργήτα,
see *ἀργής*.

ἀργής, ἦτος, ὁ, ἦ, white, clear, shining,
beaming [Lucas would construe it *quick-*
flashing, to combine both *rapidity* and
brightness. It is an epithet, not of
ἀστεροπή (fulgur), but of *κεραυνός (ful-*
men), the lightning that strikes, mly
spoken of lightning: but also of *ἑαυτός*.
ἀργής δημός, white fat, 11, 817. 21, 127
(poet. shortened dat. and accus. *ἀργέτι,*
ἀργέτα, 11, 817. 21, 127).

ἀργικέραυνος, ου, ὁ (κεραυνός), having
a blaze of white lightning, darting, glow-
ing lightning, epith. of Zeus; subst. the
hurler of lightning (Voss), *20, 16.

ἀργινόεις, εσσα, εν (ἀργός), white,
shining, epith. of the towns Camirus and
Lycastus, from the white limestone moun-
tains, 2, 647. 656; *οὔρεα*, h. Ap. 18, 12.

ἀργιδόους, οντος, ὁ, ἦ (δόους), white-
toothed, white-tusked, epith. of boars and
dogs, 10, 264. Od. 8, 60.

ἀργίπους, ποδος, ὁ, ἦ (πούς), swift-
footed, epith. of dogs, 24, 211. † of horses,
h. in Ven. 212. See note on *Ἀργειφόντης*.

Ἄργισσα, ἦ, a place in Thessalia Pe-
lasgiotis, on the Penēus, the later Ar-
gura, 2, 737.

ἀργμα, τος, τό (ἀρχω), the first-fruits,
the firstlings, the portions of the victim
cut off and burnt in honour of the gods,
Od. 14, 446. †

Ἄργος, ὁ, pr. name of a dog, Od. 17,
292; see adj. *ἀργός*.

Ἄργος, εος, τό, 1) Argos (Argi), chief
city in Argolis, on the Inachus, now
Argo, in the time of the Trojan war the
residence of Diomēdēs, 2, 559. It had
the epithets *Ἀχαιικόν, Ἴασον, Ἰπρόβοτον*.

2) *the Argolic plain*, the realm in which
Agamemnon ruled, having his residence
in Mycenæ, 1, 30. 2, 108. 3) It signif.
also the entire *Peloponnesus*, Argos being
the chief city of the Achæians and the
most powerful kingdom in the Pello-
ponnesus; hence, in connexion with
Hellas, it stands for all Greece, Od. 1,
344. 4, 726. 4) *τὸ Πελασγικόν*, a town in
Thessaly, under the dominion of Achillea,
according to some the later Larissa, not

extant in the time of Strabo, 2, 681. (ἄργος, τό, signifies, accord. to Strab., *plains*, and is peculiarly a name of Pelasgian towns, as Δάρισσα, see Müller I. § 125.)

Ἄργός, ἡ, ὄν (related to ἄργυρος [see Hermann's note in Ἀργειφόντης]), *shining, gleaming, white*, epith. of a goose, Od. 15, 161; and of victims shining with fat (*nitidus*), 23, 30. 2) *rapid, fleet*, often epith. of dogs, πόδας ἄργοί, 18, 578. Od. 2, 11; and without πόδας, 1, 50. (According to the Schol. and some modern commentators, it signifies *white dogs*, see Köppen; the connexion, however, refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἄργον and the intens. α, ἄεργός, contr. ἄργός, *without toil, swift-running*. The true derivation is that, being primarily used of light, it signifies *glimmering, shining* (Herm. *micuus*); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance: see Nitzsch in Anm. to Od. 2, 11.)

Ἄργοςθε, to Argos.

ἄργυρεος, ἑτή. εὐν (ἄργυρος), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, 1, 49, 5, 727. Od. 4, 53.

ἄργυροδίνης, οὐ (δίνη), *silver-whirling, having silver eddies*, epith. of rivers, *2, 752, 21, 8.

ἄργυρόηλος, οὐ (ἦλος), *adorned with silver nails or studs, ξίφος, θρόνος*, 3, 334. Od. 7, 162.

ἄργυρόπεζα, ἡ (πέζα), *silver-footed*, metaph. for shining, epith. of Thetis, *1, 538.

ἄργυρος, ὁ (related to ἄργός), *silver*. H. mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g., a *mixing vase* (Od. 9, 203), *cauldrons, goblets, cups*, etc., Od. 1, 137, 4, 53. In other places the articles seem only plated or washed with silver, e. g., the handles of the swords, 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g., a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἄργυροτόξος, οὐ (τόξον), *having a silver bow, god of the silver bow*, epith. of Apollo, 2, 766. Od. 7, 64; also as subst. 1, 37.

Ἀργυρή, ἡ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Ἀμφιγένεια.

ἄργυρεος, ἑτή, εὐν. poet. (ἄργυρος [Vocalls (e) exstriusculus additæ exemplum certum sed unicum præbet ἄργυρεος: quod propter consonæ mutationem cum ξυλόφιον et ξυλόριον conferri posset, nisi utrumque mendii speciem præberet. *Lob. Path.* 299]), *silver-shining, silver-white; σπέος*, 18, 50; φάρος, robe, Od. 5, 230. [In Hes. Theog. 574, ἄργυφής of a garment.]

ἄργυφος, οὐ=ἄργυρεος, epith. of sheep 29, 621. Od. 10, 85.

Ἄργω, οὐς, ἡ, *Argo*, the ship of the Argonauts, named either from the builder Argos, or from ἄργός, *swift*, Od. 12, 70.

ἄρδμός, ὁ (ἄρδω), a place where cattle are watered, a *watering-place, a drinking-place*, 18, 521. Od. 13, 247.

ἄρδω, fut. ἄρωα, to give drink, to water, h. 8, 3. Mid. to water oneself, to drink, h in Ap. 263.

ἄρειή, ἡ (ἄρά), *cursing, imprecation, threatening, menacing*, 17, 431; 20, 109 (ᾶ).

Ἄρεθουσα, ἡ (ἄρη, θέω, that runs briskly), a fountain on the west side of the island Ithaca. Od. 13, 408.

Ἄρειος, οὐ (Ἄρης), mly Ἀρήϊος in H., *devoted to Arès*. Τείχος Ἄρειον, the wall of Arès, l. e., Thebes.

ἄρειων, ἄρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἄρη or Ἄρης; accus. sing. ἄρειω, for ἄρειονα, Od. 3, 250; nom. plur. ἄρειούς, for ἄρειόνες, Od. 2, 477.

Ἄρειον, οὐος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, 23, 346. Ἄρειων, Ἀρδ.

ἄρεκτος, οὐ, Ep. for ἀρέκτος (ῥέζω), *not done, unaccomplished*, 19, 150. †

ἄρεσαι, ἀρέσασθαι, see ἀρέσκω.

ἄρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, Ep. σσ, aor. 1 ἤρεσάμην, Ep. σσ, 1) Act. in H. trans. to make good, to compensate, to requite, to make satisfaction, 9, 120. 2) Mid. oftener, to make good for oneself, to compensate or requite for oneself. ταῦτα ἀρεσσόμεθα, these things will we settle, 4, 362, 6, 526. Od. 22, 55; said of persons: to propitiate, to conciliate, to appease, τινά, Od. 8, 402; τινί, by a thing; τινά δάωρσιον, to propitiate any one by presents, 9, 112. Od. 8, 396, 415.

ἄρετῶν (ἀρετή), to prosper, to flourish, to succeed, Od. 8, 329. λαοί ἀρετῶσι, the people flourish, Od. 19, 144.

Ἄρετῶν, οὐος, ὁ, a Trojan who was slain by Teucer, 6, 31.

ἀρετή, ἡ, *worth, ability, excellence*, any thing by which one distinguishes himself. In H. it means esply, 1) In gods, *glory*, 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honour*, etc. ἀμείνων παντοίας ἀρετᾶς, ἤμην πόδας, ἡδὲ μάχεσθαι, superior in every virtue, both in running and fighting, 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206, 18, 350. (The moral idea of virtue is not known to H. It is derived from ἄρω or from Ἄρης, or, accord. to Nitzsch on Od. 3, 57, from ἀρέω, any thing which is pleasing.)

ἄρη, ἡ, Ion. for ἀρά, *prayer, supplication, petition*, 15, 378, 23, 199, ἀράων ἀίτουσα. Od. 4, 767; mly in a bad sense, *imprecation, malediction*. ἐφαίσιος ἀρή,

cruel imprecation, 15, 598; hence 2) the *destruction, evil, or misfortune* imprecated, 12, 334. Od. 2, 59. 24, 489, ἀρῆν καὶ λοιγὸν ἀμύναι. [14, 485, ἀρῆς ἀλεκτήρα γενέσθαι (caedis vindicem, Heyne), one who averts from himself the curse of unrevenge blood, i. e., by killing the slayer of his near relation. Lob.] (According to Heyne, 12, 334, the word in the first signif. has α, in the second, ᾶ; but, according to Passow, the quantity depends upon the position in the verse.)

ἀρῆγω (related to ἀρκέω), fut. ἀρῆξω, to help, to assist, to come to aid, τινί, any one; often in the II. also with dat. instrum.: ἔπεισιν καὶ χερσίν, to help with word and deed. 1, 77. 2) to repel, with accus. ὄλεθρον, Batr. 280.

ἀρῆγων, ὄνος, ὁ, ἡ, a helper; as fem. *4, 1.

*Ἀρηΐθοος, ὄν (θοός), fleet as Arés, rapid in the battle, *4, 280.

*Ἀρηΐθοος, ὁ, pr. n. 1) husband of Philomelê grandfather of Menesthius, king of Arnê in Bœotia, with the appellation of club bearer, 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade, and slew him, 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, 7, 8; for the ὄν, v. 9, relates to *Ἀρηΐθόοιο ἀνακτος, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, 20, 486.

*Ἀρηΐος, ὄν, Ion. for ἄρειος, devoted to Arés, warlike, brave, martial; spoken often of persons; more rarely of things: τεύχεα, ἔντεα, weapons of Arés, 6, 340. Od. 16, 284.

*Ἀρηϊκτάμενος, ἡ, ὄν (κτείνω), slain by Arés, fallen in battle, 22, 72.†

*Ἀρηΐλυκος, ὁ (λύκος, a wolf like Arés), 1) father of Prothoônôr, q. v. 2) a Trojan, slain by Pánthous, 26, 308.

*Ἀρηΐφάτος, ὄν (ΦΕΝΩ, πέφαμαι), slain by Arés, killed in battle, 19, 31. Od. 11, 41.

*Ἀρηΐφίλος, beloved by Arés, warlike, brave, epith. of the Achæians, 6, 73.

ἀρημέμαι, see ἀράομαι.

ἀρημένος, ἡ, ὄν (ᾶ), an Ep. partec. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, burdened, oppressed, tormented. γῆραϊ λυγρῷ ἀρημένος, 18, 435; oftener in the Od. ὕπνω καὶ καμάτῳ ἀρημένος, oppressed with sleep and fatigue, Od. 6, 2. (Accord. to Thiersch, Gram. § 232, p. 385, from ἀρέω, related to βαρύς; according to others, to ἀραίος.)

(ἀρήν, ὁ,) in nom. obsol.; from this the syncop. cases ἀρνός, ἀρνί, ἀρνα, plur. ἀρνες, dat. ἀρνάσι, Ep. ἀρνέσσι, prop. a male sheep, a ram, Od. 4, 85; but particularly a young sheep, a lamb (from ῥήν, with euphon. prefix α, hence ἀρήν, ἀρῆν, ἀρσῆν).

ἀρηρομένος, ἡ, ὄν, see ἀρώ.

*Ἀρήνη, ἡ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346,

prob the later Samicon, which, perhaps, was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later Erana, in Messenia: cf. Paus. 4, 2. 3. 2, 591. 11, 723.

*Ἄρης, gen. *Ἄρεος, Ep. *Ἄρηος, dat. *Ἄρει, Ἄρει, Ep. *Ἀρηί, accus. Ep. Ἀρη. Ἀρην, Ἄρηα, 5, 909, vocat. Ἄρες, Ἀrés, son of Zeus and Hêrê, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Athênê. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, 4. 440. 13, 280. 15, 119. He delights only in war and bloodshed (ἄτος πολέμοιο, μαιφόνος, βροτόλογοι, etc.): he knows in his bravery neither plan nor moderation (θοός, θούρος, ὄβριμος). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, 13, 301; and in the II. is sometimes on the side of the Trojans, sometimes on that of the Greeks (ἄλλοπρόσαλλος). Arés is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomêdês, 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtês, and from which he was delivered by Hermês, and his intrigues with Aphrodîtê, are mentioned by H., 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for war, battle, slaughter, destruction, arms, when, however, the personification is not entirely lost sight of: συναγεῖν Ἄρηα, to begin the battle, 2, 381; and ἔριδα Ἄρηος, 14, 149; ἐγείρειν ὄξυν Ἄρηα, 2, 440; weapons, for ἔγχος, 13, 444. (The first syllable short; in the arsis, however, it is long, cf. 5, 31.)

*Ἄρητήρ, ἦρος, ὁ (ἀράομαι), prop. one who prays; then a priest, since he prays for the people; *1, 11. 5, 78.

*Ἀρήτη, ἡ (ᾶ), daughter of Rhexênôr, wife of Alcinous in Phæacia, Od. 7, 64—77.

*Ἀρητιάδης, ὄν, ὁ (ᾶ), son of Arêtus, Od. 16, 395. (The first α short.)

*Ἄρητός, ἡ, ὄν, Ion. for ἀρατός (ἀράομαι), wished for, prayed for. 2) In H. in a bad sense, imprecated, accursed, dreadful, γόος, 17, 37.

*Ἄρητος, ὁ, 1) son of Nestor, Od. 3. 414. 2) son of Priam, slain by Automedon, 17, 494.

ἄρθεν, Ep. for ἦρθσαν, see ἀραρίσκω.

ἀρθμέω (ἀρθμός), aor. 1 partec. ἀρθησας, to join. 2) Intrans. to be united together. διέτμαγεν ἐν φλότῃη ἀρθησαντε, they parted from each other united in friendship [‘they parted friends,’ Cp.]. 7, 302.†

ἄρθμιος, ἡ, ὄν (ἀρθμός), united in friendship, friendly; at peace with any one, τινί, Od. 16, 427.†

*ἀρθμός, ὁ (ᾶρω), union, intimacy, friendship, h. Merc. 524.

ἀρι-, an inseparable particle, like ἐρι-

which heightens the meaning, prob. related to ἀρείων.

Ἄριάδην, ἡ (Herm. *Roborina*), daughter of Minos and Pasiphaë, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Artemis. By *the testimony of Dionysus* (Διονύσου μαρτυρήσειν), commentators understand that Ariadné received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, η, ον (γνωτός), much distinguished, easily known, ἀρίγνωτοί τε θεοί, 13, 72. Od. 6, 108. 2) In the iron. sense, well known, noted, notorious, Od. 17, 375. (--- and ---, Od. 17.)

ἀριδείκτος, ον (δείκνυμι), much pointed out, hence, greatly distinguished, very famous; chiefly as superl. with gen. ἀνδρῶν, λαῶν, 11, 248. Od. 8, 382.

ἀρίζηλος, ον, also ἀρίζηλη, 18, 219 (from ἀρι and ζῆλος=δῆλος, with the digamma, which prob. before δ passed over into σ); very clear, very manifest, very brilliant, αὐγή, 22, 25; φωνή, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. δράκοντα) ἀρίζηλον θῆκε θεός, the god made him visible, or, according to others, significant, i. e., a prodigy, 2, 319. cf. Butt. Lex. p. 53 sqq., and ἀΐζηλος.

ἀρίζηλος, clearly, entirely, Od. 12, 453. †

ἀριθμέω (ἀριθμός), fut. ἴσω, infin. aor. 1 pass. ἀριθμηθῆμεναι for ἀριθμηθῆναι, to count, to reckon up, to count together, to enumerate; with accus. Od. 4, 411. 10, 204. εἴπερ γὰρ κ' ἐθέλοιμεν ἀριθμηθῆμεναι ἄμφω, if we both, Achaeans and Trojans, should be counted, 2, 124.

ἀριθμός, ὁ (ἀρῶ), number, amount, multitude, *Od. 4, 451. 11, 449.

Ἄριμα, τὰ, sc. ὄρη, the mountains of the *Arimí*; or, as a people, Ἄριμοι οἱ, the *Arimí*, 2, 783. εἰν Ἄριμοις most commentators take as mountains, see Τυφωεύς. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Zeus lies buried where there are earthquakes and volcanic fire. Strab., XIII. p. 606, prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Κατακεκαυμένη.

ἀριπρεπής, ἐς, gen. ἐός (πρέπω), exceedingly prominent, very distinguished, magnificent, glorious, spl-ndid, spoken of men, beasts, and things; with dat. ἀριπρεπῆς Τρώεσσιν, distinguished among the Trojans, 6, 477.

Ἄριστας, αντος, ὁ, father of Liocritus, perhaps a Theban, 17, 345.

Ἄρισβη, ἡ, a town in Troas, not far from Abydos, 2, 836. Adv. Ἄρισβηθεν, from Arisbē, 11, 96.

ἄριστος, ον (σῆμα), very distinguished, noted, h. in Merc. 12.

ἀριστερός, ἡ, ὄν, left; ὤμος, the left shoulder. ἐπ' ἀριστερά, upon the left; μάχης, 5, 355; στρατοῦ, 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, sinister, inauspicious, because to the Greek diviner, who looked towards the north, the left hand indicated misfortune, 12, 240. Od. 20, 242. [σκαίος is not used in this sense. Död.]

ἀριστερόφιν, adv. or Ep. accus. with suffix φιν (cf. Rost, Dial. § 23, b), ἀριστερός, μρον the left side, left; only with prepos. ἐπ' ἀριστερόφιν, 13, 309. 17, 116.

ἀριστεύς, ἦος, ὁ (ἄριστος), the best, the most excellent, sing. 17, 203; in H. chiefly plur., οἱ ἀριστῆες, the chiefs, chieftains, leaders, 2, 404.

ἀριστεύω (ἀριστεύς), to be first, to be most excellent, to distinguish oneself, to excel, τινός, any one, 6, 461; τινί, in a thing, βουλή, in counsel, 11, 627; also ἐν μάχῃ, 11, 409; and with the infin. 6, 460.

ἀριστον, τό, breakfast, prandium, taken in H. soon after sunrise, 24, 124. Od. 16, 2 (ἄ).

ἀριστος, η, ον (superl. of ἀγαθός from ἀρείων), the best, most excellent, most distinguished, in H. spoken only of external advantages, and esp. of warlike power. Ἀργείων οἱ ἀριστοί, the noblest of the Argives; often connected with the accus., εἶδος ἀρίστη, most excellent in form, 2, 715. ἴπποιο ἀριστοί, 2, 763 (contr. with article ὥριστος for ὁ ἀριστος, 11, 288; see Thiersch, Gram. § 165, 1.)

ἀρισφαλής, ἐς, gen. ἐός (σφάλω), very slippery, οὐδός, Od. 17, 196 †

ἀριφραδέως, adv. very clearly, Od. 23, 225. †

ἀριφραδής, ἐς, gen. ἐός (φράζομαι), easily distinguishable, very plain or clear, very observable, 23, 240; σῆμα, Od. 11, 126. 23, 73.

Ἄρκάδιη, ἡ (prop. fem. from ἀρκάδιος), Arcadia, a district in the middle of the Peloponnesus, 2, 603.

Ἄρκάς, ἄδος, ὁ (ἄ), an Arcadian, an inhabitant of Arcadia, 2, 611.

Ἀρκεσιάδης, ον, ὁ (ἄ), son of Arcesius = Laertes, Od. 4, 755.

Ἀρκεΐσιος, ὁ, Arcesius, son of Zeus and Eurydodia, husband of Chalcomedusa, father of Laertés, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

Ἀρκεσιλάος, ὁ (from ἀρκέω and λαός, defender of the people), son of Lycus, leader of the Bœotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, 2, 495. 15, 329.

ἀρκέω, fut. ἀρκέσω, aor. 1 ἤρκεσα, 1) to avert, to hold back, to remove, τινί τι, something from any one; ὄλεθρον τινί, 6, 16, and ἀπό τινος, 13, 440. 2) With dat. only, to defend, protect, help any one, 15, 529. Od. 16, 261; and without cases, to profit, to avail, to be of use; οὐδ' ἤρκεσα

θώραξ, the cuirass did no good, 13, 371.

ἄρκιος, ἡ, ον (ἀρκέω), *helping, advantageous, sufficient, misθός*, 10, 304. 2) on which one may depend, *sure, certain, safe* (Ἀρ. ἔτομον), οὐ οἱ ἄρκιον ἐσσεύεται, with infin. 2, 393 [there shall be nothing on which he can rely (which can give him a well-grounded hope of escaping the dogs and birds). νῦν ἄρκιον ἢ ἀπολέσθαι ἢ ἐ σωθῆναι, now we may rely upon it (i. e., it is *certain*) that we shall either perish or be saved. Buttm., Lex. p. 163]. 15, 502. (Accord. to Buttm. the last is the primary meaning, and the only one in H.; hence *μισθός ἄρκιος*, a sure, definite reward.)

ἄρκτος, ὁ, ἡ, 1) a bear, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. *the Great Bear or the Wain*, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (ἄρω), a chariot, espily the war-chariot; the plur. often stands for the sing. 2) the chariot and team, 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχοί), 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeded the pole (ὁ ἄρμος), which was single. The felloes (ἡ ἴτις) of the wheels, 4, 486, were surrounded by iron or brazen tires (ἐπίσσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμυλαι), were guarded with metal, and to this the spokes (κνήμαι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for the convenience of ascending and alighting. At the fore-end of the pole was a hole, in which a pin (ὁ ἄσσωρ) was inserted to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήρορος. In single passages mention is made of a chariot with four horses, 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραβιάτης, and another acting as charioteer (ὁ ἡμίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leapt from the chariot and fought on foot: cf. the several words, and espily ἵππος, παραβιάτης, ἡμίοχος.

Ἄρμα, ατος, τό, a village in Bœotia, not far from Tanagra, where Amphiarāus

and his chariot were swallowed up by the earth, 2, 499.

ἄρματοπηγός, ὄν (πήγνυμι), *that makes chariots*; ἀνήρ, chariot-maker, 4, 485. † ἄρματοροχίη, ἡ (τροχός), a wheel-rut, 23, 505. †

ἄρμενος, ον, see ἀραρίσκω. ἄρμῶν (ἄρω), aor. I ἤρμσα, I) to join together, to sit together, to unite, τί τι; spoken of naval architecture. ἤρμσεν ἀλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. to sit, to suit; of the cuirass. ἤρμσσε αὐτῷ, it fitted him, 3, 333. 17, 210. II) Mid. to join together for oneself, to construct, σχεδίων χαλαρῶ, Od. 5, 162.

Ἄρμονιδης, ον, ὁ (ἴ), a Trojan artist, father of Phereclus, 5, 60.

ἄρμονιή, ἡ (ἄρμῶν), prop. a joining together, a joint, or cramp, Od. 5, 248. 361. 2) Trop. an alliance between men, compact, agreement, 22, 255.

* Ἄρμονίη, ἡ, daughter of Arês and Aphrodîtê, wife of Cadmus, h. Ap. 195.

Ἄρναίος, ὁ, name of the beggar Irus, which he had received from his mother, Od. 13, 5.

ἄρνεός, ὁ (prop. adj. from ἀρνός), ἄρνεὺς δὲς, the male sheep; subst. a ram, 2, 550. Od. 1, 25.

ἄρνεόμαι, depon. mid. aor. I ἤρνησάμην, to deny, to refuse, to reject; with accus. ἔπος, to refuse a request, 14, 212; γάμον, Od. 1, 249. 2) Absol. to say no, to refuse, to deny, 14, 191; ἀμφί τι, h. Merc. 390.

ἄρνητήρ, ἦρος, ὁ, a tumbler, 16, 742. 2) a diver, who plunges head first into the water, 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and, whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρνη, ἡ, a town in Bœotia, 2, 507; abode of the mace-bearer Arethous, 7, 8. According to Strabo, it is the later *Acraephîdon*; according to Pausanias, *Chæroneia*; others think it was swallowed by the lake Copais, Strabo, IX. p. 413. Thucydides, 1, 60, makes it built 60 years after the taking of Troy, by the Bœotians, who, having before been expelled by the Pelasgians, fled to Arnê in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Bœotian town.

ἄρνός, ἀρνί, etc., from the obsol. ἀρήν, q. v.

ἄρνημαι, depon. mid. (from αἶρω, Ep. only pres. and imperf., to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain; with the accus. of the thing and dat. of the pers., τιμὴν τι, to obtain satisfaction for any one, 1, 159; βοείην, to gain an ox-hide as a prize, 22, 160. 2) to strive to retain what one has, conserve, to defend, to maintain, πατρὸς κλέος, 6, 446; ψυχὴν, to deliver his life, Od. 1, 5.

ἀροίμην, ἀροίω, ἀροίτω, see ἀρείω.
ἀροῖσις, ἰός, ἢ (ἀρώ), *arable ground, plough-land*, 9, 580. Od. 9, 134.

ἀροτήρ, ἦρος, ὁ (ἀρώ), *a ploughman, an agriculturist*, 18, 542.

ἀροτός, ὁ (ἀρώ), *ploughing, tilling*, in the plur. *tillage*, Od. 9, 122. †

ἀροτρον, τό (ἀρώ), *a plough, aratrum*, 10, 553. Od. 13, 32.

ἀρουρα, ἡ (ἀρώ), *arable land, seeded land, land under tillage*, 6, 195. 2) *land* in general, 3, 115. πατρις ἀρουρα, *country*. Od. 1, 407. 3) *the whole earth*, ἐπὶ ζειδωρον ἀρουραν, 8, 486. Od. 3, 3.

* Ἀρουρα, ἡ, as pr. n. = Γαῖα, 2, 548 [and in Wolf, in Od. 11, 309].

ἀρώ, 3 plur. pres. ἀρώσι, Ep. for ἀρούσι, fut. ἀρώσω, partic. perf. pass. ἀρρομένως, *to plough, to till, to cultivate*, Od. 9, 108. νεῖος ἀρρομένην, *a ploughed fallow, a well-tilled fallow*, 18, 548.

ἀρπάζω, fut. ἀρπάξω, aor. 1 ἤρπαξα and ἤρπασα, *to tear away, to carry away, to plunder, to rob*, said often of animals of prey, 9, 556; τινά, *to ravish or bear off any one*, 3, 444; πῆληκα ἀπό τινος, *to wrest or seize away one's helmet*, 13, 528. 2) *to grasp suddenly, to seize*, λαάν, 12, 445 (prob. from the th. ἄρπω).

ἀρπακτήρ, ἦρος, ὁ (ἀρπάζω), *a robber, a ravisier*, 24, 262. †

ἀρπαλέος, ἡ, ον, *seizing, rapacious; trop. enticing, attractive; accord. to others, pass. eagerly sought, κέρδεα ἀρπαλέα* (hoarded gains, V.), Od. 8, 164.

ἀρπαλέως, adv. *eagerly, greedily*, ἦσθε, Od. 6, 250. 14, 110.

* Ἀρπαλίων, υῖος, ὁ, son of Pylæmênês, king of the Paphlagonians, slain by Mē- riones, 13, 641 seq.

ἄρπη (ἀρπω [cf. sarpo and ὄρπη, which Hesych. says as an *instrumentum facticium*. Lob. Techn. 259]), *a swift bird of prey, with a clear voice, prob. the sea-eagle, falco oasifragus*, Linn.; according to V., *an eagle*, 19, 350. †

* Ἀρπυια, ἡ (ἀρπω), plur. αἰ Ἀρπυιαί, prop. *which robs, which seizes away*; H. mentions first the harpy Podargê, 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur. as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne him off, Od. 1, 241. 20, 77. Accord. to Hes., h. 267, they are the daughters of Thaumás and Électra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

ἄρρηκτος, ον (ῥήγγυμι), *not to be broken, indissoluble, teicho, desmoí, πείραφ*, 13, 360. Od. 8, 275. 2) *Metaph. indestructible*, 2, 490.

ἄρρητος, ον (ῥέω), *unspoken, not uttered*, τίωσ, Od. 14, 466. †

ἄρρη, εν, gen. ενος, Ion. for ἄρρην, *masculine, vigorous, strong, θεός*, 8, 7; βοῦς, 7, 315; οἶος, Od. 9, 425.

* Ἀρσίνοος, ὁ (kindly disposed), father of Hecamêdê, a distinguished citizen of Tenedos, 11, 626.

ἄρσίπους, ὀδος, ὁ ἦ, see ἀερίπους.

* Ἀρτακίη, ἡ, a fountain in the country of the Læstrygônes, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

ἀρτεμής, ἐς (ἄρτιος), *uninjured, unharmed, sound*, 5, 515. Od. 13, 43.

* Ἀρτεμις, ἰδος, ἡ (accord. to Herm. *Sospita*, or = ἀρτεμής, *the inviolate*), Artemis (*Diana*), daughter of Zeus and Latona, sister of Apollo, goddess of the chase; spoken of in connexion with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty, and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, 6, 205. She is always on the side of the Trojans. Her appellations are, *ιοχέαιρα, κλαδεινή, ἀγροτέρη*, q. v.

* Ἀρτεπιβουλος, ὁ (ἄρτος and ἐπιβουλεύω), *one that lies in wait for bread*, Artepibûlos, name of a mouse, Batr. 264.

ἄρτι, 1) In H., in compos., it signifies *perfectly, exactly*, as if from ἄρτιος. 2) *now, at once, at this moment*, 19, 56. 21, 288, where Wolf more correctly reads ἀρ τε.

ἀρτιεπής, ἐς, gen. ἐός (ἄρτιος, ἔπος), *speaking excellently, skilled in speaking*, 22, 281. †

ἄρτιος, ἡ, ον (ἄρω), *suiting, fitting, exactly agreeing, coinciding*; only neut. plur. ἄρτια βάζειν, *to speak to the point*, 14, 92. οἱ φρεσίν ἄρτια ἦδη, he thought things agreeing with him, i. e., he was of like sentiments, 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

ἄρτίπος, Ep. for ἀρτίπους, ποδος, ὁ ἦ (πούς), *having straight, well-formed feet, swift of foot*, epith. of Arês and of Ate, 9, 505.

ἀρτίφρων, ονος, ὁ ἦ (φρήν), *perfect in understanding, very intelligent*, Od. 24, 260. †

ἄρτος, ὁ, *bread, esply wheaten bread*, * Od. 17, 343. Batr. 35.

* Ἀρτοφάγος, ὁ (φαγεῖν), *Bread-eater*, name of a mouse, Batr. 214.

† ἄρτυμα, ατος, τό (ἄρτυω), *which serves to prepare food, seasoning, a condiment*, Batr. 41.

ἄρτυνω and ἄρτυνω (ἄρω), fut. ἀρτυνέω, aor. 1 ἤρτυνα, aor. 1 pass. ἀρτυνθήν, aor. 1 mid. ἤρτυνάμην, 1) *to join together, to annex, to arrange*; σφέας αὐτούς, *to form themselves in close array*, 12, 86; σφέας αὐτούς πυργηδόν, *to arrange themselves in the form of a tower*, i. e., in a parallelogram, 12, 43. 2) *Mly to prepare, to make ready, to put in order, to dress* (a line, phalanx, &c.), ἕσμίνην, 15, 303; λόχον,

Od. 14, 469. ἄρτυνθη μάχη, the fight began, 11, 216; espy spoken of every thing for which craft and cunning are requisite, *to devise, contrive, &c.*, δόλον, ψεύδεα, θάνατόν τι, Od. 24, 153. II) *to join, to prepare, to arrange for oneself.* ἐρετμὰ τροποῖς ἐν δερματινοῖσιν, to fasten the oars in leathern thongs, Od. 4, 782; metaph. βουλὴν, to arrange, to deliver counsel or advice, 2, 55; according to others, to cause to assemble in council.

ἄρτυω = ἄρτυνω, only pres. and imperf., 18, 379. Od. 11, 439.

Ἀρύβας, ἄντος, ὁ, a Phœnician from Sidon, Od. 15, 326.

ἀρχέκακος, ὄν (κακός), *beginning evil; ἡς*, the woe-commencing ships of Paris, 5, 63. †

Ἀρχέλοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, 2, 823. 14, 465.

Ἀρχεπτόλεμος, ὁ, son of Iphitus, charioteer of Hector, 8, 128.

ἀρχεύω, poet. (ἀρχω), *to lead, to command*, with dat. 5, 200.

ἀρχή, ἡ, *commencement, beginning, cause, occasion.* εἶνεκ' ἐμῆς ἐριδος καὶ Ἀλεξάνδρου ἐνεκ' ἀρχῆς, i. e., ἐνεκα ἐμῆς καὶ ἐνεκα ἄλλ. ἀρχῆς ἐριδος, on account of my quarrel, and on account of Paris the cause of it; or, accord. to the Venet. Schol., on account of the beginning of Paris, 3, 100; hence it is said of him, ἦτ' ἐπλετο νεῖκος ἀρχῆ, 22, 116; of Patroclus, 11, 604. φόνον ἀρχῆ, Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e., *always, of old*, Od. 2, 254.

ἀρχός, ὁ, *leader, commander, chief*, also ἀρχὸς ἀνὴρ. ἀρχοὶ μνηστήρων, Od. 4, 653; a commander of the ship, h. 6, 25.

ἀρχω, fut. ἀρξω. aor. 1 ἤρξα, 1) *Active, to be first, to do any thing first, when another is to follow; espy, to precede, to lead the way, rarely with partec.*, ἤρχε κίων, 3, 447; hence, a) *Mly to commence, to begin, to prepare;* with gen. μάχης, μύθου, δαυδὸς θεοῖς, to regulate a banquet for the gods, 15, 95; with infin. ἤρχε νέεσθαι, he went forth first, 2, 84; and with the partec. ἤρχον χαλεπαίνων, I was first angry, 2, 378. 2) *to be first, as leader, to lead, to command, to rule;* mly with gen., rarely with dat. 2, 805. Od. 14, 230; or with ἐν, 13, 690; once intrans. accord. to Schol. like κρατεῖν: *to have the advantage, to conquer.* σέο ζεφεῖα ὅττι κεν ἀρχῆ, it will depend upon thee what prevails (in counsel): Voss, however, what he proposes (Bothe, *quodcumque prior dixerit*), 9, 102. II) *Mid. to commence, to begin, without reference to others;* with gen. μύθων, Od. 7, 233. II. 9, 97; μολπῆς, Od. 6, 101; also, ἐκ τινος, Od. 23, 199; also with infin. 7, 324. 2) In religious acts, see ἀπάρχεσθαι, *to offer any thing as a sacrifice, παντοθεν μελέων*, i. e., to begin by cutting off the limbs on all sides, Od. 14, 428.

Ἄρτυ, poet., an obsol. pres.; see ἀρτυσκω.

ἀρωγή, ἡ (ἀρήγω), *help, aid, protection* [favour], 4, 408. ἐπ' ἀρωγῇ τινι, out of favour to either party [with partiality], 23, 574.

ἀρωγός, ὄν, *helping*, in H. only subst. a *helper, a defender, a favourer*, τινί, 8, 205. Od. and ἐπὶ ψευδέσσι, a helper to liars [cf. ψευδής], 4, 235; in an assembly, 18, 502 [= patronus, in judicio. H.].

ἄσαι, contr. for ἀσσαι, from ἀσάω. 2) *Infin. aor. 1, from ἄω, to satiate*, 11, 574.

ἄσαιμι, see ἄω.

Ἄσαιος, ὁ, a Greek slain by Hector, 11, 301.

ἄσαιεν, see ἄσαι.

ἀσάμιθος, ἡ, Ep. a *bathing-tub*, 10, 576, and Od. [ωσμήχειν, *to wash, rub*. Benfey. Död. "Multa pro desperatis relinquenda.—ἀσάμιθος, quo non solum labrum sed cista et πάν τὸ κολλον significatur." Lob. Path. 369.]

ἄσατο, see ἀσάω.

ἄσασθαι, see ἄω.

ἄσβεστος, ὄν, also ἀσβέστη 16, 123 (σβέννυμι), *unquenchable, inextinguishable, φλόξ*, mly metaph. *unceasing, immense, infinite; γέλως, βοή, κλέος*, Od. 4, 58†.

[Ἄσβεστος, ὁ, a demon, Καμίνω δηλητήρ, Epig. 14, 9; in Barnes Ἄσβολος.]

ἄσε, contr. for ἀσσε, see ἀσάω.

ἄσημαντος, ὄν (σημαίνω), prop. *unmarked, then, without a keeper, unwatched*, μήλα, 10, 485†.

ἄσθμα, ἄστος, τό (ἄω), *difficult respiration, a gasping, painful breathing* 15, 10. ἀργαλέω ἐχετ' ἄσθματι, he was oppressed with a dreadful difficulty of breathing, *16, 109.

ἄσθμαινω (ἄσθμα), *to breathe with difficulty, to respire heavily*, spoken of one dreaming, 10, 496; *to gasp for breath*, spoken of one running, 10, 377; *to rattle in the throat*, spoken of the dying, 5, 585. 21, 182.

Ἀσιάδης, ὄν, ὁ, son of Asius, 12, 140. (The first a long.)

Ἄσις, Ion. for Ἀσίας, gen. ασι, εω, ω, son of Cotys, grandson of Manes, king of Lydia, 2, 461. Ἀσίω ἐν λείμῳ, ed. Wolf, upon the meadow of Asias. Ἀσίω, according to the Schol. and Etymol. Mag. Steph., gen. for Ἀσίου, from Ἀσίας, who, according to Herod., 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called Λειμών and Ἀσία. (In Strabo, XIV. p. 650, Ἀσίω stands as ασί., and Herm., on h. Ap. 250, and Spitzner think this alone correct; so that this region takes its name from ἄσις (slime): cf. Mannert's Geograph. VI. 2, p. 15. From the necessity of the metre, Ἀσίω has ἄ.)

Ἀσίνη, ἡ, a town in Argolis, west from Hermione, under the dominion of Diomedes, 2, 560.

ἀσινής, ἐς (σίνομαι), *uninjured, unharmed*, Od. 11, 110. 12, 137.

Ἄσιος, ὁ, 1) son of Dymas, brother of

Hecuba, a Phrygian, slain by Ajax, 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, 2, 835. 13, 384. 17, 582.

Ἄσιος, ἡ, *ov*, of Asia, hence Ἄσιον ἐν λευκῶνι, ed. Spitzner: see Ἄσιος.

ἄσις, ἰος, ἡ, *slime, filth*, 21, 321. †

ἄσιτος, *ov* (σίτος), *without eating, fasting*, spoken of Penelopē, Od. 4, 788. †

Ἀσκάλαφος, ὁ, son of Arēs and As-tydchē, brother of Ialmenus, king of the Minyæ in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deīrphōbus, 2, 511; and 15, 110. (ἄσκάλαφος, the night-owl.)

Ἀσκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore 2, 862, of the borders of Phrygia, and 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

Ἀσκάμιος, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, 13, 793.

ἄσκηθής, poet. for ἄσκηθής. a false reading, Od. 14, 255 [defended by Bothe].

ἄσκελώς, adv. from ἄσκαλης, *contemptually, unceasingly*. ἄσκ. αἰεὶ μενεαίνειν, 19, 68. †

ἄσκαλης, ἐς (from a *intens.* and σκέλλω to dry up, Schol. σκληρός), *very dry, withered, lean, powerless*, Od. 10, 463. 2) *Metaph. hard, obstinate, perpetual, pertinacious*. So the neut. ἄσκαλές as adv. κηρόλωται, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from ἄ and σκέλος, without legs, powerless.)

ἄσκέω, imperf. ἦσκειν, 3 sing. before a vowel ἦσκειν for ἦσκειν, aor. 1 ἦσκησα, perf. pass. ἦσκημαι, 1) In H. in the orig. signif.: *to work skilfully, to elaborate*; with accus. εἶρια, 3, 388; *espy to work or do any thing professionally*; κέρα, 4, 110.

ἄρμα χρυσοῦ ἐδ ἦσκηται, the chariot is well adorned with gold, 10, 438; very often in the partep. with another verb: θρόνον τεύξει ἄσκήσας, working as an artist he will make a seat. 14, 240. Batr. 125. 2) *to put in order, to arrange skilfully, to clean*; χιτῶνα, Od. 1, 439. χορὸν Δαίδαλος ἦσκησεν Ἀριάδην, Dædalus composed or invented a dance for Ariadnē. 18, 592. Thus Voss, Damm, and Körpen. It is explained by διδάσκειν χορὸν. But ἄσκειν always indicates professional work; hence better, *to construct a dance*. The allusion is to an artificial work of Dædalus; and, at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnoossus.

So Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἄσκηθής, ἐς (ἄσκέω [ἄσκηθής fm ἄσκάστος (the στ being softened into θ, as in ἀγαθός fm ἀγαστός), σκάζω. σκαίος. Död. Pott compares the Germ., *sgad.*—(scatheless!)), prop. *taken care of*; hence, un-

harmēd, uninjured, 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἄσκηθής, Od. 14, 255, Wolf has correctly adopted ἄσκηθής, to be pronounced ἄσκηθής.)

ἄσκητός, ὄν (ἄσκέω), *carefully wrought, skilfully prepared*; νῆμα, fine-spun yarn, Od. 4, 134; *artificially wrought, lechos*, *Od. 23, 189.

Ἀσκληπιάδης, *ov*, ὁ, son of Æsculapius = Machaon, 4, 204.

Ἀσκληπιός, ὁ, Æsculapius, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Triikka and Ithômē in Thessaly, 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιῶν; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Corōnis or Arsinōē, god of the healing art, Hom. h. 15. (τῖ by poet. licence, 2, 731.)

ἄσκαπος, *ov* (σκοπός), prop. *not hitting the mark*; hence, *inconsiderate, thoughtless, careless*, 24, 157. 186.

ἄσκόδ, ὁ, a *skin-bottle*, for holding wine, 3, 247. Od. 9, 196; a *skin-sack* of Æolus, Od. 10, 19.

ἄσμενος, *ov* (prop. for ἡσμένος [for ἡσμέμενος (cf. ἦσσο δ' αἰνῶς, κ.τ.λ., he rejoiced, Od. 9, 353), ἀδῶν new theme fm ἀδεῖν. Syncope (1) aspirates an initial spiritus lenis, ἥλιος, ἦλος; (2) softens an initial spiritus asper. Thus ἦλατο, ἀλόμενος become ἄλοτο, ἄλμενος. Död.], fr. ἦδομαι), *pleased, joyful, glad*. φύγεν ἄσμενος ἐκ θανάτοιο, glad to have escaped death, 20, 350. Od. 9, 63. ἐμοὶ δὲ κεν ἄσμένω εἶη, it would be pleasing to me, 14, 108.

ἄσπάζομαι, depon. mid. (σπάω), prop. *to welcome any one, by extending him the hand and drawing him towards oneself, to receive kindly, to embrace, to salute, τινὰ χερσίν, with the hands*, Od. 3, 35; δεξιῇ ἐπέεσσι τε, 10, 542.

ἄσπαῖρω (σπαίρω), *to palpitate, to struggle*, chiefly spoken of dying men and beasts, 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, 13, 443.

ἄσπαρτος, *ov* (σπαίρω), *unsworn, not sworn*, *Od. 9, 109. 123.

ἄσπάσιος, ἡ, ὄν (ἄσπάζομαι), also *os, ov*, Od. 23, 233. 1) *welcome, desired, dear, agreeable*. τῷ δ' ἄσπάσιος γένετ' ἐλθῶν, 10, 36. Od. 5, 394, ἄσπάσιον τόγχε θεοὶ κακότητος ἔλυσαν, to his joy the gods delivered him, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius, ed. 1, s. v.].

ἄσπασίως, adv. *gladly, willingly, joyfully*; γόνυ κάμψειν, gladly to bow the knee, i. e., to supplicate, 7, 118. 11, 327; ἰδεῖν, Od. 4, 523.

ἄσπαστός, ὄν=ἄσπάσιος, *welcome, desired*, Od. 23, 239. The neut. ἄσπαστόν, as adv. ὡς Ὀδυσῆν (i. e., Ὀδυσῆϊ) ἄσπαστὸν εἰσατο γαῖα καὶ ὕλη, so desir-

able to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

ἄσπερμος, ον (σπέρμα), without seed, without offspring, childless, 20, 303. †

ἄσπερξές (σπέρχω and a intens.), hastily, very warmly, vehemently, impetuously; espily μενεαίνειν, 4, 32. Od. 1, 20; κεχολώσθαι, 16, 61.

ἄσπετος, ον (ἄσπειν, i. q., εἰπεῖν), prop. unspeakable, ineffable. ἄσπετα πολλά, unspeakably many, 11, 704. ὄσσα τὰδ' ἄσπετα πολλά, how manifold are these immense numbers. Od. 4, 75; hence, 2)

Mly, unspeakably great, infinite, immense; ὕλη, also οὐδας, ῥόος, κλέος, ἀλκή. The neut. ἄσπετον, adv. τρέτρε ἄσπετον, you tremble greatly, 17, 322. 3) φωνὴ ἄσπετος, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. *usus loquendi*; the emendation of Hermann is excellent: φωνὴ τρεῖ ἄσπετον, cf. Herm. ad loc.

ἀσπιδιώτης, ου, ὁ (ἀσπις), a shield-bearer, armed with a shield, always with ἀνήρ, *2, 554.

ἀσπίς, ἴδος, ἡ (prob. from σπίζω), the round shield, cf. σάκος and λασιήιον. The shield was commonly prepared of bull's hide, having several coats of it one over another (βοεῖα and ταυρεῖα). The shield of the Telamonian Ajax had seven layers of leather, and over them an eighth of brass, 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, 20, 270. It was perfectly round (εὐκυκλος), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arched elevation, 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλόεσσα, 6, 118. Inwardly there were handles (κάρονες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἀσπιστής, οὔ, ὁ (ἀσπίς), bearing a shield, armed with a shield, only in gen. plur. ἀσπιστῶν, *4 90. 5, 577.

Ἄσπληδών, ὄνος, ἡ, a town in Bœotia, on the river Melas, in the realm of the Minysæ, 2, 511; also Σπληδών, Strabo.

ἀσπουδέ, adv (σπουδή), without zeal, without pains, without toil, 8, 112; without spirited resistance, in a cowardly way, 22, 304.

ἄσσα, Ion. for ἄτινα, see ὄστις. ἄσσα, Ion. for τινά, ὅπποι' ἄσσα, Od. 19, 218. † (ἄσσα for ἄσσα, 10, 409, is doubtful: cf. Spitzner.)

Ἀσάρακος, ὁ, son of Tros and Calirrhôë, grandson of Ericthonius, father of Capys, grandfather of Anchises, 20, 232 seq.

ἄσσον, adv. compar. to ἄγχι, nearer; often with ἵεναί, ἰκέσθαι, to approach; sometimes with gen. 14, 247; αἵματος, Od. 11, 89.

ἄσσοτέρω, adv., a later compar. from ἄσσον, nearer; with gen., and also with prep. καθίζεω παρὰ πυρὶ, to seat oneself nearer the fire, *Od. 17, 572.

ἄσταχυς, υος, ὁ=στάχυς, with a euphon., an ear of corn, 2, 148. †

ἄστεμφής, adv. (ἀστεμφής), immovably, firmly; ἔχειν, to hold fast, Od. 4, 419. 459.

ἄστεμφής, ἐς (στέμβω [=κινῶ· ἀστεμφής, ἀκίνητος. Lob. thinks στέμβειν=proculcare, proterere, fm στείβειν' so that ἀστεμφής (c. a pleonast.)=στιπτός, inculcatus, spissus, compactus; then firmus, immobilis. Cf. στιβαρός: et stipulium apud veteres firmum dicebatur. Fest. Lob. Techn. 33]), immoveable, firm, and ακατακτα, βουλή, *2, 344. † Neut. ἀστεμφές, as adv., ἔχειν τι, to hold any thing immoveable, 3, 219.

Ἀστέριον, τό, a place near Magnesia, not far from the mountain Titanus in Thessaly, 2, 735.

Ἀστερίς, ἴδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephalonia and Ithaca, Od. 4, 846. Ἀστερία, ἡ, Strabo, X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island *Dascalio*, accord. to W. Gell the promontory *Chelice*: cf. Nitzsch ad loc.

ἀσταρόεις, εσσα, εν, Ep. (ἀστήρ), 1) starry, abounding in stars, οὐρανός. 2) star-like, sparkling, shining; θώρηξ, 16, 134; δόμος, 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pelagon, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles, 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή (≈ στρέφω. Hesych. explains στροπή, στροφή, στορτία by ἀστραπή, igneus vortex, quem fulmen facit. Lucret. 6, 297. Lob. Techn. 41), lightning, a flash of lightning, *10, 154.

ἀστεροπητής, οὔ, ὁ, the hurler of lightning, the thunderer, appellat. of Zeus, *1, 154.

ἀστήρ, ἔρος, ὁ, dat. plur. ἀστράσει or ἀστρασι (Buttm. approves the first, Gram., § 47, N. 3.), a star, a constellation, 22, 307. Od. 13, 93. ἀστήρ ὀπωρινός, the autumnal star [the dog-star], 5, 5; mly a meteor, 4, 75 (a fire-ball, Köp.).

ἄστος, ὁ (ἄστυ), a citizen, 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ [οἶον ἀστράβαλος ἐναλλαγῆ τοῦ β. Eust. 1289, 59. στρέψασθαι=στρέφασθαι. Et. Magn. strigare. στραγέ, στραγγουρία (urina tortuosa, Plin.). στραγαλίζειν (= συστρέφω, Hesych.). στραβός, ἀστραπή fm στραφός. Lob. Techn. 54], 1) the neck-joint, a vertebra, 14, 466; also plur. a joint: ἐκ δέ οἱ αὐχὴν ἀστραγάλων ἔαγῃ, his neck was luxed from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, ταῖνα, from which dice were made; hence, 3) a kind of die, in the plur. the game of dice, 23, 88.

ἀστράπτω (στράπτω), partcp. aor. ἀστράπας, to lighten, to hurl lightning, ἐπιδέξια, *2, 353.

ἄστρον, τό, a constellation; a star only in plur. 8, 555. Od. 12, 512.

ἄστυ, εὖς, τό, *a town, a city*, in H. spoken both of large and small towns, with the name in the gen. Ζελεΐης, Ἰλίου πόλις καὶ ἄστυ, 17, 144 (where, accord. to the Schol., by πόλις is to be understood the social union of citizens. πολιτεία; and by ἄστυ, the walls and houses. τεῖχος καὶ δόμοι); plur. *abodes, habitations* in general, Od. 1, 3. Adv. ἄστυδε, to the city, 18, 255.

Ἄστυάλος, ὁ (ἄλς), a Trojan, slain by Polyrcetes, 6, 29.

Ἄστυνάξ, ἄκτος, ὁ (ἀναξ, defender of the city), appellat. of Scamandrius, son of Hector, which the Trojans gave him, 6, 403.

Ἄστυβοώτης, οὐ, ὁ (βοῶω), *crying through the city*, epith. of the herald, 24, 701. †

Ἄστυνόμη, ἡ (νέμω, city-awaying), daughter of Chryses (Χρυσήϊς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, 1, 370. [The name, however, is not found in the text of H.]

Ἄστυνοος, ἡ (νόος), a leader of the Trojans, slain by Diomedēs, 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, 15, 455.

Ἄστυνόχεια, Ἐρ. for Ἄστυνόχη (ἔχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Agrēs, 2, 513. 2) daughter of Phyas of Ephyra, mother of Tleptolemus by Heraclēs, 2, 658. According to Pindar, Od. 7, 41, *Astydamia*.

[Ἄστυνόχη, 2, 513; see Ἄστυνόχεια, no. 1.]

Ἀστυπύλος, ὁ (πύλη), a Pæonian, slain by Achilles, 21, 209.

ἀσφύλος, οὐ, *unworthy, vile, insulting*. ὤς μ' ἀσφύλον ἔρεξεν, that he treated me shamefully, 9, 697. (Eustath., however, ἀσφύλον αὐτὸν ἐν Ἀργ. ῥέξαι, ὁ ἐστὶ, θείναι, ποιῆσαι, to make any one vile; but in H. ῥέξεν always means, 'to do, to do to, to perform.') οὐπω σέυ ἄκουσα κακὸν ἔπος οὐδ' ἀσφύλον, I have not yet heard from thee an evil or unworthy word, 24, 767. *Il. (The derivation is uncertain, according to Eustath., prob. from ἀσφοφ, lengthened ἀσφύλος, Ἔολ. ἀσφύλος, accord. to others from ἀσυνλος).

ἀσφαλῆως, adv. (ἀσφαλής), *continually, incessantly*, 13, 145; metaph. *securely, safely, prudently*, ἀγορεύειν, Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ἐς (σφάλω), *not tottering, immovable, standing firm*, Od. 6, 42 [θεῶν ἔδος ἀσφαλές, the immovable seat of the gods; elsewhere only] the neut. ἀσφαλές, as adv. *perpetually, continually*, 15, 683.

Ἀσφαλίων, ονος, ὁ, a servant of Menelaus, Od. 4, 216.

Ἀσφάραγος, ὁ (φάρυγξ), *the throat, the gullet*, 22, 328. †

ἀσφοδελός, ὄν (ἀσφόμελος, the asphodel), *producing asphodel*. ἀσφοδελὸς λεϊμών, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing pres. ἀσχαλάω for ἀσχαλῶ, *to be vexed, sad, dejected, indignant*, τινός, about any thing, Od. 19, 159, 534; with partecp. 2, 293, 24, 403. ὁ ποῦ με μάλ' ἀσχαλώσει μένοντες, who are probably waiting for me very unwillingly; are much vexed at having to wait for me so long, Od. 1, 304 (according to Doederl. related to ἄχος, as ἄσχω with ἔχω).

ἀσχαλώω, see ἀσχαλάω.

ἀσχάλλω = ἀσχαλάω. Od. 2, 193. †

ἀσχετος, ον (σχεῖν), Ἐρ. ἀασχετος, 1) *not to be held in, unmanageable, irresistible*, μένος, 5, 892; but μένος ἀσχετος, unmanageable in strength or anger, Od. 2, 85 2) *not to be endured, insupportable*, πένθος, 16, 549.

Ἄσωπος (ἄσις, slime-river), a river in Bœotia which falls into the Eurīpus, now Λισορ, 2, 572. 2) the river-god, son of Oceanus and Tethys, father of Ἐгина, Antiōpē, Od. 11, 260.

ἀτάλαντος, ον (τάλαντον), prop. like in weight, *equal to, like, twin*, 2, 627; Διὶ μῆτιν, equal in wisdom to Zeus, 2, 169; θεοφιν, Od. 3, 110.

ἀτάλαφρων, ονος, ὁ, ἡ (φρονέω), *having a child-like mind, hence mly tender*, παῖς, 6, 400. †

ἀτάλλω (ἀταλός), to skip like a child, hence 1) *to leap joyfully, to gambol*; spoken of sea animals, ἐκ κευθμῶν, leaping from the clefts, 13, 27. 2) Trans. ἀτετάλλω, *to nourish, to bring up, to foster*, Ἐρ. Hom. 4, 2. Pass. *to increase, to grow up*, h. in Merc. 400.

ἀταλός, ἡ, ὄν (related to ἀπαλός), *child-like, tender, juvenile*, παθητικαί, Od. 11, 39. Il. 20, 222. ἀταλά φρονεῖν, to cherish youthful, joyful feelings, *to be blithe or gay of heart*, 18, 567. cf. h. Cer. 2+.

ἀτάρ, conjunct. chiefly poet. = αὐτάρ, but, yet, however, like δέ; it always begins the clause: 1) It denotes mly an unexpected, a surprising antithesis, 3, 268, 270; often with the voc. 6, 429; Ἔκτορ, ἀτάρ που ἔφησ, Hector, but thou saidst, 22, 331; after an antecedent μέν, 6, 84, 86. 2) It expresses a sudden transition, chiefly in the apodosis after ἐπειδή. αὐτάρ ἐπειδή Τρῶας ἐνόησαν, ἀτάρ ἐγένετο ἰαχῆ, but when they perceived the Trojans, then arose a cry, 12, 144. 3) It is often connected with other particles: ἀτάρ τε, 4, 484; ἀτάρ δῆ, 23, 871; ἀτάρ μὲν νῦν γε, Od. 18, 123.

ἀταρβής, ἐς (τάρβος), *undimpaired, fearless*, appellat. of Phobos, 13, 299. †

ἀτάρβητος, ον (ταρβέω) = ἀταρβής: νόος, 3, 63. †

Ἄταρπιτός, ἡ, Ion. for ἀτραπιτός, a παῖς, 18, 565. Od. 17, 234.

ἄταρπός, ἡ, Ion. for ἄτραπος (fr. τρέπω), prop. ὁδός, a way from which one cannot wander; a path, a footway, 17, 743. Od. 14, 1.

ἄταρτηρός, ἡ, ὄν (prob. from ἀτηρός, with a repetition of the first letters), injurious, hostile, ἔπεα 1, 223; Μέντωρ, Od. 2, 243.

ἄτασθαλία, ἡ (ἀτάσθαλος), indiscretion, impiety, insolence, arrogance; always in the plur. 4, 409. Od. 1, 7.

ἄτασθάλλω (ἀτάσθαλος), to be indiscreet, insolent, arrogant; only partecp. *Od. 18, 57, 19, 88.

ἀτάσθαλος, ὄν (ἀτη), indiscreet, insolent, arrogant, presumptuous, insatiated; spoken of men and actions, 22, 418. Od. 16, 86; often in the neut. plur. ἀτάσθαλα μηχανάσθαι, ῥέζειν, to practise wickedness, 11, 695; and esply spoken of the suitors in the Odys., Od. 3, 207, 17, 588. (According to Etym. Mag. from ἀτη and θάλλω [fm ἀταστός, verbal of a form ἀτάζειν, fm ἀτέω († ἄω, noceo), Dōd. who thinks ἀτασθλός was synocopated fm ἀτασταλός, as ἰμάσθη fm ἰμαστάλη, θύσθη fm θύσταλα, &c. p. 163].)

ἄτε (prop. accus. plur. from ὄστε), as, like, like as, 11, 779. 22, 127. † Thus Damm. According to Lehrs of Aristarch. stud. p. 162 seq. it never stands thus in H., but is to be taken as neut. plur.

ἄτερής, ἔς (τείρω), not to be worn out, indestructible, firm, lasting; spoken of brass and iron, 5, 292. 2) Metaph. indefatigable, unconquerable; of men, 15, 697; μένος, Od. 11, 270; of the voice, 17, 555; and of the heart, κραδίη, πέλκευ ὡς ἔστιν ἀτερής, thy heart is unyielding, like an axe, 3, 60.

ἄτελεστος, ὄν (τελέω), unfinished, unended, unaccomplished, Od. 8, 571. ἀτ. τιθέναι πόνον (in connexion with ἄλλος), to make the labour unaccomplished, i. e., to render nugatory, 4, 57; hence vain, fruitless, ὁδός, Od. 2, 273. 2) without ending, without ceasing, εἶδεν, Od. 16, 111.

ἄτελεύτητος, ὄν (τελευτάω), unaccomplished, unfulfilled, 1, 527; ἔργον, *4, 175.

ἄτελής, ἔς (τέλος), without end; pass. unfinished, Od. 17, 546. † 2) uninitiated; with gen. ἱερῶν, h. in Cer. 481.

ἄτεμβω, to injure, to violate; with accus. ζείνους, Od. 20, 294. 21, 311: metaph. to deprive, θυμόν, Od. 2, 90. Pass. to be deprived of, to be bereft, τινός, of any thing; ἴσης, of an equal share, 11, 705. Od. 9, 42. ἀτέμβονται νεότητος, they are bereft of youthful vigour, 23, 445.

ἄτοντες, see ἀτέω.

ἄτερ, poet. prep. with gen. without, πωλέμου, 4, 376. 2) apart, far from ἄλλων, 1, 498.

ἀτέραμνος, ὄν (τείρω), unsoftened, hard, stern, inexorable, κήρ, Od. 23, 127† [opp. of τέρην, Lob.].

ἄταρπής, ἔς (τέρπω), joyless, sad, dis-

agreeable, λιμός, 19, 354; χῶρος, Od. 7, 279.

ἄτερπος, ὄν = ἀτερπής, 6, 285. †

ἄτεω (ἀτη), to act blindly, fool-hardily; only in partecp. 20, 332† [ἀτέων only as partecp. in Hdt. insatuated].

ἄτη, ἡ (ἄσω [ἄειν, to hurt, harm; ἄμαι ἀατός, ἀάτη, ἀΐατα, Pind. Pyth. 3, 28; 4, 24 ἀνάτα]), 1) Mly injury, destruction, evil, 2, 111. 8, 237; partic. mental disturbance, confusion, 16, 805; also indiscretion, 1, 412; blindness, folly, in which crime is perpetrated, 19, 88 Od. 15, 233. 2) wickedness, the base act itself, Ἄλεξάνδρον, 6, 356. Od. 12, 372; also misfortune, punishment, which one incurs by crime, Od. 4, 261; with the subordinate idea of guilt, blood-guiltiness, 24, 480.

Ἄτη, ἡ, Atē, as a goddess, daughter of Zeus, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (ἀπαλοὶ πόδες), but rushes rapidly (ἀρτίος) over the heads of men, and accomplishes the resolutions of Zeus and Fate; she leads Zeus himself into an illusion, and is by him hurled from heaven, 19, 91—130, and 9, 505.

ἀτίω (τίω), to value little, not to regard, to be careless; only partecp. 20, 166 † ἀτιμάω = ἀτιμάω, only pres. and impf. Od. In the II. only Ep. iterative, impf. ἀτιμάζεσκον, 9, 450.

ἀτιμάω (τιμάω), Ep. fut. (ἀτιμάω), aor. 1 ἠτίμησα, not to honour, not to value, to disregard, to despise; with accus. mly of persons; also ἔργον μάχης, 6, 522; μῦθον, 14, 127; chiefly in the II.

ἀτίμητος, ὄν (τιμή), not valued, not regarded, despised, 9, 648. †

ἀτιμία, ἡ (τιμή), dishonour, insult, infamy, contempt; in plur. ἀτιμίσων ἰάλλειν τινά, to bring any one into contempt, Od. 13, 142. †

ἄτιμος, ὄν (τιμή), compar. ἀτιμώτερος, 16, 90; superl. ἀτιμώτατος, 1) unhonoured, dishonoured, despised, 1, 171. 2) not valued, without payment. τοῦ νῦν οἴκου ἀτιμον εἶδεν, thou consumest his possessions without recompense, Od. 16, 451. (accord. to Eustath. either ἀτιμώρητον, unavenged, or adv. ἀτιμῶς, i. e., δωρεάν.)

ἀτιτάλλω, Ep. (ἀταλός), aor. 1 ἀτίτηλα, to rear, to nourish, to bring up; with accus. spoken of children, 14, 202. 24, 60; and of brutes, to feed, 5, 271. Od. 14, 41.

ἄτιτος, ὄν (τίω), unpaid, unavenged, 13, 414. ἵνα μήτι κασιγνήτοιο ποιηὴ δῆρὸν ἀτιτος ἔη, that the punishment for my brother may not be long unpaid, 14, 484. Because ἀτιτος has here ἱ, Clark proposes δῆρὸν ἔη ἀτιτος; cf. Spitzner ad loc.

Ἄτλας, αντος, ὁ (from τλήναι and ἄ intens. the supporter), a god, who "knows the depths of the sea, and holds the pillars which keep heaven and earth

apart (ἀμφίς),” Od. 1, 52. His origin is not mentioned by H.; he is the father of Calypso [and of Maia. h. 17, .]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether H. intended the mountain in Libya, or another in the west, is uncertain. Accord. to Hesiod, Th. 507—519, he is a doomed Titan, who as a punishment bears up the vault of heaven.

ἄτλητος, ον (τλήμι), ποί to be done, *insurmountable*, ἄχος, πένθος, *9, 3, 19, 367.

ἄτος, ον, contr. for ἄατος, poet. (ἄω), *insatiable*; with gen πολέμοιο, in battle, μάχης, δόλων ἤδε πόνοιο, 11, 430. Od. 13, 293.

ἄτραπιτός, ἦ (τρέπω)=ἀταρπός, a path, Od. 13, 195.†

Ἄτρεϊδης, ον, ὁ, son of Atreus, often plur. οἱ Ἀτρεΐδαι, the *Atridae*, *Agamemnon* and *Menelaus*.

Ἄτρεϊών, ωνος, ὁ=Ἄτρεϊδης.
ἄτρεκέως, adv. (ἀτρεκής), *exactly, truly, agreeably to truth, accurately, καταλέγειν*; once with *μαντεύσθαι*, Od. 17, 154.

ἄτρεκής, ἔς, *exact, correct, true*; the neut. ἀτρεκές, as adv. *truly, strictly*, 5, 208. δεκάς ἀτρεκές, exactly a decade, Od. 16, 245 (prob. from τρέω, not trembling, not from τρέχω [the insertion of the *k* sound is found in *spe-c-us*=σπέος: Hesych. gives ἄα συστροφή ὕδατος. Cf. *aquas*. Lob.]).

ἄτρεμα, before a vowel ἀτρέμας, adv. (τρέμω), *without trembling, immovable, quiet, still*. ἀτρέμας ἦσο, 2, 200. ἔχειν ἀτρέμα τι, to hold any thing still, 15, 318 (without σ only in this place); Od. 13, 92.

Ἄτρεΰς, ἦος, ὁ, son of Pelops and Hippodamia, brother of Thyestes, king of Mycēnæ, accord. to H. father of Agamemnon and Menelaus by Aεῖδῆ (accord. to Æschyl. grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, 6, 106 (from ἄ and τρέω, the unterrified).

ἄτριπτος, ον (τρίβω), prop. *unworn*; spoken of hands, *not hardened, unexercised*, Od. 21, 151.†

ἄτρομος, ον (τρέμω), *not trembling, fearless, unterrified*, μένος, θυμός, *5, 125, 16, 163.

ἄτρυγέτος, ον (τρυγάω), where is nothing to be harvested, *unfruitful, barren*; epith. of the sea in distinction from the earth, which is called *πολυφορβος*, 1, 316; and once of the ether, 17, 425. h. Cer. 67. [Herodianus, E. M. 167, 29: ἀπὸ τοῦ ἀτρυγέτος ἀτρυγέτος (ut ἀτίετος) καὶ πλεονασμῶ τοῦ γ' ἀτρυγέτος. ap. Lob. Path. 145.]

Ἄτρωτωνῆ (τρώω), *the unwearied, the indefatigable, the invincible*, epith. of Athēnē (lengthened from ἀτρώτη), 2, 137.

ἄττα, a term of affection used by a

younger in addressing an older person, *good father* (related to ἄππα, πάππα), 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτέω [and so to αἶν, ποερε, Dōd, who, however, derives it from ἀτεύειν, a collateral form of ἀτέειν, as ἀχέειν, ἀχέειν]), aor. 1 pass. ἀτυχθεῖς, *to be amazed, to be confounded, to be terrified, bewildered*, 1) Absol. ἀτυζομένη δὲ ἕοικας, you appear like one confounded, 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολέσθαι, shocked to death, 22, 474 [*præ dolore mente captum ut periculum mortis esset*. Heyne]. 2) With accus. παρὸς ὄψιν, to be terrified at the sight of, 6, 463. 3) Often *to fly terrified*, πεδίοιο, through the plain, 18, 7; spoken of steeds, 6, 38. (The act. ἀτύζω, to confound, is first found in Ap. Rh.)

Ἄτυμνιάδης, ον, ὁ, son of Atymnius=*Mydōn*, 5, 581.

Ἀτύμνιος, ὁ, 1) father of Mydōn, a Trojan, 5, 581. 2) son of Amisodaros of Caria, who was slain by Antilōchus, 16, 317 seq.

αἶ, adv. the original signif. relates to place: *back, backwards*, as still in the verb, *ἀνεπέειν*; then metaph. 1) Of time: *again, once more, vñ αἶ, δεύτερον αἶ*; also to indicate a repetition, 1, 540. 2) *on the other hand, on the contrary, but*, to indicate an antithesis to the preceding, mly connected with δέ (δ' αἶ), 4, 417. Od. 3, 485. αἶ often=δέ, 11, 367; hence often after a preceding μέν, 11, 17, 19, 108 seq. 3) *likewise, further, moreover*, to facilitate the progress of the narration, 3, 200. Od. 4, 211.

αὐαῖνω (αῦω), Ep. for αὐαῖνω, *to dry, to dry up, to wither*, partep. aor. 1 αὐανθεν, *dried, seasoned*, Od. 9, 321.†

αὐγάζομαι, mid. (αὐγή), prop. I am enlightened; hence, *to see clearly, to perceive, to distinguish*, τί, any thing, 23, 458.† (The act. αὐγάζω, to enlighten.)

Ἀυγειαί, αἰ, 1) a town in Laconia, near Gythium; later, accord. to Strabo, *Αἰγειαί*, 2, 583. 2) a town in Locris, 2, 532.

Ἀυγείας, ον, ὁ (the shining), epith. for Ἀυγέας, son of Phorbas and Hyrminē, or of Elius or Helius, king of Ephyrā in Elis, an Argonaut, father of Agasthēnēs, Phyleus, and Agamēdē, 11, 740. H. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Heraclēs accomplished this labour in one day, Apd. 2, 5, 5.

αὐγή, ἡ, *light, a beam of light, splendour, brilliancy*; spoken chiefly of the sun. ὑπ' αὐγὰς Ἡελίου φοιτᾶν, ζῶειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, 13, 244. Od. 6, 308.

Ἀυγηϊάδης, ον, ὁ, Ep. for Ἀυγειαῖδης, son of Augeas=*Agasthēnēs*, 2, 624.

αὐδῶα, impf. πῦδων, aor. 1 πῦδησα, *to discourse, to speak*; τινά, to address any
E 2

one; often ἀντίον αὐδᾶν τινα, to answer any one; with double accus. ἔπος τινα ἀντίον αὐδᾶν, 5, 170. μεγάλη αὐδᾶν, to utter impious words, Od. 4, 505.

αὐδή, ἡ (ᾠή), *speech, language, voice*; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

αὐδήεις, εσσα, εν (αὐδή), *endowed with human voice, speaking, melodious*; spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice. Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

αὐερύω (ἐρύω), aor. 1 αὐερύσα, *to draw back*; with accus. νευρήν (in order to shoot), 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, 1, 459 seq. 2) *to draw out again, στήλας*, 12, 261.

αὐθ', i. e. αὐτε, before a spiritus asper, 2, 540.

αὐθι. adv. contr. for αὐτόθι, 1) *Of place* [= ἐν τῇ αὐτῇ χώρῃ, in the same place where one already is (even, just, precisely, there): on the spot, there, here, 1, 492. 3. 244. 7, 100. ἐζόμενος κατ' αὐθι, 13, 653 (where κατὰ belongs to ἐξέσθαι), cf. Od. 21, 55; in like manner κατ' αὐθι λίπεν, 24. 470. 2) *Of time: at once, instantly*, Od. 18, 339.

αὐίαχος, ον, *crying together, shouting aloud*, epith. of the Trojans, 13, 41.† (Eustath. makes it from ἀ intens. and ἰαχή, between which an Æol. digamma, for euphony's sake, is inserted, whence arose ν; others say, *not crying*, contrary to the custom of the Trojans: since H. represents the Greeks as advancing to battle in silence, the Trojans shouting).

αὐλειος, η, ον (αὐλή), *belonging to the court or yard before a house*. αἱ αὐλειαί θύραι, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. οὐδος αὐλειος, the threshold of the court door, *Od. 1, 104.

αὐλή, ἡ (ᾠή), *the court*, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Zeus ἑρκείος. From the court one entered the πρόδομος. In the αὐλή was often the place for family meeting, and also the court for the cattle, 4, 344. Achilles had a similar court about his tent, 24, 452. 2) *the fence* encircling the court, 5, 138. Od. 14, 5. 3) Sometimes *the entire dwelling*, Od. 4, 72. cf. Od. 1, 425.

αὐλιζομαι, depon. (αὐλις), prop. to spend the night in the court; *to be enclosed*, spoken of cattle and swine, Od. 12, 265. 14, 412. *Od.

*αὐλιον, τό (αὐλή), *a fold, a grotto, a hut, a dwelling*, h. Merc. 103.

αὐλις, ιδος, ἡ, *a place of stopping*,

espily to spend the night, *a camp, a lodge*, h. Merc. 71. αὐλιω θέσθαι, to pitch a camp, 9, 232; spoken of birds. αὐλιω ἐσιόμεναι, betaking themselves to rest, Od. 22, 473.

Αὐλῖς, ιδος, ἡ, a village in Bœotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now *Vathi*, 2, 496.

αὐλός, ὁ (ᾠή, to blow), a wind-instrument, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarinet, *a flute, a pipe*. It was made of cane, wood, bone, or metal, 10, 13. 18, 495. h. Merc. 451. Voss, Od. 10, 10, reads αὐλῶ for αὐλή. There were many kinds, cf. Eustath. on Il. 18, 495, and espily Bottiger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) *any hollow body*, perforated to admit something: *the hole* of the spear, into which the shaft was introduced. ἐγκέφαλος παρ' αὐλὸν ἀέδραμεν ἐξ ὤτειλης, then gush'd forth the brain by the socket (others, more improbably, in a stream). περόνη τέτυκτο αὐλοῖσιν διδύμοισι, the clasp was (of the spear) from the wound, 17, 297, made with double holes; in which the hooks caught, Od. 19, 227; metaph. αὐλὸς παχύς, a thick jet of blood (ἡ ἀναφορὰ τοῦ αἵματος, Eustath.), Od. 22, 18.

αὐλών, ὠνος, ὁ (αὐλός), *a mountain-defile, a valley*, h. in Merc. 95.

αὐλώπις, ιδος, ἡ (ὠψ), epith. of a helmet, *τρυνφάλεια*, accord. to Hesych. *furnished with a visor*, 5, 182. According to the Schol., having a socket in which the crest was inserted. *Il.

αῖος, η, ον, Att. αἶος (ᾠή, αἶω), *dried, dry, hardened*. ξύλα, βοή [δένδρεα αἶα πάλαι, περίκηλα. The neut. sing. αἶον, as adv. *hollow*; spoken of a dull, dead sound, as if it were produced by dry bodies, [opp. to the ringing sound of metal]. 12. 160; αἶον αἶσεν, 13, 44. [Cf. σκληρὸν ἐβρόντησεν, Hes. Th. 839; aridus sonus, Lucr. 6, 119. "Epitheton in corporibus siccis mutuatum, quæ collisa inter se fragorem edunt." Lob.].

αῖπνος, ον (ὑπνος), *without sleep, sleepless, wakeful, awake*, 9, 325. Od. 10, 84.

αῖρη, ἡ, Ion. for αἶρα (ᾠή, αἶω [ἀημι]), *a breeze, air, δπωρίνη*, h. Merc. 147; espily the cool air from water, or of the morning, Od. 5, 469.

αῖριον, adv. (αῖρη, prop. neut. of αῖριος [αῖριον, sync. fm ἀφῆριον: ἡέριος, early in the morning. Cf. *demain=de mane*: and Germ. *Morgen, morgens*. Död.), *the morrow*, 8, 538. Od. 11, 351.

αῖσταλέος, η, ον, poet. (αἶω, αἰστός), prop. dried up, withered, *dirty, filthy*, Od. 19, 327.†

αὐτάγρετος, ον (ἀργέω), poet. for αὐθαίρετος, *self-chosen, at one's option, voluntary*, Od. 16, 148;† with infin. † Merc. 474.

ἄνταρ, conj. (from ἀντ' ἄρ'), = ἄταρ, but, still, however, furthermore; like ἄταρ used at the beginning of a sentence, to indicate an antithesis, 1, 133; or to mark a sudden transition, 1, 488. 3, 315. 20. 38. ἄνταρ ἄρα, 2, 103.

ἄντε, adv. poet. (from ἀν and τε) = ἀν, again, 1, 202. 578. 2) but, on the other hand, also used to mark an antithesis or a transition, or instead of δέ after μέν, 3, 241. Od. 22, 6.

ἄντέω (ἄνω), to cry, to shout, 20, 50; spoken of things: to resound, to sound, 121, 160. [Cf. ἀων ἄντε in ἀος.] 2) With accus. τινά, to call any one, *11, 258.

ἄντή, ἡ (ἄνω), a cry, a loud shout, espily the battle-cry, with πρόλεμος, 6, 328; and the battle itself, 11, 802. ἴκερ' ἄντή, 11, 466; ed. Spitz. (where Wolf reads ἴκερο φωνή).

ἄντημαρ, adv. (ἡμαρ), on the same day, 1, 81. Od. 3, 311.

ἄντικα, adv. (ἄντος), at once, instantly, on the spot; often ἄντικα γῆν and μάλ' ἄντικα, also ἄντικ' ἄρα, ἄντικ' ἐπει, as soon as; ἄντικ' ἐπειτα, then directly; with partec. ἄντικ' ἰόντι, the moment thou art gone, Od. 2, 367. 17, 327.

ἄντις, adv. Ion. for ἀντις (lengthened fr. ἀν), again, back. πάλιν ἀντις φέρειν, to carry back again, 5, 257; often with verbs: ἀντις ἵεσαι, to go again. 2) hereafter, at a subsequent time, 1, 140. 3, 440.

ἄντη, ἡ (ἄνω), a breath, air, wind, spoken of the breath of men, 9, 609; of the wind of the bellows, 18, 471; of the wind, Od. 11, 400, 407. 2) fume, vapour, smoke, 14, 174. Od. 12, 369; heat, flame, Od. 9, 389.

ἄντην, ἑνος, ὁ, poet. = ἄντη, 23, 765. Od. 3, 289.

ἄντιδάκτος, ὄν (διδάσκω), self-taught, self-educated, Od. 22, 347. †

ἄντιόδιον, adv. (lit. on the same way), on the spot, at once. Od. 8, 449. † (Either fm ἄδος, or only lengthened fm ἄντος, as μαψιδίως fm μάψ.)

ἄντιετες, adv. (ἔτος), in the same year, in one year, Od. 3, 322. †

ἄντιθεν, adv. (ἄντος), from the same place, from here, from there; mly with prep.: ἀντιθεν ἐξ ἑδρών, directly from the seats, 20, 77. Od. 13, 56.

ἄντιθε, adv. poet. and Ion. (ἄντος), in the same place, here, there, 3, 428. Od. 4, 302.

*Ἄντοκάνης ὄρος, τό, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read Ἄκροκάνης, and refers it to the promontory Κάνη of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

ἄντοκασιγνήτη, ἡ, an own sister, Od. 10, 137. †

ἄντοκασιγνητος, ὁ, an own brother, *11, 3, 238.

Ἀντύλυκος, ὁ (λύκος), son of Hermès (Mercury) and Chionê or Philônis, father of Anticléa, grandfather of Ulysses. He

had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntôr from Eleôn, 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 459.

ἄντομάτος, ἡ, ὄν (μέμαα), acting from one's own motion, spontaneous, self-moved, of his (its) own accord; ἄντομάτος ἦλθε, 2, 408. 5, 749; spoken espily of the wonderful tripods of Hêphæstus (Vulcan), which moved themselves, *18, 376.

ἄντομέδων, ὄντος, ὁ (μέδων), son of Diôrês, charioteer of Achilles from Scyrus, 9, 209. 17, 429.

ἄντονή, ἡ, a handmaid of Penelôpê, Od. 18, 182.

ἄντονοος, ὁ, 1) A Greek slain by Hector, 11, 301. 2) a Trojan whom Patroclus slew, 16, 694.

ἄντονοχί, adv. (νύξ), in the same night, 8, 197. †

*ἄντοπρηπής, ἐς (πρέπω), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: ὄδδον ἄντοπρηπής, which is equally unsatisfactory. The conjecture of Hermann accords best with the connexion: ὄδδον ἄντιτορήσων, about to pass over a way.

ἄντος, ἡ, ὁ (from ἀν—τος), prop. again he, then the same; he, she, it. 1) the same, self, and spoken of all three persons which are indicated by the verb; the personal pronouns are, however, often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, ἄντος frequently indicates an antithesis to a person or thing. Thus the body, in distinction from the soul, is called ἄντος: ἀντούς, bodies, in opposition to souls, 1, 4; ἄντος, the prince, in distinction from his subjects, 8, 4; ἄντοί, men, in distinction from the ships, 7, 338. b) even, to render the connected noun emphatic, 6, 451; in designations of place, precisely, exactly, 13, 614; espily with σύν: αὐτῆ σὺν φόρμιγγι, together with the lyre, 9, 194; and without σύν: αὐτῆ γαίῃ αὐτῆ τε θαλάσση, 8, 24. 2) self, of oneself, of one's own accord, 17, 254. οἱ δὲ καὶ αὐτοὶ πανέσθων, Od. 2, 168. b) self, i. e. without another, alone, 2, 233. 8, 99. 13, 729. Od. 1, 53. 13, 310. 3) Often in connexion with the personal pronouns, but always separated in the oblique cases: ἐμέθεν αὐτῆς, οἱ αὐτῶ, σὲ αὐτόν, etc.; the pron. once stands after, as αὐτόν μιν, Od. 4, 244. Also ἄντος alone stands for the pron. of the first and second persons: αὐτός for ἐγὼ αὐτός, 13, 252; περὶ αὐτοῦ, i. e. ἐμαντοῦ, Od. 21, 249. 4) Often in the gen. αὐτοῦ, αὐτῶν, etc. is put for emphasis' sake with the possessive pronoun. τὰ σ' αὐτῆς ἔργα, thine own works, 6, 490; αὐτῶν σφετέρῃσιν ἀτασθαλίῃσιν ἄδουνο, by their own folly Od. 1, 7. 5) the same, the very

same, for ὁ αὐτός, often in H., 12, 225. Od. 8, 107. 11) *he, she, it*, esply in the oblique cases. αὐτός is regarded by the Grammarians as enclitic when it signifies barely *him*. In 12, 204, the Schol. retain the *enclisis* [and read *κόψε γὰρ αὐτον*]; the moderns reject it: cf. Thiersch, § 205, 11. Anm. III) With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same, the very same*; still rare in H. τὸ δ' αὐτό, 1, 338; τὴν αὐτὴν δδόν, 6, 391. IV) In composition it signifies 1) *self-originated*, not formed by human instrumentality. 2) *mixed with nothing*; αὐτόξυλος, merely of wood. 3) *personally, of one's own power*.

αὐτοσταδίη, ἡ (Ἰσθημι), *close combat*, where man fights with man (with the sword or spear), 13, 325. †

αὐτοσχεδιά, adv. = αὐτοσχεδόν, 16, 319 †

αὐτοσχεδίη, ἡ (prop. fem. from αὐτοσχεδῖος, very near), in H., a combat where man contends with man, = αὐτοσταδίη, a close combat, μέλεις [mingled battle, hand to hand, Cp.]; only in the dat. and accus. αὐτοσχεδίη μίξει χειράς τε μένος τε, to mingle hands and strength in close fight, to mingle battle, 15, 510. αὐτοσχεδίην πλήττειν τινά, to strike any one close at hand, i. e. with the sword, 12, 192. 2) ἐξ αὐτοσχεδῖος, *suddenly, without premeditation*, h. Merc. 55.

αὐτοσχεδόν, adv. once αὐτοσχεδιά (σχεδόν), *very near, close at hand, cominus*; μάχεσθαι, to fight man to man; οὐτάξεσθαι τινά, to wound any one in close fight, i. e. with the sword, 7, 273.

αὐτοτροπήσας, see αὐτοπρεπῆς.

αὐτόν, adv. (prop. gen. from αὐτός), *in the same place, there, here*; often with another word: αὐτοῦ ἐν Τροίῃ, 2, 237; αὐτοῦ ἐνθα, just there, 8, 207; κείθε αὐτοῦ. h. Ap. 374; αὐτοῦ ἀγρών, Od. 4, 639. 2) *on the spot, directly*, 15, 349.

αὐτόφι, αὐτόφω, Ep. gen. and dat. sing. and plur. from αὐτός, always with prep. ἀπ' αὐτόφω, ἐπ' αὐτόφω, παρ' αὐτόφω, 11, 44, 12, 302.

Αὐτόφονος, ὁ, a Theban, father of Polyphotes, 4, 395.

αὐτοχόωνος, ov, Ep. from αὐτόχωνος contr. from αὐτοχόωνος (χοάνη), *barely cast, rough cast*, not smoothed by filing and polishing, epith. of the discus, 23, 826. † (Others: whole cast, not hollow.)

αὐτός or αὐτός (the old Gramm. distinguish αὐτός, *idly*, and αὐτός for οὐτός, *thus*; cf. Schol. on Il. 1, 133; Etym. Mag. Buttman, Lex. would take αὐτός every where as a form of οὐτός. Herm. de pron. αὐτός, Opusc. I. p. 338, and Thiersch, Gram. § 198, 5, consider αὐτός more as the true form, and as an adv. from αὐτός, with the Æol. accent, which last we may regard as most correct. Wolf follows them in the Il., but αὐτός stands still in the Od.) It signifies prop., 1) *even so, just so, thus*; ἕoc ἴσο modo. αὐτός ὥστε γυναῖκα, 22, 125. Od. 14, 143; hence, Ep. ὡς δ' αὐτός,

later ὡσαύτως, in the same way, 3, 339. Od. 3, 64. 2) *even thus still, as yet*, in reference to a past state, 18, 338; λέβη, λευκὸς ἐτ' αὐτός, 23, 267; or, *even so, even thus*, in reference to a present state: ἀλλὰ καὶ αὐτός ἀντίον εἰμι' αὐτῶν, but even thus I will go against them, 5, 255. 18, 198; often καὶ αὐτός, *even thus, nevertheless*, i. e. without reward, 9, 598; hence, 3) *only thus, nothing more*; μὴ nisi. ἀλλ' αὐτός ἄχθος ἀρούρης, but a mere burden of the earth. Od. 20, 379; often in connexion with adv., μὴ αὐτός, ἀκλεὲς αὐτός, etc.; hence also, *in vain, to no purpose*. αὐτός ῥ' ἐπέεσσ' ἐριδαίνομεν, we contend with words to no purpose, 2, 342; without reason, 6, 55.

αὐχένιος, η, ov, *belonging to the neck*. τένοντες αὐχένιοι, the sinews of the neck, Od. 3, 450. †

*αὐχέω (from αὐχή, related to εὐχή), *to vaunt oneself, to boast, ἐπί τινα*, Batr. 37. αὐχὴν, ἔνος, ὁ, *the neck*, spoken of men, 5, 147, 161; of brutes, 5, 657.

αὐχμῆς (αὐχμῆς [Död. derives αὐχμῆς fm αὐστός, αὐκτός; as αἰχμῆ fm αἰσσειν, δραχμῆ fm δράσσειν]), prop. *to be dry, withered*; *to look squalid, rough*; *squalere*. γῆρας λυγρὸν ἔχεις αὐχμῆς τε κακῶς, Od. 24, 250. †

*αὐχμῆεις, ἔσσα, ev (αὐχμῆ), *dry, dusty, dirty, squalidus*, h. 18, 6.

I. αὖω, Ep. for αὐω, prob. to make dry; hence, *to kindle, to light*, Od. 5, 490. †

II. αὖω, aor. 1 ἦῦσα and αὔσα (ῦ), *to cry, to shout aloud*; often with the adv. μακρόν, μέγα, δεινόν. b) Spoken of inanimate things: *to sound, to resound*, 13, 409; αὖω, 441. 2) Trans. *to call, τινά*, any one, rarely, 11, 461. 13, 477. (αὖω, dissyllabic in pres. and imperf., but in the further flexion with ῦ.)

ἀφαιρέω, and poet. ἀφαιρέω, 1, 275 (αἰρέω), fut. ἀφαιρήσω, aor. ἀφείλον, partic. ἀφελών, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφελόμην, 1) *to take away, to take from, τινί τι*, Od. 14, 455. 2) Mid. more frequent, *to take away any thing for oneself, to bear off*; always with the idea of one's own advantage, τι, any thing, νόστον, νίκη. 16, 82. 690. The pers. from whom something is taken stands in the dat., accus. and rarely gen.: *to take away any thing from any one, to deprive him of a thing*; τινά κούρην, 1, 275; τινί γέρας, 1, 161. Od. 1, 9; πολλῶν θυμόν, to deprive many of life, 5, 673. Od. 22, 219.

ἀφαλός, ov, *without a crest-cone*; i. e. *the metal boss or socket*, into which the crest is inserted, 10, 258. †

ἀφαμαρτάνω (ἀμαρτάνω), aor. 2 ἀφάμαρτον and ἀπήμβροτον, 16, 466, *to miss, not to hit, τινός*, any one, said esply of arrows, spears, etc., 8, 119. 2) *to lose what one possessed, to be bereft or deprived of a thing*, with gen. 6, 411.

ἀφαμαρτοεπιης, ἐς (ἐπος), = ἀμαρτοεπιης, who misses his point in speaking, *loquacious*, 3, 215 †

ἀφρανδάνω (ἀνδάνω), *not to please, to displease*, Od. 16, 387.

ἀφαντος, ον (φαίνω), *invisible, not seen, vanished, destroyed, forgotten*, *6, 60. 20, 303.

ἄφαρ, adv. poet. (either from ἄπτω, or from ἀπό and ἀρα: cf. Thiersch, § 198, 3. Anm.): originally it signified an immediate consequence; hence, 1) *directly, immediately, quickly, suddenly*, 19, 405. In certain phrases, as 'it is better,' it means *directly, forthwith, in promptu*, i. e. the advantage accrues immediately after the act, Od. 2, 169. II. 17, 417. 2) Often without the idea of immediate consequence, *then, thereupon*, 11, 418. Od. 2, 95; ἄφαρ αὐτίκα, then immediately, 23, 593. 3) *continually, constantly*, according to Damn, only 23, 375.

Ἄφαρεύς, ἦος, ὅ, son of Calêtôr, slain by Æneas, 13, 541.

ἀφάρπαζω (ἀρπάζω), aor. 1 ἀφάρπαξα, *to tear away, κόρυθα κρατός*, the helmet from the head, 13, 189.†

ἀφάρτερος, η, ον (compar. fr. adv. ἄφαρ), *quicker, fleetier*, ἴπποι, 23, 311.†

ἀφάνρος, ἦ, ὄν, *weak, powerless, feeble*, πρῆς, 7, 235; oftener in compar. ἀφανρότερος, and superl. ἀφανρότατος (fr. ἀνω, ἀπάνω, or fr. παῦρος with a intens.).

ἀφᾶω (ἀφή), *to feel, to touch, to examine*, ἀσπίδα, 6, 322; † only partep. pres. ἀφῶντα, Ep. from ἀφῶντα; ἀφῶντα, ed. Wolf; ἀφῶντα, Spitzn., which last, according to Cd. Venet. and Apoll. Lexic. alone is correct: cf. Spitzner ad loc.

Ἄφειδας, αἰτος, ὅ (from ἀ and φείδω, unsparing), son of Polyphêmon from Alybas, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφείη, see ἀφίημι.

ἀφενος, τό, *abundance, wealth, riches*, in connexion with πλοῦτος, 1, 171. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἐνός, prop. ἡ ἀφ' ἐνός ἐνιαυτοῦ περιούσια, the products of a year.)

ἀφέξω and ἀφέξομαι, see ἀπέχω.

* ἀφήλιξ, κος (ἤλιξ), *beyond the years of youth, growing old*, h. in Cer. 140.

ἀφήμαι (ἤμαι), *to sit apart, separate*, only partep. pres., 15, 106.†

ἀφήτωρ, ορος, ὅ (ἀφίημι), *the hurler, he that shoots arrows*, appellat. of Apollo, 9, 404.† (Some derive it from φᾶω, and regard it as = ὁμοφήτωρ, the diviner.)

ἀφθιτος, ον (φθίω), *not destroyed, imperishable, everlasting*, mly spoken of what belongs to the gods, 2, 46. Od. 9, 133.

* ἀφθογγος, ον (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἀφθονος, ον, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημι (ἴημι), 3 plur. imperf. ἀφίουν, as if from ἀφίεω, fut. ἀφίσω, aor. 1 ἀφέηκα and ἀφέηκα, aor. 2 dual and plur. subj. ἀφέη Ep. for ἀφῆ, optat. ἀφείην, 1) to

send away, to dismiss, to let go, τινά, any one, in a good and bad signif., 1, 25; ζῶντα, to let one go alive, 20, 464: spoken chiefly of missile weapons: *to cast, to discharge, to hurl*, as δόρυ, ἔγχος and κεραυνόν, 8, 133; mly to *cast away*; ἀνθος, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. δίψαν, to remove thirst, 11, 642; μένος, to lose the strength, 13, 444. 16. 613, etc.; in Pass.: τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἰενται, from it (the star) many sparks were emitted, 4, 77. II) Mid. to send oneself away from any thing; hence, *to let go off, to let loose*; with gen. δειρῆς οὐτω ἀπέλετο πῆχες, she did not loosen her arms from his neck, Od. 23, 240. († prop. short, long only by augm.; once, however, without this reason, Od. 22, 231.)

ἀφικέω, poet. (ικάνω), only pres. and imperf. = ἀφικέομαι, *to go to, to come to, to reach*; mly with accus., once with πρός, 6, 386.

ἀφικνέομαι, depon. mid. (ικνέομαι), fut. ἀφίξομαι, aor. ἀφικόμην, perf. ἀφίγημαι, Od. 6, 297; *to go to, to come to, to reach, to go to a person or a place*; mly with accus. ἠγᾶς, to the ships, more rarely with eis, ἐπί, κατά, and ὑπὲρ and πρός τι, Od. 6, 297; metaph. *to undertake, to affect*. ἄλγος ἀφικετό με, 18, 395.

ἀφίστημι (ίστημι), aor. 2 ἀπίστην, perf. ἀφέστηκα, syncop. form in dual and plur. ἀφεστᾶσι, partep. ἀφεσταώς, 3 plur. pluperf. ἀφέστασαν, aor. mid. ἀπεστησάμην. 1) Trans. *to put away*, not used in H. 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, 4, 340. Od. 11, 544; *to be removed, τινός*, from a thing, 23, 517. b) In the mid. *to weigh out for oneself*, in order to pay; once, δίδω, μὴ τὸ χθίζόν ἀποστήσωνται χρεῖος, I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil, 13, 745.

ἀφλαστον, τό, *the curved stern of a vessel*, with its decorations, 15, 716.† (In the Schol. on Ap. Rh., σανίδιον κατὰ τὴν πρύμνην.)

ἀφλοισμός, ὁ (related to ἀφρός), *foam, the froth of one enraged*, 15, 607.† (Others more improb. ψόφος ὀδόντων, gnashing of teeth.)

ἀφνεός, ὄν (ἀφενος), *rich, wealthy, opulent*, with gen. βιότοις, in the means of living, 5, 544; χρυσοῦ, Od. 1, 165. The compar. ἀφνεότερος and superl. ἀφνεότατος, 20, 220.

ἀφσπλιζώ (ὀπλιζώ), *to disarm*, only mid. *to disarm oneself*, with ἐντα, to lay aside one's arms, 23, 26.†

ἀφωρμάω (ὀρμάω), in H. only depon. pass. ἀφωρμάομαι, in aor. pass. ἀφωρμήην, *to rush away, to hasten away*, ναῦφιν, 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφῶντα, or ἀφῶντα, see ἀφᾶω.
ἀφραδέω (ἀφραδής), *to be imprudent*,

indiscreet, to speak or act inconsiderately, Od. 8, 294. Il. 9, 32.

ἀφραδῆς, ἐς (φράζομαι), inconsiderate, irrational, imprudent, μνηστήρης. Od. 2, 282. νεκροὶ ἀφραδέες, the unreflecting, senseless dead, Od. 11, 476; adv. ἀφραδέως, *thoughtlessly, indiscreetly*, 3, 436.

ἀφραδίη, ἢ (φράζομαι), inconsideration, imprudence, carelessness, folly; often in the plur. 5, 649; νόσιο, 10, 122. 16, 354. 2) *ignorance, inexperience, πολέμοιο*, 2, 368.

**ἀφραδμῶν, ὄν = ἀφραδῆς, h. in Cer. 257.*

ἀφραῖνω, poet. (φρήν), *to be irrational, indiscreet, foolish*, 2, 257. Od. 20, 360.

**ἀφραστός, ὄν (φράζομαι), not observed, unknown, ἔργα, h. Merc. 80; not to be discovered, invisible, στίβος, h. Merc. 353. Compar. ἀφραστότερος, Epigr. 14.*

ἀφρέω (ἀφρός), to foam, to froth. ἵπποι ἀφρεὸν στήθεα, upon the breast, 11, 282. † (*ἀφρεὸν* with synzesis.)

ἀφρήτωρ, ὄρος, ὁ (φρήτη), without society, without tribe, without connexions, unsocial, 9, 63. †

Ἀφροδίτη, ἡ, daughter of Zeus and Dione, 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Hēphæstus (Vulcan), and paramour of Arēs (Mars) (Od. 8, 276), goddess of sensual love and of marriage, of pleasure and of beauty, 5, 429. Od. 20, 74. She is represented as exceedingly attractive and beautiful, 3, 396; distinguished by her smiling look (φιλομειδής), but tender and unfitted for war. She is beautifully adorned (χρυσείη), the Graces themselves having furnished her clothing, 5, 338, and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, 14, 214 seq. With this girdle Hērē inspires Zeus with great love for herself. Aphrodité was on the side of the Trojans; she had given occasion to the war, 5, 349 seq. Æneas was her son, 5, 313. She had splendid temples in Cyprus and in Cythère. 2) Metaph. like Ἄρης, it signifies love, the enjoyments of love, Od. 22, 444.

ἀφρονέω (ἀφρων), to be foolish, or to act irrationally, foolishly, only partec. pres., 15, 104. †

*ἀφρός, ὁ, foam, of water, 5, 599; of a raging lion, *20, 168.*

ἀφροσύνη, ἡ (ἀφρων), want of reason, senselessness, indiscretion, folly, Il. in plur. Od. 16, 278. 24, 457.

ἀφρων, ὄν (φρήν), irrational, senseless, indiscreet, inconsiderate, foolish (antith. to ἐπίφρων), Od. 23, 12; rash, raging, spoken of Arēs and Athēnē, 5, 761. 875.

ἀφυλλός, ὄν (φύλλον), leafless, deprived of leaves, 2, 425. †

ἀφυσγετός, ὁ (ἀφύω), slime, mud, filth, which a river bears with it, 11, 495. †

ἀφύσσω, fut. ἀφύξω, aor. 1 ἤφυσα and poet. σσ, aor. mid. ἀφυσάμην. Ep. σσ, 1) to draw off, esp. from a larger vessel to

a smaller, ὄλων ἀπό and ἐκ κρητῆρος. 1, 598. Od. 9, 9; ἐν ἀμφιφορεῦσιν. Od. 2, 349; with gen. alone, pass. πολλὰς δὲ πῖθων ἠφύσσετο ὄλος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. πλοῦτον, to accumulate riches, as if to draw up in full draught's. The passage 1, 170, οὐδέ σ' ὄτω ἐνθάδ' ἄτιμος ἔων. ἀφένος καὶ πλοῦτον ἀφύξεν, is explained in different ways; 1) In the ancients we find a twofold explanation. Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected ἐνθάδ' ἄτιμος ἔων with εἰμι Φθίηνδ', v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen., and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: a) The first is connected with that of Eustath., but differs in constructing ἐνθάδε with ἀφύξεν, viz., 'I do not believe, since I am dishonoured (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. ἄτιμος ἔων stands in close connexion with ὄτω, partly because it agrees with the connexion, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers ἄτιμος ἔων, on account of v. 175, to Agamemnon, and constructs, οὐκ ὄτω σε, ἄτιμος ἔων (for ἄτιμον ἔοντα)—ἀφύξεν. Reference is made to 2, 357, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοί (cf. Wolf. Vorles. 1. p. 102, and Spitzner, Excurs. XIII. § 3), or they read with Bentley σοὶ ὄτω, because οἰ is not elided in σοί (cf. Voss Anm. p. 6. Bothe and Thiersch, § 338, 10). They read consequently, οὐδέ σοι ὄτω ἐνθάδ', ἄτιμος ἔων, etc., i. e. 'I have not found whilst I am dishonoured, to gather riches for you here. With this explanation the words connect far better with the preceding γῆν δ' εἰμι Φθίηνδ', and the reply of Agamemnon turns mainly on t's threat of Achilles. 1) Mid. 1) to draw off or out for oneself, to pour out or in; with accus. ὄλων ἐκ κρητῆρος, 3, 259; and ἀπὸ κρητῆρος. 10, 579. 2) Metaph. to hear up, ἀμφὶ δὲ φύλλα ἠφυσάμην, Od. 7, 285. On δια δ' ἔντερα χαλκὸς ἤφυσε, see διαφύσσω. Ἀχαιαί, ai, Achæian or Achæan women, fem. of Ἀχαιοί, Od. 2, 119. Ἀχαιιάς, ἄδος, ἡ, Ep. for Ἀχαιάς, Achæian, Achæan. 2) As subst. an Achæian or Achæan woman, 5, 422. Ἀχαιικός, ἡ, ὄν, Ep. for Ἀχαιικός, Achæian or Achæan; λαός, the Achæian or Achæan people, 13, 141; Ἄργος, 9, 141. Ἀχαιῖς, ἔδος, ἡ, Achæian or Achæan, with or without γαῖα, the Achæian land,

esply the dominion of Achilles in Thesaly, 1, 254; see Ἀχαιοί. 2) Subaud. γυνή, an *Achaian woman*, 2, 235; in contempt, 9, 395.

Ἀχαιοί, οἱ, nom. sing. Ἀχαιός, ὁ, the *Achaians* or *Achaians*, the most powerful of the Grecian tribes in the time of the Trojan war, whose main residence was in Thessalia, 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, 5, 114. The Danaï and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7, 3. The entire Greeks are often so called in H. from the main tribe, 1, 2. Od. 1, 90.

ἄχαρις, ι (χάρις), *disagreeable, joyless*; in compar. ἀχαρίστερος, Od. 20, 392. †

ἀχάριστος, ον (χαρίζομαι), *disagreeable, displeasing*, Od. 8, 236† [δρόπον ἀχαριστότερον, 'a sadder feast', Cp.].

* ἀχειρός, ἐς (χείρ), *without hands*, epith. of the crabs, Baitr. 300.

Ἀχελώϊος, ὁ, Ep. for Ἀχελῷος, a river between Ætolia and Acarnania, which flows into the Ionic sea; now *Aspropotamo*, 21, 194. 2) a river in Phrygia, which rises in the mountain Sipylus, 24, 616.

ἄχερδος, ἡ, more rarely ὁ, a *wild, thorny bush*, suitable for hedging; *thorn-bush, thorn, the hawthorn*, Od. 14, 10. †

ἄχερωίς, ἴδος, ἡ, *the white poplar, the silver poplar, populus alba*, Linn.; 13, 389, 16, 482; prob. from Ἀχέρων, because it was believed that Heracles brought it from the under-world. *Il.

Ἀχέρων, οντος, ὁ (as if ὁ ἄχρα ῥέων, the river of woe), *Acheron*, a river of the under-world, into which Pyriphlegethon and Cocytus flow, Od. 10, 513. *Od.

ἄχως (ἄχος), *to be sad, afflicted, troubled*, only partcp. with accus. θυμόν, in heart, 5, 869; τινός, about any one, Od. 16, 139; and with εἵνεκα, Od. 21, 318.

ἄχων = ἄχων, also only partcp. τινός, about any one, 18, 446; and with εἵνεκα, 20, 298.

ἄχθομαι (ἄχθος, 1) *to be laden, freighted*. νηὺς ἤχθετο τοῖσι, the ship was laden, Od. 15, 457. b) Metaph. to be burthened or oppressed, ὀδύνησι, oppressed with pains, 13, 354; with accus. ἄχθομαι ἔλκος, I am pained by the wound, 5, 361. 2) Esply spoken of mental states: *to be oppressed, pained, sad, indignant, vexed, grieved*; with κῆρ, 11, 274. 400; ἤχθετο δαυναμένους Τρωσίν, he grieved to see them conquered by the Trojans, 13, 352 (ἤχθετο in Od. 14, 366. 19, 337, belongs to ἔχθομαι).

ἔχθος, εος, τό (related to ἄχω), *load, burden*. ἄχθος ἀρούρης, burden of the earth, proverbially spoken of a worthless man, 18, 104. Od. 20, 379.

Ἀχιλλεύς, ἦος, ὁ, also Ἀχιλεὺς (when required by the metre), son of Peleus and Thetis, king of the Myrmidons and Heliènes in Thessalia, the bravest hero before Troy. He was educated by Phœnix; son of Amyntor, who also accompanied him to Troy, 9, 448; in music and the healing art he was instructed by Chiron, 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, 19, 326—333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of H.: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, 19, 321. According to H. he died in battle, Od. 24, 430. 5, 310. (The name is derived from ἄχος and λαός, the people's grief, Apd. *Molestinus*, Herm.)

ἄχλυσ, ὕος, ἡ, *obscurity, darkness, cloud*, esply the darkness of death, the night of death; spoken of fainting, 5, 696 [κατὰ δ' ὀφθαλμῶν κέχυτ' ἄχλ., 'sickly mists', Cp.]; of death, Od. 22, 88 (ν is long in nom. and accus.).

ἄχλω (ἄχλυσ), aor. ἤχλωσα, *to become dark, to darken or cloud*, spoken of the sea, Od. 12, 405. †

ἄχνη, ἡ, Ion. for ἄχνα (related to χνόη), prop. what is abraded from the surface of a body; hence 1) *chaff*, 5, 499. 2) *foam of the sea*, 4, 426. Od. 5, 403.

ἄχνημαι, Ep. depon. only pres. and imperf. ἄχος, *to feel pain, to be afflicted, sad, troubled*; often with accus. θυμόν, κῆρ ἐνὶ θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τινι, h. Cer. 77; also θυμὸς ἄχνητο, 14, 38; once spoken of lions, 18, 320; cf. ἀκαχίζω.

ἄχολος, ον (χολή), *without bile, without anger*. 2) *which expels anger, anger-quelling, φάρμακον*, Od. 4, 221. †

ἄχομαι, mid. *to be sad, to be afflicted*, Od. 18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah!), *pain, grief, sadness, affliction, trouble*; always spoken of the mind: ἐμοὶ δ' ἄχος, it pains me, 5, 759; with gen. about any one, ἐμοὶ ἄχος σέθεν ἔσσεται, I shall have pain on thy account, 4, 169; also in plur. ἄχεια, *sufferings, pains*, 6, 413. Od. 19, 167.

ἀχρεῖον, adv. (prop. neut. of adj. ἀχρεῖος, ον), *unprofitably, uselessly, aimlessly*, only twice; 1) ἀχρεῖον ἰδών, 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, 'with a wry look;' and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. "But it is uncertain," says Wolf, "whether Thersites does this from pain or

purposely, to excite the pity of the Greeks. The latter agrees well with his character." 2) ἀχρεῖον ἐγέλασσαν, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelopé, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again ἀχρεῖον expresses something artificial, unnatural (ἐπίπλαστον, ὑποκεκρμένον, Schol. A.), *Usteri*.

ἀχρημοσύνη, ἡ (ἀχρήμων), *poverty, want, penury*, Od. 17, 502. †

* ἀχρηστος, ον (αχρηστός), *profitless, vain*, neut. as adv. *Batr.* 70.

ἄχρι, before a vowel ἄχρισ (related to ἄκρος), adv. 1) Of place: *at the extreme, on the surface*, 17, 599. b) *to the extreme, entirely*, 4, 522. 2) Of time: *until*, with gen. ἄχρι μάλα κνέφαος, till late at night, Od. 18, 369.

ἀχυρμητή, ἡ (ἀχυρον), prop. the place where the chaff falls, *a chaff-heap*, 5, 502. †

ΑΧΩ, see ἀκαχίζω.

ἄψ, adv. of place: *backwards, back*, often with a verb: ἄψ ὄραν, ὠθεῖν. 2) Of time: *again*, 5, 505.

Ἄψευδής (from ἀ and ψεύδος, not deceitful), daughter of Nereus and Doris, 13, 46.

ἄψις, ἴδος, ἡ, Ion. for ἄψις (ἄπτω), *a knot, a mesh*. ἄψιδες λίνου, the meshes of the net, 5, 487. †

ἄψορρον, adv. see ἄψορρος.

ἄψορρος, ον (ῥέω), *back-flowing*, epith. of Oceanus, which like a river encircles the earth and flows back into itself, 18, 399. Od. 20, 65.

ἄψορρος, ον (prop. abbreviated from ἄψορρος), *retreating back*, ἄψορροι ἐκίομεν, ἀπονέοντο, 3, 313. Oftener the neut. sing. ἄψορρον as adv. *back*, with βαίνειν, ἀπονέεσθαι. b) *again*, 4, 152.

ἄψος, εος, τό (ἄπτω), *connexion, articulation*, esp. of the limbs, *a joint*. λύθεν δὲ οἱ ἄψεα πάντα, all her limbs [joints] were loosed (i. e. in slumber), Od. 4, 794. 18, 189.

ΑΩ, theme of ἄημι.

ΑΩ, theme of ἄεσα and ἄσα, q. v.

ΑΩ (ᾶ). pres. infin. ἄμεναι for ἄμεναι, infin. fut. ἄσειν, aor. I ἄσα, infin. ἄσαι, infin. fut. ἄσεσθαι, aor. I ἄσασθαι; I) *to satiate, τινά*, any one; with gen. mat. ἄσαι Ἄρηα αἱματος, Arēs with blood, 5, 289; ἵππους δρόμου, 18, 281; metaph. spoken of the spear: *ιεμένη χροδὲ ἄμεναι ἀνδρομόεω*, lusting to sate itself with human flesh, 21, 70. II) *Mid. to satiate oneself; ἦτορ σίτοσο*, to refresh the heart with food, 19, 307; *ἔωμεν* or *ἔωμεν* (19, 402) is assigned to this verb as subj. for ἄωμεν, see *ἔωμεν*.

ἄωρ, see ἄωρος.

ἄωρος, ον (ᾠρα), *untimely, unformed*; hence *ugly, deformed* (Schol. ἀπρηγής), *πόδες*, spoken of Scylla, Od. 12, 89. †

ἄωροτο, 2 sing. pluperf. pass. from *κείρω*.

ἄωρτώ (expanded form fr. ἄω), origin-

ally to *snore*; then to *sleep*, spoken esp. of a deep sleep; in H. always with ὕπνον. 10, 159. Od. 10, 548; see *Buttm. Lex.* p. 182.

ἄωτον, τό and ὁ ἄωτος (in H. the gen. is indeterminate; Pindar has only ἄωτος; later poets have also τὸ ἄωτον from ἄημι). prop. *a flock, or lock of wool*. ἐστροφος οἶδς ἄωτος, the well-twisted wool of the sheep, spoken of a sling, 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen: *λίνου λεπτόν ἄωτος*, the delicate nap or down of the linen, 9, 661; metaph. *the best, the most beautiful*, inasmuch as the woolly surface of cloths tests their beauty and newness. Cf. *Buttm. Lex.* p. 182. According to the old Schol. it signifies *a flower*, then metaph. like *ἄνθος*, *the bloom*, i. e., *the finest, the most beautiful* (still the signif. *flower* is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βάθην, adv. (βαίνω), *step by step, slowly*, anth. to running, 13, 516. †

* βαδίζω (βάδος), fut. ἴσω, *to step, to go, to travel*, h. Merc. 210.

βάζω, fut. βάζω, perf. pass. βέβαγμα, *to prate, to speak, to talk*; with accus. ἀνεμώλια, μεταμώνια, to prate idle things; πεπνυμένα, ἄρτια, to speak discreetly, to the point, Od. 8, 240. δίχα βάζειν, to speak differently, Od. 3, 127; with double accus. βάζειν τινά τι, to say any thing to any one, 9, 59; and pass. ἐπὸς βέβακται. Od. 8, 408.

βάθιστος, η, ον, superl. for βαθύς.

* βάθος, εος, τό (βαθύς), *depth, λίμνης*. *Batr.* 86.

βαθυδινήεις, εσσα, εν (δίνη), *deep-whirling, having deep whirlpools*, only twice, 21, 15, 603; elsewhere the following.

βαθυδίνης, ον, ὁ (δινή), *deep-whirling, deep-eddying, having deep whirlpools*, epith. of Oceanus and of rivers, 20, 73 Od.

βαθύζωνος, ον (ζώνη), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festal days; hence in general: *splendidly clothed, or beautifully girdled*, epith. of the Trojan women, 9, 594. Od. 3, 154. [According to Passow low-girdled, not girdled close under the breast, but above the hips.]

* βαθύθριξ, τριχος, ὁ, ἡ (θρίξ), with thick hair, *thick-woolled, thick-wooled*, spoken of sheep, h. Ap. 412.

* Βαθυκληρος, ον (κλήρος), *rich in land, having great estates*, Ep. 16, 4.

Βαθυκλής, ἦος, ὁ, son of Chalcon, a Myrmidon, slain by Glaucus, 16, 594.

Βαθύκολπος, ον (κόλπος), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clothed*, epith. of the Trojan women, 18, 122; and of the nymphs, h. Ven. 258.

Βαθύλειμος, ον (λειμών), *having rich meadows, having deep grass*, epith. of a town, 9, 151, 293.

Βαθυλήϊος, ον (λήϊον), *having high grain, fruitful*, τέμενος, 18, 550.†

Βαθύνω (Βαθύς), *to make deep, to deepen, to excavate*; with accus. χώρον, 23, 421.† Βαθυρρείτης, αο, ὄ (ρέω) = Βαθύρροος, 21, 195.†

Βαθύρροος, ον (ρέω), *deep-flowing*, epith. of Oceanus, 14, 314. Od. 11, 13.

Βαθύς, εἶα, and Ep. Βαθέξ, Βαθύ, superl. Βάθιστος, 1) *deep or high*, according to the position of the speaker; τάφος, ἄμαθος, Τάρταρος, ἠϊών, lofty coast [or, perhaps, having deep sand], 2, 92; metaph. of the soul: φῆν βαθεῖα, the inmost soul, 19, 125. 2) *deep*, with the idea of *thick, dark, ὕλη*, 5, 555; also metaph. ἀήρ, the thick air, Od. 1, 144; λαίλαψ, the strong tempest, 11, 306. 3) *deep* in length, or extending inward, ἄγκος, 20, 489; hence αὐλή, a deep court (V. with lofty enclosure), 5, 142.

* Βαθύσκιος, ον (σκιά), *deep-shaded*, h. Merc. 229.

* Βαθύστερος, ον (στέρνον), *high-breasted, wide-arched*; and mly *broad*, αἶα, frag. Hom. 23.

Βαθύσχοκος, ον (σχοῖνος), *deeply overgrown with rushes, rushy*, epith. of Asopus [‘to the reedy banks of the Asopus,’ Cp.], 4, 383. h. 8, 5.

* Βαθύτριχα, see Βαθύτριξ.

βαῖνω, fut. βήσομαι, aor. 1 trans. ἔβησα, aor. 2 ἔβην, Ep. βῆν, 3 plur. ἔβησαν, Ep. βῆσαν, ἔβαν, βάν, subj. βῶ, Ep. βεῶ, optat. βαίην, infin. βήμεναι and βῆναι, partic. βάς, βᾶσα, βάν, perf. βέβηκα, also the sync. forms βεβᾶσι, infin. βεβήμεν, partic. βεβαῶς, βεβανία, pluperf. ἐβεβήκειν, syncop. 3 plur. βεβασαν, also Ep. aor. mid. ἔβησσο, more rarely ἔβησατο = ἔβη. According to Buttman., Gr. Gram., ἔβησατο is correct only when used in a causative sense for ἔβησε. N.B. The form βεβήκα, rare in H., has only the signif. *to have gone*; the sync. forms βεβᾶα, that of the pres. *to go*, and the pluperf. mostly an aorist sense. (The ground form is ΒΑΩ, Ep. forms βιβᾶω, βιβήμι, βιβᾶσθω.) 1) Intrans. *to go*, and 1) *to walk, to step, to proceed*, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. εἰς, ἐν, ἐπί, κατά, μετά, πρός, etc., and sometimes by the accus. merely: εἰς δῖφρον, 5, 837; also δῖφρον, νῆας, 3, 262. Od. 3, 162; ἐπὶ νηός, *to ascend the ship, to embark*, 13, 665; but

ἐπὶ νηοῖσιν, *to sail away in ships*, 2, 351 [also ἐν νηοῖσιν, 2, 510]; ἐπὶ τινα, *to go to any one*, 2, 18; ἀμφὶ τινα, *to go about any one (to defend him)*, 5, 299; μετ’ ἰχνιά τινος, *to follow one’s steps*, Od. 3, 30. b) In a hostile sense: *to rush upon any one*, with ἐπί, μετό and accus., also ἐπὶ τινα, 16, 751. 2) With partic. of another verb, by which the kind of motion is determined: ἔβη φεύγων, he fled; ἔβη ἀΐξασα, see ἀΐσσω; the partic. fut. denotes the aim: ἔβη ἐξεναρξίω, he went to slay, 11, 101; ἀγγελέων, Od. 4, 28. 3) With infin. following: *to set out, to proceed, to begin*. βῆ δ’ ἰέναι, he set out to go, quickly he went, 4, 199; so also βῆ θεῖν, ἐλάαν. 4) Metaph. spoken of inanimate things: ἐννέα ἐνιαυτοὶ βεβᾶσι, nine years have passed away, 2, 134. πῆ ὄρκια βήσεται ἡμῖν, whither will our oaths go, i. e., what will become of our oaths, 2, 339. ἰκμάς ἔβη, the moisture (of the bull’s hide) vanished, 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. ἔβησα, 1) *to cause to go, to conduct, to cause to mount or alight*. φώτας βῆσαν ἀφ’ ἵππων, 16, 810; but ἀμφοτέρους ἐξ ἵππων βῆσε κακῶς ἀέκοντας, he hurled both down from the chariot, unwilling as they were, 5, 164. βῆσαι ἵππους, 11, 756.

* Βάκχειος, εἶη, εἰον, relating to Bacchus or to his orgies, *drunken, intoxicated, frantic*, Βάκχειος Διόνυσος, hymn. 18, 46.

βάλανος, ἦ, an acorn, fruit of the oak, *Od. 10, 242. 13, 409.

Βαλιός, ὁ (adj. βαλιός, spotted [fortasse, i. q. αἰόλος. Lob.]), Piebald, a horse of Achilles, 16, 149.

βάλλω [primitive βέλω in βέλος], fut. βαλέω, aor. 2 ἔβαλον, perf. βέβηκα, pluperf. βεβλήκειν (often in the sense of; the aor. 5, 66, 73, 661), perf. pass. βεβλήμηναι, Ep. also βεβόλημαι, yet with the difference that the former is used literally of body, the latter metaph. of mind, 9, 3; pluperf. βεβλήμην, 3 plur. βεβλήσατο for βεβλήντο. Of an aor. syna. mid. with pass. signif. occur ἔβλητο, infin. βλήσθαι, partic. βλήμενος, subj. βλήσεται for βλήθηται, optat. (βλείμην) βλαίω, etc. 1) Act. *to cast, to throw, to hurl*; λύματα εἰς ἄλα, 1, 314; spoken of all kinds of missile weapons: ἰόν, Od. 20, 62; hence, *to shoot, to hit, to wound*, τινά, or τί τινα, e. g. τινά δουρί, any one with the spear, 5, 73; διστῶ, 5, 393; στήθος χερμαδίων, 14, 410; τινά λάεσσον, 3, 80; also τινά τί τινα, 11, 583; still the dat. is mly wanting; τινὰ στήθος, *to hit any one in the breast*, 4, 480; also absol. τα χίη, in opposition to ἀμαρτάνω, *to miss*, 11, 351. 13, 10; as a consequence, *to prostrate, to lay a person low, to slay*, τινὰ ἐν κονίωσιν, 8, 156. cf. 4, 173. 5, 17; metaph. ἀχρεῖ, πίνθει βεβολημένος, hit, wounded by pain, sorrow, 9, 3. Od. 10, 247. b) *to cast*; spoken of a strong motion: *to drive*; e. g. ἐτέρωσε χάρην, *to cast the head to the other side*, 8, 306;

ἐτέρωσε ὄμματα, to turn away the eyes, Od. 16, 179; spoken of ships, νῆας ἐς πόντον, to urge the ships into the sea, Od. 4, 359; νέας πρὸς πέτρας, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to bestrew. ραδάμιγγες ἐβαλλον ἄντυγα, the drops besprinkled the chariot-rim, 11, 536. 20, 501; of dust, τινά, 23, 502. κτύπος οὐατα βάλλει, the noise strikes the ear, 10, 535. τόπον ἀκτίσι βάλλει ἥλιος, the sun irradiates the place, Od. 5, 479. 3) to cast away, to let fall, to lose; δάκρυ, to shed tears. 4) In a weaker sense, to put, to put on, to annex, to put off, τι ἐν χερσίν τινος, 5, 574; κύκλα ἀμφ' ὀχέεσσι, 5, 722; φιλότητα μετ' ἀμφοτέροισι, to establish friendship between the two, 4, 16; ὕπνον ἐπιβλεφάροισι, to let fall, Od. 1, 364. b) Ostener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, εἰς ἄλα, 11, 722; of steeds: περὶ τέρμα, about the goal, 23, 462. II) Mid. 1) to hit, to touch for oneself; χροά λουτροῖς, to cleanse one's limbs in the bath, h. Cer. 50. 2) to cast any thing about oneself, to put on; ἀμφὶ ὤμοισιν ξίφος, to suspend, 3, 334; αἰγίδα, 5, 738; metaph. ἐν θυμῷ χόλον τινί, to cherish anger against any one in the heart, 14, 50; μετὰ, or ἐν φρεσίν, ἐν θυμῷ, to lay any thing to heart, to consider, to ponder, νοστήν, 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, 15, 566; absolute, ἐτέρως ἐβάλοντο; they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers ἐτέρωσ' ἐβάλοντο, the reading of other manuscripts: ἐβόλοντο for ἐβούλοντο, is approved by Thiersch, Gram. § 168, 12, and Buttm., Lexil. p. 199. [For the pass. signif. of the 2 aor. sync. mid. see Buttm., § 110, 7.]

βαμβαίνω (related to βάζω), to stammer, to shudder for fear, to chatter with the teeth, 10, 375.†

βάν, Ep. for ἔβαν, see βαίνω.

βάπτω, 1) to dip, to immerse, with accus. πέλεκυν εἰν ὕδατι (to harden it), Od. 9, 392.† 2) to tinge, to colour, Batr. 221.

βαρβαρόφωνος, ον (φώνη), speaking a foreign tongue, rude of speech, epith. of the Carians, 2, 867.† (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον. Ep. for βράδιστος, superl. see βραδύς.

ΒΑΡΕΩ = βαρῦθω, only used in the Ep. part. βεβαρηώς, burdened, heavy. οἶνω βεβαρηότες, drunken with wine, *Od. 3, 139. 19, 122.

* βάρος, τό, weight, load, Batr. 91.

* βαρύβρομος, ον (βρέμω), heavily thundering, crashing, fr. 78.

βαρύθω (βαρύς), to be loaded, burdened, incommoded. βαρύθει μοι ὤμος ὑπ' αὐτοῦ, my shoulder is distressed by the wound, 16, 519.†

βαρῦθω (βαρύς), aor. 1 ἐβάρῦθα, aor. 1 pass. ἐβαρῦθην, also Ep. perf. βεβαρηώς (see ΒΑΡΕΩ), to load, to burden, to oppress, with accus. τινά, 5, 664. Pass. βαρύνεσθαι γυῖα, χεῖρα, to be distressed, lame in the limbs, in the hand, 19, 165. 20, 480. κάρη πῆληκι βαρυνθέν, the head burdened with the helmet, *8, 308.

βαρύς, εἶα, ὕ, 1) heavy, great, strong. βαρεῖαι χεῖρες, 1, 89. b) heavy, i. e., heavily pressing, severe, troublesome, oppressive; ὀδύνας, great pains; so also ἄτη, ἔρις, etc. 2) Spoken of sound, φθόγγος, Od. 9, 237; esp. the neut. sing. and plur. βαρῦ and βαρέα, as adv. with στενάχειν, to groan heavily, aloud, 8, 334.

βαρυστενάχων, ουσα, ον (στενάχω), sighing, groaning heavily, *4, 153.

* βαρύφθογγος, ον (φθογγή), deep-voiced, loud-roaring, λέων, h. Ven. 160.

βασιλεία, ἡ, fem. of βασιλεύς, queen, princess, *Od. 7, 241.

βασιλεύς, ἦος, ὄ, 1) ruler, king, sovereign, and mly commander, leader, 1, 9.

In the heroic age, βασιλεύς was the designation of the chief of any community or district, who owed his authority to his valour his wealth, or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογενής, διοτρεφής. The duties and employments of the king, 2, 197. Od. 1, 386 (δικη βασιλῆων), were 1) He assembled the public council, and led in debate, 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, 2, 402. 412. [Cf. Jahrbüch. Jahrb. und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλὴ γερόντων), and, in important cases, the general assembly of the people (ἀγορά). His prerogatives (γέρας) were 1) The presidency on public occasions, and a larger portion at feasts, 8, 162. 2) A distinct portion of land (τέμενος). 3) [Tributes or] gifts established by custom (θέμιστες), 9, 156. The ensigns of regal dignity were the sceptre (σκῆπτρον) and the service of heralds (κήρυκες): cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig. die sittlich. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) a prince, a king's son; also, all of the nobility who had possessions, great or small, Od. 1, 394. 8, 41. 390. III) lord, master of a family, 18, 556. From this word comes the Ep. compar. βασιλεύτερος, a greater king, more royal, and superl. βασιλεύτατος, the greatest king, 9, 69. (Prob. from βαίνω in the trans. sense, and λαός, that conducts the people to war.) [The royal dignity, even in the heroic age, was hereditary: cf. Ph.

Humpert. de Civitat. Hom. Bonnæ, 1839, p. 4—11.]

βασιλεύω (βασιλεύς), *to be king, to rule, to reign, υπό Πλάκω*, 6, 425. 2) *to rule over any one, to govern*, with dat. 2, 206; [esp]ly once with gen. [to be queen] Πύλου, Od. 11, 285 [cf. Il. 6, 425].

βασιλῆϊος, ἡ, ἥϊον, Ion. for **βασιλείος** (βασιλεύς), *royal, princely, γένος*, Od. 16, 401. †

βασιληΐς, ἴδος, ἡ (fem. adj. to **βασιληΐως**), *τιμή*, the royal dignity, 6, 193. † **βάσκει**, only in connexion with ἴθι, **βάσκει ἴθι**, *go, hence away, haste*, 2, 8. The imper. of an Ep. form of **βαίνω**, which occurs in compos. in the infin. **ἐπιβάσκω**, q. v.

βαστάζω, fut. *σω*, *to lift up, to elevate, to raise*, with accus. **λάαν, τόζον**, Od. 11, 533. 21, 405. 2) *to bear, τὶ νότοισι*, upon the back, *Batr.* 78.

βάτην, for **ἐβήτην**, see **βαίνω**.

Βατιεα, ἡ (prob. from **βάτος**, thorn-hill), a hill before the Sæean gate of Troy, by tradition the sepulchral mound of Myrina, q. v. 2, 813.

* **βατοδρόπος**, *ον* (δρέπω), *plucking or extracting brambles*, h. Merc. 190.

βάτος, ἡ, *a bramble, a thorn-bush*, Od. 24, 230. †

* **βατραχομμομαχία**, ἡ, *battle of the frogs and mice*, a well-known mock-heroic poem, incorrectly ascribed to H.

* **βάτραχος**, *ὁ*, *a frog, Batr.*

βεβάσκι, **βεβάμεν**, **βεβασαν**, **βεβαίως**, see **βαίνω**.

βεβαρηώς, see **βαρεω**.

βεβίηκε, see **βιάω**.

βεβλήγαι, **βεβλήγαι**, see **βάλλω**.

βεβολήγαι, see **βάλλω**.

βεβρώθω, Ep. form for **βιβρώσκω** (theme **βρωθ** with epenth. θ), *to consume, to devour, εἰ δὲ σὺ' — ὤμην βεβρώθεις Πριάμον Πριάμοι τε παῖδας*, if thou couldst devour Priam and his sons raw [alive], 4, 35. † (According to *Buttm.*, *Gram.*, **βεβρώθεις** belongs to a peculiar verb with strengthened sense **βεβρώθω** (from **βρωθ**, with epenth. θ): cf. *Kost*, p. 284.)

βεβρωκώς, **βεβρωσεται**, see **βιβρώσκω**.

βέη, **βείομαι**, see **βέομαι**.

βείω, Ep. for **βω**, see **βαίνω**.

βέλεμον, τό, poet. = **βέλος**, only in the plur. *a missile, arrows or spears*, *15, 484. 22, 206.

Βελλεροφόντης, *ον*, ὁ (from **Βέλλερος** and **φονή**), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, 6, 155; see **Ἰππώνοος**. [The tradition in regard to Bellerus is post-Homeric.]

* **βελόνη**, ἡ (βέλος), *a needle, a point*, *Batr.* 130.

βέλος, *εος*, τό (βάλλω), 1) *a missile weapon, ἰεῖμα*, espily, *a javelin, an arrow*, and mly whatever is hurled at an enemy, *a stone*, Od. 9, 493; poet. the gentle arrows of Apollo and Artemis, to indi-

cate a sudden death, see Apollo and Artemis; but also of plague, 1, 51. 2) the *direction or stroke* of a missile weapon, 8, 513; hence, *ἐκ βελέων τινα ἔλκειν*, to draw any one from the track of missile weapons, 4, 465. 3) *Metaph.* spoken of the pangs of parturition, 11, 269.

βέλτερος, *η, ον*, [related to **βόλεσθαι**, *velle*, according to some], poet. irreg. compar. of **ἀγαθός**, *better, more excellent*, prob. related to **βάλλω**.

βελτίων, *ον*, irreg. compar. of **ἀγαθός**. Od. 17, 18. † Earlier reading for **βέλτερον**.

βένθος, *εος*, τό, Ep. for **βάθος**, τό, *deep, depth*, espily of the sea, 11. **θαλάσσης πάσης βένθεια εἶδέναι**, to know the depths of the sea, i. e., to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53; cf. 4, 386. **βένθεια ὕλης**, the depths of the forest, Od. 17, 316; **βένθοσδε**, Od. 9, 51.

βέομαι and **βείομαι** (**ΒΕΙΩ**), 2 sing. **βέη**, 1 plur. **βείομεθα**, h. Ap. 528; **βεόμεσθα**, an Ep. pres. with fut. signif.: *I will go, I will walk. οὐτε Διὸς βέομαι φρεσίν*, I will not walk (conduct) according to the mind of Zeus [i. e. I will not obey him], 15, 194; *I will live*, 16, 852. 22, 431 (either an Ep. fut. like **κείω**, or a subj. used as a fut. from **βάω**, **βαίνω**, *Buttm.*, *Gr. Gram.* § 114. *Thiersch*, *Gram.* § 223, 88. *Gram.* p. 284.)

βέρεθρον, τό, Ep. for **βάραθρον**, *abyss, gulf*, spoken of Tartarus, 8, 14; and of Scylla, Od. 12, 94.

βῆ, poet. for **ἔβη**, see **βαίνω**.

βηλός, ὁ (prob. from **ΒΑΩ**), *a threshold, poet. dwelling-house*, *1, 591. 15, 23.

* **βῆμα**, τό (**βαίνω**), *a step, a pace, a footstep*, h. Merc. 222. 345.

βῆμεν, **βῆμενα**, see **βαίνω**.

Βῆσα, ἡ, a town of the Locrians, 2. 532; according to Strabo **Βῆσσα**, and *ον*, *y* a forest valley.

βῆσαμεν, **βῆσε**, see **βαίνω**.

βῆσαιο, see **βαίνω**.

βῆσσα, ἡ (**βαίνω**), *a ravine, a forest valley*, H. mly *ὄρεος ἐν βῆσσης*, in the glades of the mountain; alone 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, *ονος*, ὁ (ἀρμός), *a dancer*, prop. one who takes steps after measured time, *Od. 8, 250. 383.

βιάζω, Ep. earlier form, **βιάω** (**βία**), whence perf. act. **βεβίηκα**, pres. mid. 3 plur. **βιώνται** for **βιώνται**, Od. 11, 503; 3 plur. optat. **βιώατο** Ep. for **βιῶντο**, 11, 467; imperf. 3 plur. **βιώντο**, Ep. for **ἔβωντο**, Od. 23, 9; fut. mid. **βιῶσομαι**, aor. mid. **ἔβησάμην** (**βιάζω** in the act. occurs in H. as pres. only Od. 12, 297; elsewhere H. employs **βιάσομαι** in the pres. and imperf. as depon. mid. These tenses are pass. in 15, 727. 16, 102). 1) *Act. to subdue, to overpower, to oppress, to force, τινα*, Od. 12, 297; metaph. **ἄχος βεβίηκεν Ἀχαιοῦς**, pain oppressed the Achaians, 10, 145; hence pass. **βιάζομαι**

βελέσσω, to be harassed by weapons, 11, 576. 11) Mid. more freq. as dep. to overcome, to subdue, τινά, 22, 229. Od. 21, 343: τινά ψεύδεται, to vanquish any one by deceit, to overreach him, 23, 576: with double accus. τινά μισθόν, to wrest from one his hire, 21, 451.

βίαιος, η, ον (βίη), violent, acting by violence, έργα, Od. 2, 236. † Κῆρες, h. 7, 17.

βιαιώς, adv. violently, forcibly, *Od. 2, 237.

Βίας, αντος, ό, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero, the daughter of Neleus; and, after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, 13, 691. 3) a Trojan, 20, 460.

βιάω, Ep. form for βιάζω, q. v.

βιβάς, άσα, άν, partcp. from the obsol. βίβημι, a form of βαιών, mly μακρά βιβάς, long-striding, with ύψι, 13, 371.

βιβάσθων, ουσα, ον, partcp. from the obsol. βιβάσθω=βαιών, always with άκρά, taking long strides, *Il.

βιβάω, Ep. form of βαιών, to stride. πέλωρα βιβά, he strode prodigiously, h. Merc. 225; imperf. έβιβασκεν, h. Ap. 133; also partcp. βιβών, βιβώσα, 3, 22. Od. 11, 539.

βιβρώσκω (fut. βρώσω), aor. 2 έβρων, ep. h. Ap. 127; perf. βέβρωκα, fut. pass. βεβρώσομαι, to eat, to devour, to consume, with accus. 22, 94; and with gen. Od. 22, 403. χρήματα κακώς βεβρώσεται, the property will be riotously consumed (Ep. form βεβρώθω).

βίη, ή, Ep. for βία, Ep. dat. βιηφι, 1) strength, force, spoken chiefly of bodily power, rarely of mental, 3, 45; also of brutes and inanimate things. άνέμων; H. often used it periphrastically of distinguished men, like μένος, σθένος, etc., e. g. Πριάμοιο βίη, the force of Priam= the powerful Priam, 3, 105; so Διομήδεος, and with an adj. 'Ηρακλειείη, the power of Heraclēs, 2, 665. 11, 699. 2) violence, mly in plur. violent acts, 5, 521. Od. 15, 329.

Βιήνωρ, ορος, ό, Ep. for Βιάνωρ, a Trojan, slain by Agamemnon, 11, 92.

*βιοθάμμος, ον (θάλλω), in the vigour of life, in the bloom of vigorous life, h. Ven. 190.

βίος, ό, life, life-time, *Od. 15, 491; and Batr.

βιός, ό, a dow, =τόξον, 11. and Od.

βιοτή, ή=βίος, life, Od. 4, 565. †

*βιώτης, ητος, ή=βίος, h. 7, 10.

βίος, ό (βιώω), life, as μοίρα βιώτοιο, the measure of life, 4, 170. 2) the means of living, δονα vitæ, property, άλλότριος, another's property, Od. 1, 160. 377.

βιώω (βίος), aor. 2 έβίωv, infin. βιώναι,

aor. 1 mid. έβιωσάμην. 1) to live, spoken of men and beasts. 2) to restore life, to save life. σύ γάρ μ' έβίωσας, thou hast saved my life, only Od. 8, 468. On βιώμεσθα, h. Ap. 528. see βέομαι.

βιφατο, βιώνται, βιώντο, see βιάζω.

*βλαβερός, η, όν (βλάπτω), injurious, hurtful, h. Merc. 36.

βλάβω [as πείρειν is imperfectly reduplicated in πρέπειν, so βέλειν, βαλεΐν in βλάβειν. Döb.], th. of βλάπτω, obsol. except in βλάβεται, see βλάπτω.

*βλαισός, η, όν, crooked, bent outwards, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (βλάβω), aor. 1 έβλαψα, perf. pass. βέβλαμμαι, aor. 1 pass. έβλάφθην, aor. 2 pass. έβλάβην, 23, 461 (from βλάβω only βλάβεται occurs), 1) to impede in running, to obstruct, to hinder, with accus., Od. 13, 22; τινά κελεύθου, to hinder one from returning, Od. 1, 195; γούνατα, to lame any one's knees, 7, 271; hence, pass. βλάβεται γούνατα, 19, 166.

βλάβειν (for έβλάβησαν) άρματα και ίππω, chariots and horses were hindered, remained behind, 23, 545. βέλεμα Διόθεν βλαφθέντα, arrows obstructed by Zeus, or rendered ineffectual, 15, 489. βλαφθῆναι ενί όζω, to be held in a branch, to be entangled, 6, 39; εν άσπίδι, 15, 647; κατά κλόvον, to be impeded in the tumult of battle, 16, 331. 2) Metaph. to confuse, to astound, to mislead, φρένας, 15, 724. Od. 14, 178; also without φρένας, 9, 507. Od. 21, 294; and βλαφθείς, 9, 512; hence: βλάβεται άγορητής, the orator is confused, 19, 82. 2) to injure, to hurt, Batr. 180; in H. only βεβλαμμένος ήτρον, wounded in heart, once 16, 660; still others, more correctly, βεβλημένος. See Spitzner ad loc.

βλείο, see βάλλω.

βλεμαίνω, to feel one's strength, to be arrogant, to be proud, always with σθένει, of one's strength, *8, 337. 2) in the Batr. 275, to desire earnestly, to strive for, to threaten. [Döb. connects it with the roots βάλ-, βολ-, βλεφ-, &c., and makes it mean looking courageous, having a spirited look. Hesych. gives ζαβλεμένος =μεγάλως, πεποιθώς, and Panyas, fr. vi., has άβλεμώς πίνων, fortiter bibens. Later writers give it a neg. meaning, άβλεμώς, άφροντίστως.]

*βλέπω, to see; with accus. όρμους, Batr. 67.

βλέφαρον, τό (βλέπω), the eyelid, in plur. 10, 26. Od. 5, 271, dual Od. 17, 490.

βλήγεται, Ep. for βλήγται, see βάλλω.

βλήμενος, η, ον, see βάλλω.

βλήτρον, τό (βάλλω), a cramp or καΐί. ξυστόν κολλητόν βλήτροισι, a pike fastened with cramps (rings) or nails, 15, 678. † (less probably, joint).

βληχή, ή, a word derived from the sound. the bleating of sheep, δΐων, Od. 12, 266. †

βλοσυρός, η, όν, honourable, manly:

terrific, savage (δεινός, σμενός, Eustath.), ὄφρυες, πρόσωπα, *7, 212. 15, 608.

Βλοσυρώπις, ἡ (ὠψ), *of frightful look*, epith. of Gorgo, 11, 36.†

Βλωθρός, ἡ, ὄν (βλώσσω), *growing up, shooting up, slender*, spoken of trees, 13, 390. Od. 24, 234.

Βλώσκω, poet. (for μλώσσω, from μάλα), aor. 2 ἐμολον, perf. μέμβλωκα (for μέμλωκα), *to go, to come*, spoken of ships, 15, 720; also metaph., chiefly of time, 24, 781. Od. 17, 190.

Βοάχιον, τό (βοῦς—ἄχιος), *a shield formed of the wild ox-hide*, 12, 22. Od. 18, 296 [either fm βοῦς ἄχιος (Et. Magn. ἐξ ἀγρίων βοῶν γεγόμενα), or fm βοῦς, ἀγρεύω. Apoll. τὰ τῶν βοῶν ἀγρεύματα, δοῦν εὐνιαῖα: debove captum, i. e. scutum corio bubulo tectum.

Βοάχιος, ὁ, a stream in Locris near Thronium, which in Strabo's time was called Μάνης, the raging, 2, 533.

Βοάω (βοή), fut. βοήσω, aor. 1 ἐβόησα, partcp. βοήσας, Ion. contr. βώσας, 12, 337; Ep. pres. indic. βοάα for βοᾶ, βοῶσων for βοῶσιν, partcp. βοῶων for βοῶν, etc. 1) *to call aloud, to cry*, spoken chiefly of heroes; of animals: of the cock, *to crow*, Batr. 193; of inanimate things: *to resound, to roar, to re-echo*. κύμα βοάα ποτὶ χέρσον, the wave roared upon the land, 14, 394; ἤϊόνες βοῶσιν (poet. for βοῶσιν), 17, 265.

Βοή, fem. from the following.

Βόειος, ἡ, ον, and βέες, ἡ, ον (βοῦς), *relating to cattle, made of ox-hide*. ἡ ροαίη and ἡ βοή, subaud. δορά, ox-hide, 11, 843; then α) *a shield covered with ox-hide*, 5, 512 (as 10, 155, ῥινὸν βέος). β) *a thong*, h. Ap. 487. 503.

Βοεύς, ἦος, ὁ, *a thong of ox-hide attached to the sails*, Od. 2, 426. 15, 291. h. Ap. 407.

Βοή, ἡ, *a cry, a loud call*, also *a cry of grief, lamentation*, Od. 14, 265; espily the *battle-cry, the tumult of battle*. βοήν ἀγαθός, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry (or in the battle itself, Passow). 2) *Metaph. spoken of the sound of instruments*, 18, 495; of the *noise, tumult of the sea*, Od. 24, 48.

Βοηθοίδης, ον, ὁ, son of Boethous = Eteoneus, Od. 4, 31.

Βοηθός, ον (θῶ), *hastening to the tumult of battle, swift in battle*, spoken of heroes, 13, 477; ἄρμα, 17, 481.

Βοηλασίη, ἡ (δλάνω), *the driving off of cattle, the plunder of cattle*, the common kind of robbery in the Homeric age; and mly *plundering, robbery*, 11, 672.†

Βοητύς, ὄος, ἡ, Ion. for βόητος, the *act of culling, crying, clamour*, Od. 1, 369.†

Βοθρός, ὁ (related to βάθος), *a hole, ditch, pit*, 17, 58. Od. 11, 25.

Βοίβη, ἡ, a town in Pelasgiotis, in Thessalia, not far from Phææ; now Βίο, 712; hence: Βοιβηίς, ἴβος, ἡ, *Bæbean*;

ἡ λίμνη, the Bæbean lake, near the town thus called, Il. 1. c.

Βοιώτις, ἡ, ἰων, a *Bœotian*, an inhabitant of Bœotia, a district in Hellas, which derived its name from Bœotus, ο from its rich pastures, 4, 294.

(βολέω), obs. theme of βεβόλημαι, see βάλλω.

Βολή, ἡ, *a cast, the act of throwing* metaph. as βέλος, αἱ βολαὶ ὀφθαλμῶν, the glance of the eyes, *Od. 4, 150.

βόλομαι, Ep. for βούλομαι, q. v. βομβέω (from βόμβος), fut. ἦσω, *to give a hollow sound, to rattle*, spoken only of falling bodies, 11, and Od.

βοῶων, Ep. for βοῶν, see βοάω.

*βορβοροκοίτης, mud-lier, name of a frog (from βορβορος, slime, and κοίτη, bed), Batr. 229.

Βορέης, αο, ὁ, Ep. for Βορέας, gen. Βορέω, 23, 692; 1) *the north wind*, or, more exactly, the *north-north-east*. 2) *Boreas*, as a mythic personage, son of Astræus and Eos, Hes. Th. 379; he dwelt in Thrace, 9, 5. He is sire of the mares of Erichthonius, 20, 205. (Βῶρέης, 9, 5.)

βόσις, ἰος, ἡ (βόσσω), *food, pasture*, 19, 268.†

βόσσω, fut. βοσκήσω, 1) *to pasture, to drive to the pasture*, spoken of a herdsman, βοῦς, 15, 548 [cf. Spitzner ad 16, 150]. 2) *to feed, to nourish*, primarily of animals, but also of men, τινά, Od. 14, 325; and γαστέρα, to fill the stomach, Od. 17, 228. 559. II) *Mid. to pasture or feed oneself, to graze*, spoken of animals, κατά τα, 5, 162 [also absol. Od. 12, 355]. 2) *to crop, to feed upon*; with accus. ποιήν, h. Merc. 232. cf. 559.

βοράνη, ἡ (βόσσω), *pasture, food, grass*, 13, 493. Od. 10, 411.

βοτήρ, ἦρος, ὁ (βόσσω), *a herdsman*, Od. 15, 504.†

*βοτής, οὔ, ὁ=βοτήρ, Epigr. 11, 1.

βοτός, ἡ, ὄν (βόσσω), *pastured, fed*; τὰ βοτά, every thing which is pastured, cattle, 18, 521.†

βοτρῦδόν, adv. (βότρυς), *in clusters, like grapes*, πέπονται, 2, 89; said of bees.†

βότρυς, ὄος, ἡ, *the grape, a cluster of grapes*, 18, 562.† h. 6, 40.

βοῦ (βοῦς), often in composition indicates that which is very great, prodigious, e. g., βούβρωστις, etc.

βούβοτος, ον (βόσσω), *grazed by cattle*, Od. 13, 246.†

βούβρωστις, ἡ (βοῦς, βιβρώσσω), prop. *bulimiy, voracious hunger, and mly hunger, poverty, want*, 24, 532.†

βουβάν, ἄνος, ὁ, *the groin, the pendulum, the thigh*, 4, 492.†

βουγάιος, ὁ (γαίω), one who is proud of his strength, a *boaster*, only as a term of reproach, 13, 824. Od. 18, 79.

Βούδειον, τό (ἡ Βούδεια, Steph.), 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

Βουκολέω (Βουκόλος), *to pasture cattle*; with *accus.* of βούς, 21, 448. 2) Mid. *to feed, to graze*, 20, 221.

Βουκολίδης, ου, ὁ, son of Bucolus = *Sphelus*, 15, 338.

* **Βουκολίη**, ἡ, *a herd of cattle*, h. Merc. 498.

Βουκολίων, ωνος, ὁ, eldest son of Laomedon, husband of Aharbarea, 6, 22.

Βουκόλος, ὁ, *a herdsman* (from βούς and the obsol. κολέω), with *ἀνίη*, 13, 571. Od. 11, 293.

Βουλευτής, ου, ὁ (Βουλεύω), *counsellor, senator*; as adj. *γέροντες*, the old men of the council, 6, 114. †

Βουλεύω (Βουλή), fut *σω*, aor. 1 *σα*, and aor. 1 mid. *σάμην*, 1) *to hold a council, to consult, to deliberate*, absol. 2, 347; often with *βουλήν*, to give counsel, 9, 75; 10, 147; to hold a council, to deliberate, 10, 415; *τινί*, to counsel any one, to consult for any one, 9, 94. 2) *to plot, to decide upon*, to *purpose*, with *accus.* ὀλεθρον, φύξιν, κέρδεα, ὄδον φρεσίν, Od. 1, 141; and with *dat.* of the pers. *τί τινι*, to purpose any thing against any one, with *infin.* following, 9, 458; also *περί τινος*, Od. 16, 234; *ἐς μίαν*, sc. *βουλήν*, to take like counsel, to be unamicous, harmonious, 2, 379. II) Mid. *to advise oneself, to form a resolution, to decide, to purpose*; with *accus.* ἀπάντη, 2, 114; *βουλεύειν τινά*, h. Merc. 167, is false Greek; hence H. connects *ἐμέ* and *σέ* with *ἐπιβήσομαι*, cf. Franke ad loc.

Βουλή, ἡ, *counsel* which one imparts, *advice*, 2, 55, 10, 147. 2) *purpose, will, resolution*, esply of the gods, 12, 235. Od. 8, 82. 3) *a council or assembly*, as *βουλή γερόντων*, the assembly of the elders, in distinction from *ἀγορά*, q. v. 2, 143. 194.

Βουληφόρος, ου (φέρω), *giving counsel, who deliberates*, epith. of sovereigns in the II. and of the *ἀγορά* in Od. 9, 112.

Βούλομαι, Ep. *βόλομαι* (only *βόλεται*, 11, 319; *βόλεσθα*, Od. 16, 387), fut. *βουλήσομαι*, h. Ap. 264. 1) *to will, to wish* (according to Buttman, Lex, *βούλομαι* is distinguished from *ἐθέλω*, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in H. *βούλομαι* also stands for *ἐθέλω*); with *accus.* τί, any thing, 3, 41; mly with *infin.* or with *accus.* and *infin.* 1, 117. Od. 16, 387. Zeus Τρώεσσιν ἐβούλετο κῆδος ὄρεξαι, Zeus wished to bestow glory upon the Trojans, 11, 79. cf. 319. 2) *τί τινι*, without *infin.* *to grant, to purpose, to accord* any thing to any one, Τρώεσσιν βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, 7, 21. 2) *to wish rather, to prefer*; with *ἢ* or *ἢ ἕτερον* following: *βούλομαι ἔγω λαὸν σὸν ἐμμεναι ἢ ἀπολέσθαι*, I would rather that the people should be safe than that they should perish, 1, 117. 11, 319. Od. 3, 232; sometimes also without *ἢ*, 1, 112.

Βουλῦτός, ἡ (λύω), *subaudit. καιρός*,

the time when the cattle are unyoked; this took place at sunset; in H. only adv. *βουλῦτόνδε*, *at evening*, 6, 779. Od. 9, 58.

Βουπλήξ, ἡγος ἢ (πλήσσω), prop. adj. *goadng the oxen*; in H. subst. *αν οαγοα*, stimulus, 16, 135. †

Βουπράσιον, τό, *a town* in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from *πράσον*, a leek), 2, 615.

Βούς, βοός, ὁ and ἡ, *dat. plur. βουσί*, Ep. *βόεσσι*, *a bull, an ox, a cow*; also *βούς ἀρσην* and *ταύρος βούς*, 17, 389. 2) ἡ, *subaud. ἀσπίς*, a shield covered with ox-hide, 7, 238 (where the Dor. *accus. βῶν* is found), 12, 105.

Βουφονέω (Βουφόνος), *to slaughter cattle*, 7, 466. †

* **Βουφόνος**, ου (φονεύω), *slaughtering or sacrificing cattle*, h. Merc. 436.

Βοῦπις, ἰδος, ἡ (βούς, ὠψ), *ox-eyed*, i. e. *large-eyed* ['*ample-eyed*,' Cp.], epith. of distinguished women, 3, 144, and of the majestic Hērē, 1, 551.

Βούτης, ου, ὁ = *βούτης*, the herdsman, in H. the constellation of *Arcturus*, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

Βραδύς, εἶα, ὁ, compar. *βραδύτερος* and *βράσσων*, superl. *βράδιστος*, and by metathesis *βάρδιστος*, 23, 310. 530; *slow, sluggish*; spoken also of the mind, *dull, stupid*, νόος, 10, 226.

Βραδυτής, ἦτος, ἡ (βραδύς), *slowness, sluggishness*, 19, 411. [†]

βράσσων, ου, compar. of *βραδύς*, 10, 226.

Βραχίων, ἰονος, ὁ, *the arm*; *πρυμνός*, the upper part of the arm, *the shoulder*, plur. Od. 18, 69.

Βράχω, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armour, 4, 420; of the creaking of a chariot, 5, 835; of the resounding of the earth, 21, 387; and of the roaring of a river, 21, 9. 2) *Of living beings: to cry, to roar*; of the wounded Arēs, 5, 863; of a horse, 16, 468 (where Spitzner, however with probability, understands the noise of his fall).

* **Βρέγμα**, ατος, τό, *the upper part of the head, the skull*, Batr. 231.

Βρέμω, fremo, *to murmur, to roar, to resound*, spoken of the sea, 4, 425; in like manner the mid. *βρέμομαι*, 2, 209; and of the wind, 14, 399.

Βρέφος, τό, *the embryo in the womb*, 23, 266. † later an infant (related to *τρέφω*).

Βρεχμός, ὁ = *βρέγμα*, *the upper part of the head*, 5, 586. †

Βριάρεως, ὁ, *a hundred-handed giant*, see *Αἰγείων* (the strong).

Βριαρός, ἡ, ὄν (βριάω), *strong, stout*, epith. of the helmet, *11, 375.

Βρίζω, poet. (related to *βρίθω*), *to feel heavy*; mly *to be drowsy, to be inactive* 4, 223. †

Βρήπυος, (ἀπύω), *crying aloud, loud-voiced* [*brazen-throated*, Cp.], epith. of Arēs, 13, 521.†

Βρίθουσα, ἡ (βρίθως), *heaviness, burden, loud, weight*, 5, 839. 12, 460.

Βρίθως, εἶα, ὕ (βρίθω), *heavy, weighty*, always epith. of the spear, ἔγχος, 11. and Od.

Βρίθω, fut. βρίσω, h. Cer. 456; aor. 1 βρίσσα, perf. 2 βέβριθα, with pres. signif. and mid. 1) *to be heavy, to be burdened, weighed down*, τινί and τινός, σταφυλησι μέγα βρίθουσα ἀλωή, a vineyard heavily laden with grapes, 18, 561. βεβρίθει (subaud. ναῦς) σάκεσσι καὶ ἔγχουσι, Od. 16, 474, cf. 19, 112. ταρσοὶ μὲν τυρῶν βρίθον, Od. 9, 219. 15, 334; also mid. μῆκων καρπῶ βριθομένη, a poppy loaded with fruit, 8, 307; and with the idea of an oppressive surcharge, ὑπὸ λαίλαπι πάσα βέβριθε χθών, the whole earth is burdened with the tempestuous rain, 16, 384; metaph. ἐπὶ βεβριθυῖα (for βαρεῖα), 21, 385. 2) *to have preponderance, to be superior, to surpass*, in aor. 1 ἐέδουσι βρίσας (prevailing by bridal gifts), Od. 6, 159; spoken of an overpowering multitude: *to press hard, to prevail*, 12, 346. 17, 233. 512.

* βρέμῃ, ἡ, *rage, anger, noise*, h. 23, 10.

* βρισάρματος, ον (ἀρμα), *chariot-loading*, epith. of Arēs, h. 1, 1. cf. 5, 839.

Βρίσηϊς, ἴδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, 19, 291—300. Agamemnon took her from him, 2, 689 sqq.

Βρίσης, εος, Ep. ἦος, ὁ, son of Ardys, king of the Lelēges in Pedasus, or a priest in Lyrnessus, 2, 689. 1, 392.

βρομέω (βρόμος), *to hum*, spoken of gnats, 16, 642.†

βρόμος, ὁ (βρέμω), *roaring, crackling*, spoken of fire, 14, 396.† 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

βροντάω (βροντή), aor. 1 ἐβρόντησα, *to thunder*, always spoken of Zeus, 8, 133. Od. 12, 415.

βροντή, ἡ, *thunder*, Διός, 13, 796; Ζητός, Od. 20, 121.

βρότεος, ον, Ep. for βρότειος (βρότος), *mortal, human*, φωνή, Od. 19, 545.† h. Ven. 47.

βροτοεῖς, εσσα, εν (βρότος), *sprinkled with blood, bloody*; ἔναρα, bloody spoils, 6, 484; once βροτοεῖντ ἀνδράγρια, *14, 509.

βροτολογός, ὄν (λοιγός), *man-destroying, man-slaying*, epith. of Arēs [*'homicidal Mars*, Cp.], often in 11; once Od. 8, 115.

βροτός, ὁ, ἡ, *mortal*, prop. adj. βροτὸς ἀνὴρ, 5, 604; often as subst. a *mortal, a man*, and ἡ βροτὸς, a *mortal woman*, Od. 5, 334 (related to μόρος).

βρότος, ὁ, the blood which is flowing from a wound, or which has already congealed, *gore*, always with αἱματώεις; 7, 425; μέλας, Od. 24, 189 (Æol. from βρο, βρότος).

βροτώω, *to make bloody*; βεβροτωμένα τεύχεα, arms defiled with blood [*'armour gore-distained*, Cp.], Od. 11, 41.†

βρόχος, ὁ, a *noose, a knot*, for suspending, *Od. 11, 278. 22, 472.

* βρῦκω, ξω, *to bite, to tear by biting*, prop. to gnash with the teeth, Epigr. 14, 13.

Βρῦσειά, Ep. for Βρῦσειά, an old town in Laconia, south of Sparta, 2, 583 (perhaps from βρῦσις, ἡ, welling up).

βρῦχάομαι, depon. mid. perf. βέβρῦχα, *to roar, to howl*; H. has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, 13, 393. 16, 486 (not 'gnashing the teeth'); and of the noise of waves, 17, 264. Od. 5, 412. 12, 242.

βρῦω, *to overflow*, with reference to an internal force *swelling and bursting; to be swollen, distended*. ἔρωσ ἀνθεὶ βρῦει, bursts into flower, 17, 56.†

βρώμῃ, ἡ, poet. for βρώμα, *food*, connected with ποτῆς, *Od. 10, 177. h. Cer. 394.

βρώσις, ιος, ἡ (βιβρώσκω), *the act of eating food*, in distinction from πόσις, 19, 210. Od. 1, 191.

* βρωτός, ἡ, ὄν, adj. verb. (βιβρώσκω), *eaten, edible*, Batr. 30.

βρωτύς, υός, ἡ=βρώσις, 19, 205. Od. 18, 407.

βύβλιος, ἡ, ον, *made of papyrus*, ὄπλον νεός, Od. 21, 391.† According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates 'from the bark of the byblus.'

* βυθός, ὁ, *depth, abyss*, Batr. 119.

βύκτης, ον, ὁ (βῦω: or. more probably, βύζω), *blowing, blustering, roaring, rude, āνεμοι*, Od. 10, 20.† (ἡχητικοί, Schol.)

* βύρσα, ἡ, *skin, hide*, Batr. 127.

βυσοδομεύω (δομεύω), prim. to build in the depths; hence metaph. *to meditate, to purpose any thing secretly*; only in a bad sense, κακὰ φρεσὶ, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; μύθους ἐνὶ φρεσὶ, Od. 4, 676. *Od.

βυσσός, ὁ=βυθός, *depth*, 24, 80.†

βῦω, fut. βῦσω, perf. pass. βέβυσμαι, *to stop up, to fill up, τινός*, with any thing; τάλαρος νήματος βεβυσμένος, a basket filled with yarn, Od. 4, 134.†

βῶλος, ἡ (prob. from βάλλω), *a clod, a lump of earth*, Od. 18, 374.†

βωμός, ὁ (βαίνω), an elevation, a support upon which something is placed, a *pedestal*, a base of a statue, Od. 7, 100; a stand for a chariot, 8, 441. 2) *Esply an altar*, often ἱεροί or θεῶν βωμοί. βωμός is distinguished from ἐσχάρα by having steps or an ἀνάβασις. Cf. Nitzsch on Od. 2, p. 15.

[βῶν, 7, 228, see βουός, and cf. Buttmm., Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, 16, 177;

cf. Apd. 3, 13. 2) father of Phæstus, from Tarne in Lydia, 5, 44

βώσαντι, see βωάω.

βωστρέω, to call, to call to, for help, τινά, Od. 12, 124.† [from βωάω lengthened, like έλαστρέω].

βωτιάειρα, ή (βόσκω, άνήρ), man-nourishing, nurse of heroes, epith. of Phthia. 1, 155 †

βώτωρ, ορος, ό, Ep (βόσκω), herdsman, connected with άνήρ, 12, 302. Od. 14, 102.

Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαία, ή, like αία, poet. for γή (which form rarely occurs in H., 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, 8, 16. 46, 479. 2) land, region, often with πατρίς, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) earth, ground, 2, 699. 15, 715; also dust. ύμεις πάντες ύδωρ και γαία γένοισθε, may you become earth, dust [‘rot where ye sit,’ Cp.], 7, 99; hence also κωφή γαία, spoken of Hector's corpse, 24, 54.

Γαία, ή, pr. n. Gæa (Tellus), wife of Uranus (Cælus), mother of the Cyclopes, Titans, etc. h. 30, 17; μήτηρ πάντων.

Γαιήος, η, ω (γαία), springing from Gæa. Γαιήος υίός, son of Gæa = Tityus, Od. 7, 324.

γαίηοχος, ον (έχω), earth-holding, earth-embracing, epith. of Poseidôn; earthquakes being, on the one hand, ascribed to him (see ενοσίχθων), and he could, on the other, hold together and secure the earth (Voss. earth-girdling, not, however, with perfect propriety, since έχειν is in H. never equivalent to cingere, and Poseidôn is god only of the Mediterranean sea); later, earth-defending. Cf. Cammanns, Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαίω, only partecp. pres. to be proud of any thing, to exult in, always with κύδει, one's strength: spoken of Zeus, Arês, etc. *1, 405 (an old theme, to be seen in many derivatives, as γάννυμαι, γηθεω, etc.).

γάλα, γάλακτος, τό, milk, λευκόν, 4, 434. Od. 4, 88.

γαλαθνήος, όν (θήσθαι), milk-sucking; hence young, tender, νεβροί, *Od. 4, 336.

*Γαλαξάυρη, ή, a nymph, companion of Persephonê, h. Cer. 423.

Γαλάτεια, ή, daughter of Nereus and Doris, 18, 45.

*γαλέη, ή, a weasel, a marlen, Batr. 5. γαλήνη, ή, quiet, rest, serenily, a calm, espy spoken of the sea. γαλήνη νημεμίη,

a windless calm, Od. 5, 392. 2) the quiet surface of the sea. έλαύνειν γαλήνην [‘to brush the placid flood,’ Cp.]; to sail over calm seas], *Od. 7, 319.

γάλωος, gen. γάλωω, ή, nom. pl. γάλωω, sister-in-law, husband's sister, *3, 122.

γαμβρός, ό (γαμός), any one related by marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister's husband, 5, 474. 13, 464.

γάμεος (γάμος), fut. γαμέσω and γαμέω, 9, 391; aor. 1 έγημα, fut. mid. γαμέσομαι, poet. σσ, 3, 394; aor. 1 έγημάμην, 1) Spoken of the man, to take a wife, to marry, τινά, also άλοχον. 9, 399; also in a mere physical signif., Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τινί, Od. 18, 269. 6) Of the parents, to give in marriage, to marry, γυναίκα τινί, 9, 394.

γάμος, ό, a marriage, 1) As a festal day, a wedding. γάμον τεύχειν, άρτυνει, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; esply nuptial feast, 19, 299. Od. 1, 226 (in distinction from ειλακίνη). Od. 4, 3. 3) nuptials, wedlock, Od. 18, 272. 11, 13, 382.

γαμφηλαί, αι (related to γνάμπτω), the jaw-bones, the cheeks, only plur. *13, 200.

γαμφώνυξ, υχος, ό, ή (δυνξ), with crooked claws, epith. of birds of prey, αιγυπιοί, 16, 428. Od. 16, 217.

γανάω (γάνος), to gleam, to glitter, to shine, only partecp. pres. γανώνυτες, γανώσαι. Ep. for γανώντες, γανώσαι, prim. spoken of polished metals, 13, 265; of garden-beds: πρασιαί γανώσαι, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.

γάννυμαι, depon. mid. (γαίω), fut. γανύσομαι, Ep. σσ, to be glad, to be delighted, to rejoice in, with dat. άνδρι ού γανύσεται, 14, 504; also γάννυται φρένα, he is glad at heart, 13, 493. Od. 12, 43.

Γανυμήδης, εος, ό, accus. ea and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Zeus, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (γέ, άρα), for, since, because, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of γέ and άρα, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can mly be translated for, although, with the exception of the Hom. γάρ τε, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: for, because, namely. The explanatory signif. is esply preponderant, when a demonstrative pronoun or subst. precedes, 1, 9. 12, 55. 8, 148. As a peculiarity of the Greek language, note the following: a) Very common is it for the explanatory clause with γάρ to precede

the clause to be explained, in which case it must be translated *indeed*, or *since*, 1, 423. 7, 73. The following clause is introduced by τῷ: πολλοὶ γὰρ τεθνᾶσιν Ἀχαιοί — τῷ σε χρῆ — παύσαι, 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. b) Often the clause to be proved must be supplied from the connexion, 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: αἶ γάρ, εἰ γάρ, q. v. b) In questions: τίς γάρ, for who; πῶς γάρ, 1, 122. 10, 424. 18, 182. 3) In connexion with other particles: ἀλλὰ γάρ, at enim, sed enim, in which use the proving clause sometimes follows, but is mly omitted, 7, 242. Od. 14, 355; γάρ δῆ, for indeed, 2, 301. Od. 5, 23; γάρ οὖν, for now; γάρ ῥα, for certainly; γάρ τε, for, 1, 81; γάρ τοι, for certainly; οὐ μὲν γάρ, for certainly not, 24, 66. cf. Rost, p. 106. Kühner, § 692. [καὶ γάρ, for indeed, 3, 188. 4, 43; καὶ γάρ ῥα, for indeed now, 1, 113.]

Γάργαραν, τό, the southern point of Mount Ida in Troas, on which stood a temple of Zeus, 8, 48. 14, 292. (As appellat. *multitude, fulness*.)

γαστήρ, ἑρως, contr. γαστρός, ἡ, the belly, the paunch, venter; the womb, 6, 58. 2) Chiefly the stomach; hence, *appetite, greediness*. βόσκειν γαστέρα, to fill the stomach, Od. 17, 228. Batr. 57; but γαστέρι νέκυν πενθῆσαι, to mourn for one dead with the stomach, i. e., by fasting, 19, 223. 3) *stomach, a stomach-sawage, a stomach filled with minced meat*, Od. 18, 44.

γάστρη, ἡ, the belly, a round belly of a vessel, 18, 348. Od. 8, 437.

γαυλός, ὁ [but γαυλός, ship], a milk-pail, a pail, Od. 9, 223. †

* γαυρόω (related to γαίω), to make proud. mid. to conduct proudly, to pride oneself, Batr. 267.

(γάω), obsol. theme fr. which the Ep. perf. γέγασα for γέγονα is derived, see γίγνομαι.

γδουπέω, poet. for δουπέω = δουπέω.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly, indeed, still, at least*; but can mly be expressed only by emphasis of voice. γέ serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot mly be translated, but is to be indicated by stress of voice: χόλον γε, 1, 81; ὄφρ' εὖ εἰδῶ, εἰ ἐπείν γ' Ἰθάκην τήνδ' ἰκόμεθα, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: ἔγωγε, σύγε. Also twice in one sentence, 5, 286. 22, 266. εἰ σύγε σφ' θυμῷ ἐθέλοις: κέλομαι γάρ ἔγωγε, 23, 854. cf. 15, 48. On the use of γέ with the pronoun, the following is to be noted: a) When in disjunctive

clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γέ is found in the second member: εἰπέ μοι, ἢ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ', whether thou of thine own accord art overcome (dost willingly suffer it), or whether thee the people hate, etc. Od. 3, 214. cf. Il. 2, 237. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. b) γέ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατήρ δ' ἐμὸς ἄλλοθι γαίης, ζῶει δ' ἢ τέθηκεν, Od. 2, 131. cf. 3, 89. Il. 10, 504. The last is true also in adversative sentences. 2) γέ assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif., Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by *indeed, at least, certainly, namely*. a) With relatives, as ὅς γε, ὅστις γε, οὗς γε, 5, 303. Od. 1, 229. b) With conjunctions, εἴγε, if indeed, since, si quidem, Od. 9, 529. Il. 1, 393; εἰ μή γε, Od. 10, 343; ὅτε — γε, Od. 2, 31; ὅτε — μή — γε, Il. 13, 319; πρὶν γε, οὐ πρὶν γε, namely not before; also repeated, πρὶν γε, πρὶν γε, 5, 288; ἐπεὶ — γε, quasi quidem, 1, 299. 3) οὐδέ — γε, μηδέ — γε, at least not, 14, 221. γέ with a preceding negat. can mly be translated *never*, 1, 261. Od. 4, 291. γέ μὲν has an adversat. signif.: οὐτ, a t, Il. 2, 703. Od. 5, 206. Cf. Kühner, § 596. Thiersch, § 303.

γέγασα, γεγάασι, γεγαώς. See γίγνομαι. γέγηθα, perf. of γηθέω.

γέγωνα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., partcp. γεγωνός, infin. γεγωνέμεν, plupf. ἔγεγωνει. From a pres. γεγωνέω, derived from this perf., the following forms occur: infin. γεγωνεῖν, imperf. ἔγεγωνεν, Od. 9, 47; to call audibly, to cry, to proclaim. ὅσον τε γέγωνε βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; τινί, to call to any one, 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγωνέω. See γέγωνα.

γεινομαι (obsol. theme ΓΕΝΩ), aor. 1 ἐγεινάμην, 1) In the pres. only Ep. and pass. to be born, to be begotten. οἱ γενόμενοι, those who are born, 10, 71. Od. 4, 208. 2) Aor. 1 mid. to bear, to beget, spoken both of mother and father, 5, 800. ἐπὴν γείνεαι αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γείνηαι).

γείτων, ονος, ὁ, neighbour, Od. 4, 16; as adj. neighbouring, Od. 9, 48. Batr. 67.

γελαστός, ἡ, ὄν (γελάω), laughed at, laughable, ridiculous, ἔργα, Od. 8, 307. † Cf. ἀγελαστός.

γελῶ, contr. γελῶ, and Ep. γελῶν,

particp. γελωντες and γελώντες, Od. 18, 111; Ep. form γελοιάω, aor. 1 ἐγέλασα, poet. σσ, 1) *to laugh, επί τι, at any thing*, 2, 270; μάλα ἡδύ, very heartily, 11, 378; δακρυσίν, tearfully, 6, 484; χεῖλαισι, with the lips, i. e. apparently, 15, 102; see ἀχρεῖον, ἀλλοτρίοις γναθμοῖς, see the adj. 2) Spoken of inanimate things; ἐγέλασσε δὲ πᾶσα περί χθῶν χαλκῶν ὑπὸ στεροπῆς, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, 19, 362. Cf. h. in Cer. 14.

γελοιάω, Ep. form from γελάω, aor. 1 ἐγελοῖσα, h. Ven. 49; whence γελωῖων, 3 plur. imperf. and particp. γελωῖωντες (γελωῖωντες), Od. 20, 390.

γελοῖος, η, ον, Ep. for γελόιος (γέλως), *laughable, ridiculous*, 2, 215. † γελωῖωντες, Od. 20, 390; either poet. for γελώντες, or read with Butt. γελοῖωντες, and derive from γελοιάω.

γέλος, ὁ, Æ 1. for γέλος; γέλον for γέλω stood before Wolf, Od. 20, 346.

γελώω, γελώντες, see γελάω.

γελωῖωντες, see γελάω.

γέλως, ωτος, ὁ, dat. γέλω for γέλωτι, Od. 18, 100; accus. γέλω for γέλωτα and γέλων, Od. 18, 350, 20, 346; a *laugh, laughter* (more correctly in the dat. γέλω; Butt. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1).

γενεή, ἡ, Ion. for γενεά, 1) *birth, family, race, descent*, 6, 145. 151. 21, 153. γενεῆς καὶ αἵματος, of race and blood, 6, 211. γενεῆ τινος and ἐκ τινος, 21, 157. γενεῆν Διὸς εὖχομαι εἶναι, 21, 187. Of steeds: *race, stock, breed*, 5, 208. 265; hence with τόκος, *race and birth*, 7, 128. 15, 141; hence, a) *birth-place*, 20, 340; and with πατρὶς ἀρουρα, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. b) *race, stock, family*, espily *noble descent*, 20, 306. Od. 4, 27. ἀπὸ γὰρ γενεῆν ἀγχιστα ἐώκειν, 14, 474. c) *offspring, descendant*, as with Spitzner it is perhaps to be understood in 21, 191.

2) *race*, i. e. all who belong to a species, spoken of men, espily those who are contemporary (*æquales*), 6, 146; and in like manner, φύλλον γενεῆ, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, a) *the age of man, a generation*, which accord. to Hdt. was 33 years, so that three generations amounted to 100 years, 1, 250. Od. 14, 325. b) *age in general*: γενεῆ ὀπλότερος, 2, 707; ὀπλότατος, 9, 38; πρότερος, 15, 166. Cf. Spitzner, Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (γένος), 1) *birth, generation, race, stock*, of men: εἶναι γενέθλης or ἐκ γενέθλης, Od. 4, 232; of horses: *stock*, 5, 270. 2) *place of origin, origin, ἀργύρου*, 2, 657. 3) *offspring, descendant*, h. Ap. 135. Cf. Spitzner Excurs. IX. § 3, p. 12.

γενεῖας, ἀδος, ἡ, beard, Od. 16, 176. †

γένειον, τό (prob. from γένος), *the chin*. γένειον ἀπτεσθαι, 10, 454. Od.

γενειάω (γένειον), aor. ἐγενείησα, *to become bearded, to obtain a beard, to arrive at manhood*, *Od. 18, 176. 269.

γένεσις, ιος, ἡ (ΓΕΝΩ), *generation,*

creation, origin, spoken only of Oceanus: θεῶν γένεσις, *14, 201.

γενετή, ἡ, poet. for γενεή, *birth*. ἐκ γενετῆς, from birth, 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from γέννα, ἡ, Ep. for γένος), *suited to one's descent, inbreu, natural*. οὐ μοι γενναῖον, 5, 253. †

γένος, τό (ΓΕΝΩ), 1) *race, birth, descent*, 6, 209; hence γένος (accus. absol.) εἶναι ἐκ τινος, to spring from any one, 5, 544. γένος βασιλῆων εἶναι, to spring from kings, Od. 4, 63; hence also *place of birth, country*, Od. 15, 267. 24. 269. Espily, a) *race, family, kindred*, Od. 8, 583. 15, 533. b) *offspring, descendant*, 19, 122; so also with adj. θεῖον γένος, 6, 180. 9, 538. 2) *race*, as the collective body of individuals in a species: ἡμιθέων ἀνδρῶν, race of demi-gods, 12, 23, h. 31, 18; also βῶν γένος, Od. 20, 212. 3) *race*, in reference to time. *the age of man*, Od. 3, 248; mly age; γένει ὕστερος, younger in age, 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere absol.; accord. to some, Æol. for ἔλετο. ἔλτο, as κέτο for κέλετο. *he seized, he grasped*, with accus. 5, 25. 8, 43. Cf. Butt. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, vos, ἡ, accus. plur. γένυας, contr. γένυς. Od. 11, 320; *the cheek-bone, the jaw*, both of men and brutes, 11, 416.

ΓΕΝΩ, theme of γίγνομαι.

γεραῖος, ἡ, ὄν (γηραῖος, not found in H.), *old, aged, espily venerable by age*; subst. ὁ γεραῖος, *an old man, a venerable sage*; αἱ γεραῖαι, *the aged women, matrons*, 6, 87. Comp. γεραῖτερος, η, ον.

γεραίρω (γέρας), prop. to distinguish by a gift; and generally, to *honour, to distinguish*. τιμὰ νότοισιν, any one with back-pieces, 7, 321. Od. 14, 441.

Γεραστός, ὁ, *Gerastus* a promontory and port in Eubœa, orig. a temple and grove of Poseidôn, now *Cabo Mantelo* or *Lion*, the town is called *Gerestro*, Od. 3, 177.

γερανός, ἡ, *a crane*, *2, 460. 3, 3.

γεραρός, ἡ, ὄν (γεραίρω), *honorable, venerable*, epith. of heroes. Compar. γεραρώτερος, η, ον, *3, 170. 211.

γέρας, aos, τό, plur. Ep. γέρα for γέραα. gen. γεράων, related to γῆρας, 1) *a present, a reward*, a) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. Cf. II. 1, 118; also spoken of gods, 4, 49. b) any act performed to honour any one, as to cut the hair in honour of [or mourning for] the dead. Od. 4, 197. II. 16, 457. 2) *office, prerogative, dignity, power*, as τὸ γὰρ γέρας γερόντων, this is the office of the aged men (viz. to sit in council), 4, 32. Od. 11, 184.

*γεράσιμος, ον (γέρας), *honouring, conferring honour*, h. Merc. 122.

Γερήνιος, ὁ, *the Gerenian*, epith. of Nestor, from the town *Gerentia* (Γερηνία,

Paus. 3, 21), or *Gerenon* (Γέρηνον, τό, Eust.), in Messenia, where Nestor was educated, whilst Heracles destroyed Pylus, 2, 336.

γέρον, see γέρων.

γερούσιος, η, ον, *belonging to old men, appertaining to old men* as members of the council: ὄρκος, an oath which they swore, 22, 119. γερούσιος οἶνος, wine of honour, a larger portion of wine by which the eldest were honoured at the table of the king, 4, 259. Od. 13, 7—9.

γέρων, οντος, ὁ, voc. γέρον, *an old man, an elder*; οἱ γέροντες, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, 2, 83, 4, 344. Cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 184.

γεύω, *to cause to taste*, in H. only mid. γεύομαι, fut. γεύσομαι, aor. 1 ἐγευσάμην, *to taste*, τινός: προικὸς Ἀχαιῶν, Od. 17, 413. 2) Metaph. *to make a trial, to try, to taste, to feel*, mly spoken of fighting; χειρῶν, *to try the fists*, Od. 20, 181; so also διστοῦ, ἀκωκῆς. γευσόμεθα ἀλλήλων ἐγχέησιν, *we will try one another with spears*, 20, 258.

γέφυρα, ἡ, *a dam, a dyke, a levee, a wall of earth*, to prevent the overflowing of a river: τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέται ἰσχανώσσι, the well-fortified dykes do not restrain it, 5, 88, 89. (Voss and Köppen, *bridges*, a signif. not found in H.: see ἐργω and 17, 797.) 2) the interval between two armies, which like a dyke separates them: *battle-field*. Thus modern critics explain πολέμοιο γέφυρα and γέφυραι, 4, 371. The sing. is found only 8, 553. The ancients more correctly understood by it the spaces between the ranks, in which one could best flee. Between the hostile armies there was no space. Cf. Wolf's Vorles. II. p. 269.

γεφύρω (γέφυρα), aor. 1 γεφύρωσα, *to make a dam, to dam up*, with accus. ποταμίον, *to dam up a river*, in that a fallen tree checks the current, 21, 245; κέλευθον, *to make a way or passage*, *15, 357.

γῆ, ἡ, contr. γέα=γαία, in H. as pr. n. 3, 104, 15, 36.

*γγενής, εὸς, ὁ, ἡ (γένος), *earth-born, son of the earth*, epith. of the giants, Batr. 7.

γηθῆω (γαίω), fut. ἦσω, aor. γῆθησα, perf. γέγηθα, with pres. signif. *to rejoice, to be glad, joyful*, with φρένα, θυμῷ, absol. often with partec. τῶγε ἰδὼν γῆθησεν, 1, 330. νῦν δὲ που Ἀχιλλῆος κῆρ γηθεῖ, φόνον—Ἀχαιῶν δερκομένω for δερκομένον, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaeans, 14, 140 (cf. Rost, p. 643, Anm. 3. Kühner, § 587, c. Anm. 1). δ) With accus. of that at which one rejoices, 9, 77: εἰ νῦν—Ἐκτωρ γηθήσει προφανεῖσα, whether Hector will rejoice over us when we appear, etc. 8, 377, 378. (προφανεῖσα

is dual fem. gen. according to the reading of Aristarch.; others read προφανεῖσα and refer it to ἰδωμαι.) Cf. Spitzner.

γηθοσύνη, ἡ (γηθῆω), *joy, gladness*, *13, 29, 21, 390; plur. h. Cer. 437.

γηθόσυνος, η, ον (γηθῆω), *joyful, glad, cheerful*, τινί, *about any thing*, 13, 82. Od. 5, 269.

(γῆθω), obsol. theme of γηθῆω.

γηράς, see γηράω.

γηράς, aor., τό, dat. γηραῖ and γήρα (Thier., § 189, 18), *age, old age*, 5, 183 Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδρα), 7, 148; partec. γηράς, 17, 197. 1) *to grow old, to become aged*. 2) Metaph. spoken of fruits, *to become old, to ripen*, Od. 7, 120.

γῆρυς, vos, ἡ, *a voice, a call*, 4, 437 †

*γηρύω (γῆρυς [Dōd. supposes it allied to γέρω, resembling, but not related to, κέρω (=to cry, queri). Hence intens. γράζειν, γρύζειν, grunntre (grunt): hence γηρύεσθαι =fabulari, opp. to the earnest and important ἀγορεύειν, ἀγοράσθαι, p. 197]), *to utter a sound or voice*. 2) Mid. *to sing*, h. in Merc. 426.

Γίγαντες, οἱ, sing. Γίγας, αντος, ὁ (from ΓΑΩ Genitales, Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighbourhood of Trinacria, or perhaps in Epirus, which Zeus destroyed on account of their crimes, Od. 7, 59, 206. 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Poseidōn. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Uranus and Gæa, who endeavoured to storm Olympus, but were vanquished by the lightnings of Zeus, Batr. 7. Apd. 1, 6. 1.

γίγνομαι (γένω), fut. γενήσομαι, aor. 2 ἐγενόμην, perf. γέγονα, Ep. (γέγαα), 3 plur. γεγάασι (anomal. 2 plur. γεγάατε, Batr. 143, for which Thiersch, § 217, reads γεγάασι), partec. γεγαώς, infin. γεγάμεν, *to be born, to come into being, to become, to happen*. The aor. 2, *I came*, takes the place of the aor. of εἶμι. I was; in the perf. *to be by birth*, and mly *to be*.

1) Spoken of men: *to be born, to become*. ἐξ ἐμέθεν γεγαῶτα, sprung from me, 9, 456. Od. 4, 112. In the aor. 2, *to be*, Od. 6, 201. The perf. often with pres. signif. ὀπλοῦτεροι γεγάασι, they are younger, 4, 325. Od. 13, 160. 2) Of inanimate things: *to arise, to come into being, to happen*. γίννεται ἄνθεα, the flowers arise, come into being, 2, 468. τάδε οὐκ ἐγένοντο, this did not happen, 3, 176. δ)

Of mental states: ἄχος γένετο αὐτῷ, he was pained. ποθὴ Δαναοῖσι γένετο, desire seized the Greeks, 11, 471. 3) With predicate following: a) Subst. *to become something*; χάσμα τινί, a rejoicing to any one, 6, 82. φῶς τινί γίννεσθαι, to become a light to, 8, 282; μέλιπθρά τινι, 18, 179; proverbial, ὕδωρ καὶ γαῖαν, to become water and earth, i. e., to be destroyed, 7, 99. πάντα γίγνεσθαι, to be

come every thing, Od. 4, 418; cf. 458. b) With adj. τοῖσι πόλεμος γλυκίων γένητο, 2, 453. 4) With prep. and adv. ἐπὶ νηυσίν, to be at the ships, 8, 180. ὅπως δὲ ἄριστα γένοιτο, 3, 110.

γιγνώσκω, fut. γνώσομαι, aor. 2 ἔγνω, particp. γνούς, subj. γνῶ and γνῶω, optat. γνοίην, imper. γνῶθι, infin. γνῶναι and γνῶμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, 5, 515; ἀσπίδι, by the shield, 5, 182; in a bad sense: εὐ νύ τις αὐτὸν γνῶσεται, many a one will then become well acquainted with him [i. e., will fall by his hands], 18, 270; sometimes with gen. γνῶ χρωμένοιο, he observed that he was angry, 4, 357. Od. 21, 36. 23, 109. 2) to know, to understand, βουλὴν, 20, 20. ὄρνιθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by ὄτι, also ὄ, quod, 8, 140; ὡς and εἰ, 21, 266.

γάλατος, eos, τό, Ep. for γάλα, milk, *2, 471. 16, 643.

γαλακτοφάγος, on (φαγεῖν), contr. for γαλακτοφάγος, milk-eating, epith. of the Hippomolgi, 13, 6; later, name of a Scythian tribe.

Γλαύκη, ἡ, daughter of Nereus and Doris, 18, 39.

γλαυκιάω (γλαυκός), to look about with sparkling eyes, spoken of lions, only particp. pres. γλαυκιάωω, of fiery look, 20, 172. †

γλαυκός, ἡ. ὄν (λάω, γλαύσω [in Ap. Rhod. 1, 1281, δια-γλαύσσουσι] = γελαύσω; whence γλαυκός, as λευκός fm λεύσω, Död.: who makes to shine the primary meaning of γελαῖν), prop shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, 16, 34. † [Vox γλαυκός splendoris vim qualicunq; coloris adjunctam notat, Luc.]

Γλαῦκος, ὁ, Glaucus, 1) son of Sisyphus and Merope, father of Bellerophon, with the appellation Πορτιεύς, because he dwelt in Potniæ in Bœotia. Aphrodite inspired his mares with such fury that they tore him in pieces, 6, 154. 2) son of Hippolochus and grandson of Bellerophon, leader of the Lycians, friend of Diomedês, 2, 876. Cf. 6, 119 seq.

γλαυκῶπις, ἰδος ἡ (ὦψ), accus. γλαυκῶπιδα and γλαυκῶπιν, Od. 1, 156; epith. of Athênê, either with sparkling eyes, as cats and owls, bright-eyed, with beaming or fiery eyes, cf. 1, 200; or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσωπον τῶν ὀφθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), 2, 166. 2) Substantive, the clear-eyed, 5, 406. Cf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἰ, a town in Thessalia, otherwise unknown, 2, 712.

γλαφυρός, ἡ, ὄν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγγι, πέτρῃ, 2, 88; also λιμὴν, a deep, spacious harbour, Od. 12, 305.

γλήνη, ἡ (λάω [accord. to Död. fm γελαίνειν, inus., whence γελανής. Pind. Cf. τρανής, πρηνής, &c., fm τετραίνειν, περαίνειν]), 1) the sight of the eye, the pupil of the eye, 14, 494. Od. 2) a purple (maiden), from the diminished image in the pupil of the eye; in contempt, κατὰ γλήνη, timorous puppet! 8, 164.

γλήνος, eos, τό (λάω [also referred to inus. γελαίνειν, Död.]), an ornament, any thing precious, 24, 192. †

* γληχών, ὄνος, ἡ, Ion. for βληχών, penny-royal, h. in Cer 209.

Γλίσας, αντος, ἡ (Γλίσσας and Γλισσῶς, Paus.), an old town in Bœotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanias, 2, 504.

γλουτός, ὁ, the buttock, the seat, *Π. in plur. 8, 340.

γλυκερός, ἡ, ὄν = γλυκός, compar. γλυκερώτερος, sweet, Π. Od.

γλυκυτόμος, on (θυμός), of mild disposition, sweet-tempered, 20, 467. †

* γλυκνυμείλιχος, on (μείλιχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκός, εἰα, ὄν, compar. γλυκίωω, sweet, having an agreeable taste, νέκταρ, 1, 598; metaph. lovely, agreeable, ὑπνος, πόλεμος, ἡμερος, αἰών, Od. 5, 152.

* γλύφανον, τό (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἰδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, 4, 122. Od. 21, 419.

* γλύφω, fut. ψω, to excavate, to hollow out, Batt.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας τάμνειν, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered esply to Hermês, i. e., they were cut up, laid on the fire, and burned: cf. Athen. I. 14.) 2) dialect, language, 2, 804. γλώσσ' ἐμίμκτο, the language was mixed, 4, 438. h. Ven. 113.

γλωχίς or γλωχίν, ἰνος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, 24, 274. † (On the ending, see Buttm., Gram. § 41, 2.)

γναθμός, ὁ (γνάω, κνάω), the jaw of men and beasts; proverbial: πάντας ὀδοντας γναθμῶν ἐξελαύνειν, to knock all the teeth from the jaws, Od. 18, 29; and ἄλλοτρίους γναθμοῖς γελᾶν, Od.; see ἀλλότριος.

* γνάθος, ἡ = γναθμός, Ep. 14, 13; the common prose form.

γραμπτός, ἡ, ὄν (γνάπτω), curved, crooked, ἀγκιστρον, Od. 4, 369; γάνυς, 11, 416. 2) flexible, supple, spoken of the limbs of animate beings; metaph. γραμπτὸν νόημα, a placable disposition, 24, 41.

γνάμπτω, aor. 1 γνάμψα, to bend, to curve. ἐν γόνυ γνάμψα, 23, 731.†

γνήσιος, ἡ, ον (sync. from γενήσιος), belonging to the race, genuine, pure, regular; νόος in opposition to νόθος, 11, 102. Od. 14, 202.

γνῆ, adv. (γόνυ), with bent knee, always γνῆ ἐριπεῖν, to sink upon the knees, *5, 68.

γνώ, γνόμεναι, γνώμεν, see γιγνώσκω. γνώριμος, ον (γιγνώσκω), known, an acquaintance, Od. 16, 9.†

γνωτός, ἡ, ὄν (γνώναι), known, noted. γνωτὸν δέ, καὶ δὲ μάλα νηπίος ἔστιν, it is known even to him, who is very simple, for ἐκείνῳ, δὲ, 7, 401. 2) related, a relative by blood, of any degree, 3, 174; hence also for brother, 15, 336. 17, 35.

γνώω, γνώωσι, see γιγνώσκω.

γῶα, Ep. γῶα, infin. pres. Ep. γοῖμεναι, fut. γοῖσομαι, aor. 2 γῶον, 6, 500; γῶασκεν, iterat. imperf., 1) to lament, to mourn, to complain, often in partecp. 2) With accus. to bewail, to mourn. πόμπρον τινός. Of the mid. only the fut. occurs, 21, 124. (γοῖμεναι is, Buttm., Gram., § 105, note 16, an infin. pres.)

γῶμφος, ὁ, a peg of wood, a nail, a pin, Od. 5, 248. † Here, nails with which Ulysses fastened the vessel or raft together.

* γονεύς, ἄος, ὁ, a procreator, a father, plur. parents, h. Cer. 241.

γονή, ἡ (γένω), that which is begotten, a child, offspring, progeny, 24, 539. Od. 4, 755.

γόνος, ὁ (γένω), 1) race, origin=γένος, Od. 1, 216. 4, 207. h. Ven. 104. 2) What is begotten, child, descendant, 5, 635; and often.

Γονόεσσα, ἡ, Ep. for Γονούσα, Gonousa, a fortified village, or a promontory between Pellênê and Ægira in Achaia, 2, 573. Cf. Paus. 5, 18. 2.

γόνυ, τό, gen. γούνατος and γουός, nom. plur. γούνατα and γούνα, gen. γούνων, dat. γούνασι (γούνασσι) and γούνεσσι, 9, 488. 1) the knees. γόνυ κάμπτειν, to bend the knee, i. e., to rest, to sit, 7, 118. ἐπὶ γούνα ἐξέσθαι, to seat oneself upon the knees, 14, 437. The ancients considered the knees as the chief seat of physical power, hence γούνατα τινός λυεῖν, to loose one's knees, to lame him, to prostrate him, to slay him, 8, 176. εἰσοκεῖ μοι φίλα γούνατα ὄρωρῃ, whilst my knees move, i. e., as long as I am strong, 9, 610. Od. 18, 133. ὡς τοὶ γούναθ' ἔπειρο, that your knees might obey you, 4, 314. 2) In humble supplication: it was customary to embrace the knees; hence ἀψασθαι γούνων, 1, 512; γούνα λαβεῖν, Od. 6, 147; γούνατα τινός ἐκάνεσθαι, Od. 3, 92; also γούνα κτεῖν, 8, 371. Hence also, ἐν γούνασι θεῶν κείται, it lies in the lap of the gods, it depends on their will, 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term knees.

γῶον, Ep. for ἔγοον, see γῶα.

γῶος, ὁ (γῶα), wailing, lamentation, complaint, always connected with weeping, τυνός, for any one, Od. 4, 113; chiefly lamentation for one dead, 18, 316.

γῶω, see γῶα.

Γόργειος, ἡ, ον (Γοργώ), of Gorgo, belonging to Gorgo, Gorgon. Γοργεῖη κεφαλῆ, the Gorgon head, 5, 741. Od. 11, 634.

Γοργυθίων, υἱος, ὁ, son of Priam and Castianira from Æsyme; Teucer slew him, 8, 302.

Γοργώ, ἡ, gen. Γοργῶς (the terrible, related to ὄργη), Gorgo, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is mly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, 8, 349. 11, 36. H. places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: Stheno, Euryale, and Medusa, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Γόρτυς, υἱος, ἡ (Γόρτυνα. ἡ, Strab.), Gortyna, chief city of the island of Crete, near its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Messara, 2, 646. Od. 3, 294. (On the nom. Γόρτυν, see Buttm., Gram. § 41.)

γούν (γε, ούν), at least, hence, only twice, in the Il. 5, 258. 16, 30. Accord. to Thiersch, § 329, 1. Anm. and Spitzner on 5, 258, γούν is not Homeric; hence the latter has adopted γ' ούν after the Cod. Venet.

γουνάζομαι, depon. mid. (γόνυ), fut. γουνάσομαι, prop. to embrace any one's knees; hence, to supplicate at one's feet, to supplicate earnestly, τινά, 1, 427; ὑπὲρ τινός, for any one, 15, 665; πρός τινός and τινός, to conjure by any one, Od. 11, 68, 13, 324; but γούνων γουνάζεσθαι, to embrace one's knees, 22, 345 (Ep. form γουνόμομαι).

γούνατα, γούνασι and γούνασσι, see γόνυ.

Γουνεύς, ὁ (field-man, γουός), leader of the Arcadians before Troy, 2, 747.

γουνόμομαι, Ep. for γουνάζομαι, 1) to supplicate, with accus. 9, 583. πολλὰ θεοῦς γουνούμενος, Od. 4, 443. 2) to vow in supplicating, Od. 10, 521. Cf. v. 526.

γούρος, ὁ (γῶνος), a cultivated field, a fruitful field, a fertile place, rarely alone, Od. 11, 193; mly γουρός ἀλωῆς, a fertile field, 18, 97. Od. 1, 193; also Ἀθηνάων. Od. 11, 323. (Others say the signif. fruitful field conflicts with γουρός Ἀθηνάων: for Attica was stony and not fertile. They cite as akin to it γόνυ, γῶνος, according to which it would signify prop. projecting angle; and then mly elevation.)

γραία, ἡ (γραῖος), an aged female, an old woman, Od. 1, 438. †

Γραία, ἡ, a very ancient town in Bœotia, near Orôpus; accord. to Pausan. the later *Tanagra*, 2, 498.

γραπτύς, ὄσ, ἡ, a scratch, an injury, e. g., by thorns. γραπτύς for γραπτύς, Od. 24, 229. †

γράφω, aor. 1 ἔγραφα, to scratch, to engrave, with accus. γράφας ἐν πίνακι θυμοφόρα πολλά, after he had inscribed upon the tablet many fatal signs, 6, 168 (a kind of picture-writing or hieroglyphics; for H.'s heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. lxxxii; and also σήματα); spoken of the spear's head: to graze, to injure, δστέον, 17, 599.

Γρήνικος, ὁ, Ion. for Γράνικος, a river in the Lesser Mysia, now *Ustucola*, 12, 31; afterwards famed by the battle of Alexander the Great (from Γρᾶς, the conductor of a colony, and νίκη, Strab. xiii. 582).

γρηῦς, ἡ, Ep. also γρηῖς, Ion. for γραῦς, dat. γρηῖ, voc. γρηῦ and γρηῖ, an aged female, an old woman. (γρηῖς is incorrect; see Thiersch, Gram. § 181, 46, c.)

* γρονός, ὁ = γρονός, fire-brand, Fr. 67.

γβαλον, τό (prob. related to κοῖλος), a hollow, an arch; θῶρηκος, the swell of the cuirass, 5, 99. This piece of armour consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, θῶρηξ γυάλουσιν ἀρηρώς, a cuirass fitted together from convex plates, *15, 530. 2) ravine, valley, h. Ap. 336. h. 25, 5.

Γυγαίη λίμνη, ἡ. 1) the *Gygæan lake*, a lake in Lydia, at Mount *Tmolus*, not far from the *Caystrus*, later *Κολήη*, 20, 391. 2) the nymph of the lake, mother of *Mesthles* and *Antiphus*, 2, 865 (from γύγη, a water-fowl).

* γυιάτιδος, Epig. 15, 13; a corrupt word, for which *Herm* proposes ἀγυιάτη.

γυῖον, τό, a limb, chiefly a hand, foot, knee; always in the plur. τὰ γυῖα, limbs; ποδῶν γυῖα, the feet, 13, 512; hence, γυῖα λύειν, to loose the limbs, 7, 6; ἐλαφρὰ θείναι, to render the limbs light, 5, 122; ἐκ δέος εἴλετο γυῖων, Od. 6, 140. 2) the body, the lap. h. Merc. 20.

γυῖω (γυῖός), γυῖώσω, to lame, to enfeeble, ἱππους, 8, 402. 416. †

γυμνός, ἡ, ὄν. naked, bare; mly without arms, unarmed, 16, 815; also spoken of things: γυμνὸν τόξον, the bared bow, i. e. the bow taken from its case, Od. 11, 607; γυμνός ὀστός, the bared arrow (taken from the quiver), Od. 21, 417.

γυμνός (γυμνός), fut. ὦσω, only aor. 1 παρ. ἐγυμνώθην, 1) to lay bare, to uncover; in the pass. to strip oneself, to deprive oneself, with gen. ῥακέων, to free oneself from the rage, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, 12, 428; and τεῖχος

ἐγυμνώθη, the wall was laid bare, i. e., open to attack, 12, 399.

γυναικεῖος, εἶη, εἶον (γυνή), female, belonging to women. γυναικεῖαι βουλαί, Od. 11, 437. †

γυναιμανής, ἐς, gen. ἐός (μαίνομαι), woman-mad, extravagantly fond of women (amorous, V.), epith. of Paris, *3, 39. 13, 769.

γύναϊος, α, ὄν = γυναικεῖος. γύναϊα δῶρα, presents to a woman, *Od. 11, 521. 15, 247.

γυνή, ἡ, gen. γυναικός. 1) a woman, a female, in distinction from a man, 15, 683, without reference to rank or age; therefore often in Od. a maid; also in a contemptuous signif.: γυναικός ἀρ' ἀπὶ τέτυξο, thou art become a woman, 8, 163. Often in connexion with subst. which have the force of adj. γυνή ταμίη, ἀλετρίς, etc. 2) a wife, a cons-ri, 6, 160. 8, 57.

3) a mistress of a family, a mistress, Od. 4) a mortal woman, in distinction from a goddess, 14, 315. Od. 10, 228. In γυναικα θήσατο μαζόν, 24, 58, according to the Schol. γυναικα stands for γυναικεῖον, or this construction can be explained by the fig. καθ' ὅλον καὶ μέρος. Cf. Thiersch, Gram. § 273.

Γυραί, αἱ (sc. πέτραι, the *Gyræan rocks*), where the *Locrian Ajax* suffered shipwreck; accord. to *Eustath.* near *Myconus*, or, more correctly, near the promontory *Caphareus* of *Eubœa*, Od. 4, 500; cf. *Quint. Sm.* 570 (from γυρός), whence adj. *Γυραῖος*, αἶη, αἶον, *Gyræan*; hence *Γυραῖη πέτρα*, Od. 4, 507.

γυρός, ἡ, ὄν, round, curved, crooked. γυρός ἐν ὤμοισιν, round-shouldered, hump-backed, Od. 19, 246. †

Γυρτιάδης, ὄν, ὁ, son of *Gyrtius* = *Hyrtius*, 14, 512.

Γυρτώνη, ἡ (Γυρτών, ὄνος, *Strab.*), a town in *Pelagiotis* (*Thessalia*), or the declivity of *Olympus*, on the *Penæus*, now *Salambria*, 2, 738.

γύψ, γυψός, ἡ, dat. plur. γύπεσσι, the vulture, 11, and Od. 11, 578.

γωρυτός, ὁ, bow-case, Od. 21, 54 (related to χωρέω, equivalent to θήκη, ὡς χωροῦσα τὸ ρυτόν, *Eustath.*).

Δ.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from *διά*, very, exceedingly.

δαείω, Ep. for *δαῶ*, see ΔΑΩ.

(δάζομαι), obsol. theme, from which are formed the fut. and aor. of *δαίω*.

δαίμεναι, Ep. for *δαῖναι*, see ΔΑΩ.

δαίμων, ὄν, gen. ὄνος (δαῖναι), κνω-

ing. intelligent, acquainted with, expert, skilful, with gen. ἀθλων, Od. 8, 159; ὀρχηθμοιο, v. 263; ἐν πάντεσσ' ἐργοισι, ll. 23, 671.

δαῖναι, see ΔΑΝ.

δαῖρ, ἑρὸς, ὁ, voc. δαῖρ, brother-in-law, husband's brother. (On the word see Butt., Gram. § 45, 5. note 1, and gen. plur. δαίρων, dissyllabic, 24, 769.) *ll.

δάπται, see δαίω.

δαί, Ep. dat. see δαίς, 13, 286.

δαιδάλεος, ἡ, ὄν (δαίδαλος), artfully, skilfully made; beautifully wrought; artfully adorned; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἔντεα, θρόνος, ζωστήρ, and other productions of art; in Od. l. 131, δαιδάλεον belongs to θρόνον. Cf. Nitzsch on the verse, p. 99.

δαιδάλλω (δαίδαλος), to work artfully, to adorn skilfully, to ornament, to inlay; to adorn with gold, silver, and ivory, λέχος χρυσῷ, ἀργύρῳ, Od. 23, 200; σάκος, ll. 18, 479.

δαίδαλον, τό, subst. a work of art, embroidery, sing. Od. 19, 227; plur. τὰ δαίδαλα, works of art, ll. 5, 60; pictures inwrought with metal-work and embroidery, 14, 179 (prob. from δάω, δάλλω, δαιδάλλω).

δαίδαλος, ὁ, prop. the artist, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. H. calls him ὁ Κνώσσιος, from Knosos (Gnosus) in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, 18, 592; cf. ἀσκέω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15, 8.

δαίζω, poet. (δαίω), fut. ξω, aor. ἐδαίξα, perf. pass. δεδαίγμενος, 1) to divide, to share, to separate into parts, Od. 14, 434; with accus. often to tear in pieces, to split, to cut in pieces. χιτῶνα χάλκῳ, 2, 416; κόμητι, to tear out the hair, 18, 27; hence δεδαίγμενος ἦτορ, pierced through at the heart, 17, 535. β) Metaph. ἐδαίξεται θυμὸς ἐνὶ στήθεσσι, the heart in their breast was torn (by disquiet and pain), 9, 8; but ὤρμαινε δαίζόμενος κατὰ θυμὸν διχθάδι, with ἦ, ἦ following, he deliberated upon it doubly divided in mind, i. e., he was balancing between two purposes, 14, 20. ἔχων δεδαίγμενον ἦτορ, having a torn (troubled) heart, Od. 13, 320. 2) to cut or hew down, to cleave, to slay, ἵππους τε καὶ ἀνέρας, 11, 497. Pass. often χάλκῳ δεδαίγμενος, hewn down with the sword, 18, 236 22, 72.

δαϊκτάμενος, ἡ, ὄν (δαίς, κτείνω), slain in battle, *21, 146. 301.

δαϊμόνιος, ἰη, ὄν (δαίμων), prop. proceeding from a demon or divinity, divine, νέξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the

old world indicated a higher power, which excited astonishment, and thus fear; astonishing, admirable. H. uses it only in the vocative as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; strange, wonderful, sometimes in a good sense, my (good) friend, as 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, wretch, wretched (cruel, wicked) man, 1, 561. 4, 31.

δαίμων, ὄνος, ὁ, ἡ, 1) any divine being, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, 5, 438; we are not, however, to associate the later demons with those of H.; a demon, a divinity. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακὸς δαίμων, Od. 10, 64. δαίμονος αἴσα κακῆ, Od. 11, 61; hence often used for fate, happiness, misfortune. τοὶ δαίμονα δάσω, I will give the demon to thee, i. e., death, 8, 166. πρὸς δαίμονα, against destiny, 17, 98. σὺν δαίμονι, with divine aid, 11, 792. 2) deity, god, goddess, spoken of definitely named divine persons, Aphroditē, 3, 420. h. 18, 22; and in the plur. gods, 1, 122. 6, 115.

δαίνυ' for ἐδαίνυσο, see δαίνυμι.

δαίνυμι, Ep. (δαίω), fut. δάσω, aor. 1 mid. ἐδαισάμην, Ep. forms: 3 sing. optat. mid. δαίνυτο (for νιτο), 24, 665; 3 plur. δαινύατο, Od. 18, 248; imperf. mid. 2 sing. δαίνυ' for ἐδαίνυσο, 24, 63; 1) Act. prop. to distribute, to give one his portion, spoken only of a host: δαίτά τιμι, to give any one food, 9, 70; τάφον, γάμον, a funeral feast, a marriage feast, Od. 3, 309 4, 3. ll. 19, 299. 2) Mid. to eat, to feast, spoken of the guests; often absolutely, but also with accus. δαίρα, to consume a feast; in like manner εἰλαπίνην, κρέα; and of the gods, ἐκατόμβας, 9, 535.

δαίς, ἴδος, ἡ (δαίω), 1) a brand, a torch, a flambeau, only plur. Od. 1, 428. 2) war, battle, only in the apocopat. dat. δαί, 13, 286. 14, 387.

δαίς, τός, ἡ (δαίω), a meal, a feast, an entertain: ent, a sacrificial feast, often in H. spoken of men and gods. δαίς ἔσθη, an equally distributed feast, πειρα 19, 179. 2) Of the food of wild beasts, 24, 43, but not often [Aristarchus, according to Lehrs, p. 96, placed the comma before βροτῶν, so as to connect it with δαίρα, which would bring the signif. to no. 1].

δαίτη, ἡ, poet. for δαίς, 10, 217. Od. 3, 44. 7, 50.

δαίτηθεν, adv. from the feast, Od. 10, 216. δαιτρέω (δαιτρός), fut. σω, prop. to divide into equal portions, to distribute, spoken of booty, 11, 688. 2) to cut off, to carve, Od. 14, 433.

δαιτρόν, τό (δαίω), that which is dis-

tributed, a portion; πίνευ, to drink a given portion, 4, 262.†

δαιτρός, ὁ (δαίω), one who distributes, a carver, a distributor, chiefly of meat at a feast in small pieces, because the hands were used in eating, *Od. 4, 57. 17, 331.

δαιτροσύνη, ἡ, carving, helping or distributing meat at table, Od. 16, 253.†

δαιτυμών, ὄνος, ἡ (δαιτύς), mly a companion at table, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, *Od. 4, 621; see Nitzsch on the verse.

δαιτύς, ὄνος, ἡ, Ep. for δαίς, a meal, an entertainment, 22, 496.†

Δαίτωρ, ὄνος, ὁ, a Trojan slain by Teucer, 8, 275.

δαίρων, ὄνος, ὁ, ἡ, signifies 1) (from δαίς, φρήν), thinking of battle, eager for battle, warlike, 2, 23; thus in the Iliad, except 24, 325 (a book mly regarded as of later date). 2) (from δαήναι), wise, intelligent, experienced; so always in the Od. 15, 356. 8, 373: according to Buttm., Lex. p. 209. Nitzsch, on Od. 1, 48, derives it simply from δαήναι in the signif. to have proved, tried; consequently spoken of a warrior: proved, tried; and of one in peace: experienced, intelligent [cf. G. Hermann, Opusc. VII. p. 250].

δαίω, the ground meaning of the root ΔΑ is perhaps to divide, to cut up, to destroy. There occur:

1) δαίω, poet., in the act. only pres. and imperf., perf. 2 δέδηα, aor. 2 mid. 3 sing. subj. δάηται=καίω. 1) Trans. in the act. = καίω [δαίειν = to set on fire; καίειν to destroy by fire, to burn. Död.], to kindle, to inflame, to set on fire; with accus. πῦρ, φλόγα, 9, 211; also δαίει οἱ ἐκ κόρυθος—πῦρ, she (Athéné) kindled a flame upon his helmet, 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδηα, intransit. to burn, to burst into flames, to flame, as δαίμενον σέλας, 8, 75; metaph. ὅσα δαίεται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, 12, 466. πόλεμος δέδηε, the war is enkindled, rages, 20, 18. ἔρις, στέφανος πολέμοιο; ὅσα δέδηε, the report was enkindled, i. e. spread rapidly, 2, 93; οἰμωγῇ δέδηε, arose, Od. 20, 353.

2) δαίωμα, poet. (only mid. in H. in the signif. to divide, act. δαίω), fut. δάσμαι, Ep. σσ, aor. 1 ἐδάσμη, Ep. σσ, perf. δέδασμαι (δεδαίτα), Od. 1, 23), also a form δατέσμαι. 1) Reflex. (for oneself), to divide, to distribute, to share, τί τινι; in the pres. κρέα μνηστήρησι, Od. 17, 332. 15, 140; often in the fut. and aor. πάντα ἀνδιχα, to divide all into two parts, 18, 511; also κτήματα, μοίρας, πατρώια; likewise, b) to tear in pieces, 23, 21. Od. 18, 87. 2) Pass. to be divided, in the perf. 1, 125; spoken of the Ethiopians: διχθὰ δεδαίταται, Od. 1, 23. δαίεται ἦτορ, my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ἔδακον, infin. Ep. δακύνει, to bite, to sting, spoken of dogs and gnats, *7, 572; of a mouse, Batr. 47; metaph.

δάκε φρένας Ἐκτορι μῦθος, the discourse wounded Hector's heart, 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυνον, tears: in nom. and accus. sing. and dat. plur. δάκρυσσι.

δάκρυσσι, εσσα, εν (δάκρυνον), tearful, 1) Act. weeping abundantly, shedding tears, 6, 455. The neut. as adv. δακρύνειν γελᾶν, to laugh with tears in the eyes, 6, 484. 2) worthy of tears, lamentable, πόλεμος, μάχη, 5, 737.

δάκρυνον, τό (poet. δάκρυ), a tear: δακρύνω, Ep. gen. 17, 696. Od. 4, 705; often δάκρυα, χέειν, λείβειν, βάλλειν.

δακρυπλώω (πλέω), to flow in tears, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122.†

δακρυχέω, shedding tears, weeping; only in partc. pres., II. and Od.

δακρῶω, aor. 1 ἐδάκρῶσα, perf. pass. δεδάκρῶμαι, intrans. to weep, to shed tears; in perf. pass. to be in tears, 16, 7. δεδάκρυνται ὄσσε, eyes were full of tears, Od. 20, 204; παρειά, v. 353.

* δάκτυλος, ὁ, a finger, a toe, Batr. 45. δαλός, ὁ (δαίω), [τίτιο] a brand, a fire-brand, 13, 320, and Od. 5, 488.

δαμάζω=δαμάω, as pres. not used in H.; but aor. 1 pass. ἐδαμάσθη, 19, 9, 16, 816.

δάμαρ, ἄρτος, ἡ, poet. (δαμάω), a wife, a consort; prop. domita, in distinction from ἀδμής, 3, 122. Od. 4, 126.

Δάμασος, ὁ, a Trojan, 12, 183.

Δαμαστορίδης, ου, ὁ, son of Damastor =the Lydian Tlepolemus, 16, 416. 2) the suitor Agelaus, Od. 22, 293.

Δαμάστωρ, ὄνος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, Ep. δαμάω, thus δαμάω, δαμόωσιν, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομαι, poet. σσ, aor. 1 mid. ἐδαμάσαμην, poet. σσ, subj. 3 sing. δαμάσεται for δαμάσεται, 11, 478; perf. pass. δέδημαι, aor. 1 pass. ἐδήμηθη and ἐδαμάσθη, aor. 2 pass. ἐδάμην, 3 plur. δάμεν for ἐδάμησαν, subj. δαμείω, Ep. for δαμῶ, optat. δαμείην, infin. δαμήναι, Ep. δαμήμεναι, fut. 3 pass. δεδήμησομαι, h. Ap. 543: ground signif. 1) to subdue, hence 1) Spoken of animals: to tame, to bring under the yoke, for travelling or agriculture, 10, 403. 2) Of maidens: to bring under the yoke of wedlock, to marry, to espouse, a sub i gere, τινὰ ἀνδρὶ, 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: to violate, to defile, 3, 301. 3) Mly to subdue, to conquer, ἐν νηπιήσῃ, spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; τινὰ πληγῆσω, Od. 4, 244. 18, 54; also by prayers: δμηθήτω (cf. vinci precibus), 9, 158. Esply a) to conquer in battle, στίχας, often in pass. τινὶ, ὑπὸ τινι, or χερσίν τινος, 3, 429. 2, 860; hence also to kill, 1, 61. 11, 98, and often. b) to bring into subjection, to subject, τί τινι, 6, 159; and pass. often: ἡ τοι πολλοὶ δεδήμητο κούροι, truly

many youths are subject to thee, 3, 183. 5, 878. Od. 3, 304. c) *Metaph.* spoken of states and inanimate objects: *to subdue, to overpower, to exhaust*; of sleep, 10, 2; of wine, Od. 9, 454; of passions, 6, 74. 14, 316; of the waves of the sea: to be exhausted, Od. 8, 231. II) *Mid.* like the act. except with a reference to the subject, 5, 278. 10, 210. *δαμάσασθαι φρένας οἴνω*, to stupify the mind with wine, Od. 9, 454. (Other forms are *δαμνάω, δαμνημι.*)

δαμείω, δάμεν, δαμήμεναι, see *δαμάω*.

δαμνάω = *δαμάω*, of which occurs only 3 sing. pres. *δαμνῶ*, Od. 11, 221; 3 sing. impf. *ἔδαμνα* and *δάμνα*, iterat. fr. *δαμνασκε*, h. Ven. 252; and 2 sing. pres. mid. *δαμνῆ* for *δάμνασαι*, 14, 199; cf. Spitzner.

δαμνημι, pass. *δαμνάμαι*, Ep. (like *ἴσθημι*) = *δαμνάω, to subdue, to overpower*. Besides the pres. act. H. uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμώσωιν, Ep. for *δαμώσωιν*, see *δαμάω*.

Δανάη, ἡ, daughter of Acrisius, mother of Perseus by Zeus. 14, 319; see *Περσεύς*.

Δαναοί, οἱ, the Danaí, prop. the subjects of king Danaus of Argos; in H., 1) the inhabitants of the kingdom of Argos = *Ἀργεῖοι*, the subjects of king Agamemnon. 2) Often the Hellenes in general, because Agamemnon was the principal leader, 1, 42. 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 B.C. Apd. 2, 1. 4. According to Ottfr. Müller, *Gesch. hell. St. 1. p. 109*, Danaus is only a mythic personification of the stock. He derives the name from *δανός*, dry, and thinks that originally τὸ δαναὸν Ἄργος was used in the same sense as τὸ δίσπιον.)

δανός, ἡ, ὄν (δαίω) dried, dry, withered, ξύλα, Od. 15, 322. † *δανὰ ξύλα, fire-wood, [δανός combustible; fit for burning. Död.]*

δάος, τό (δαίω) = δαλός, a pine torch, a fire-brand, a torch, 24, 647. Od. 4, 300, and often.

δάπεδον, τό (δα, Dor. for γῆ or for διά), ground, earth, Od. 11, 577. 2) Mly the floor of a chamber, the house-floor, 4, 2; chiefly Od.

*δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, to tear in pieces, to lacerate, spoken of wild beasts, 11, 481; metaph. of a spear: χροά, to tear the skin, 13, 831; and of fire: to consume, *23, 183.*

Δαρδανίδης, ου, ὁ, a son or descendant of Dardanus = Priam, 3, 303; Anchises, h. in Ven. 178. [2] = Ilius, 11, 166.]

Δαρδανίη, ἡ, Dardania, 1) an old city in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, 20, 216; distinct from Ilium of Strab., XIII. p. 590; and from the Æol.

town ἡ Δάρδανος, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab., XIII. 595. 2) sc. γῆ, a small district about Troas on the Hellespont which Æneas ruled. H. mentions only the inhabitants, the Dardanians, i. e., Δάρδανοι, q. v.; according to Strab., XIII. v. 561, p. 596, from Zeleia to Scepsis.

Δαρδάνιος, ἴη, ἰον, Dardanian, proceeding or named from Dardanus. αἱ Δαρδάνιαι πύλαι, the Dardanian gate, 5, 789 = αἱ Σκαῖαί, q. v. 2) Subst. the Dardani, i. q. Δάρδανοι, q. v.

Δαρδανίς, ἰδός, ἡ, Dardanian, also Trojan, as subst. a Trojan woman, 18, 122. 339.

Δαρδανίων, ωνος, ὁ, prop. a descendant of Dardanus, in the plur. = Δάρδανοι, e. g. Τρῶες καὶ Δαρδανίωνες, 7, 414.

Δάρδανοι, οἱ, sing. 2, 701, the Dardanians, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Τρῶες καὶ Δαρδανίωνες, 3, 456. 7, 348.

Δάρδανος, ὁ, son of Zeus and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace, and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer, bore him Ilius and Erichonius, 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, 20, 460. 3) Adj. = Δαρδάνιος: Δάρδανος ἀνήρ, 16, 807.

δαρδάπτω, a strengthened form of δάπτω, to tear in pieces, 11, 479; metaph. κτήματα, Od. 14, 92; χρήματα, to squander property, Od. 16, 315.

Δάρης, ητος, ὁ, a priest of Hēphæstus in Troy, father of Phegeus and Idæus, 5, 9. seq.

δαρθάνω, aor. ἔδαρθον, Ep. ἔδραθον, to sleep, only aor. Od. 20, 143. †

δασασκέτω, δάσασθαι, δάσομαι, see δαίω.

δάσκιος, ον, poet. (δα, σκιά), very shady, deeply shaded, ὕλη, Il. Od. and h.

δασμός, ὁ (δαίω), division, distribution, 1, 166. + h. in Cer. 86.

δασπλήτης, ἡ, difficult of approach, dreadful, terrible, epith. of the furies. Od. 15, 234. † (From δα and πελάω, not πλήσσω. Thiersch, Gram. § 199, 5. Cf. τευχισπιλήτης) [= δαίδο πελάω, δαισπελάτης (cf. κραταίπεδον, κράσπεδον), that brings a torch near; approaching with a torch; torch-bearing. Död.]

δασύμαλλος, ον (μαλλός), having thick wool, thick-woolled, Od. 9, 425. †

*δασύς, εἶα, ὕ, rough, thickly planted, hairy, ῥόπαες, δέρμα, *Od. 14, 49. 51.*

δατέομαι (δαίω), Ep. form in pres. and impf. for δαίομαι, 1) to divide, to distribute, ληΐδα, 9, 138; metaph. μένος Ἄρηος δατέονται, they divided among one another the fury of Arēs, i. e., they fought on both sides with equal rage, 18, 264. χθόνα ποσσι δατεύοντο, they divided the ground with their feet, i. e., passed over it in steps, 23, 121. b) to allot to

oneself, i. e., to receive, spoken of the gods, who are pleased with the savour of sacrifices, 8. 550. c) *Mly to distribute*, κρέα, Od. 1, 112. 2) *to lacerate, to crush*, 20, 394.

Δαυλις, ἴδος, ἡ, a town in Phocia, upon an elevation not far from Delphi, the scene of the old fable of Téreus, Progné, and Philoméle, 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ἡ, laurel, Od. 9, 183. † h. Ap. 396.

δαφνοειδής, ὄν = δαφνοειδής. εἶμα δαφνοειδὸν αἵματι, 18, 538. †

δαφνοῦς, ὄν (δα, φουινός), blood red, very red, dark-red, fire-coloured, spoken of lions, serpents, and jackals, *Il. h. Ap. 304.

ΔΑΩ, Ep. th. of διδάσκω, with the signif. *to teach and to learn*; from this theme the following forms occur in H.: aor. 2 act. δέδαε, perf. partcp. δεδαώς. aor. 2 pass. ἐδάην, subj δαώ, Ep δαίω, infin. δάηται, Ep. δαήμεναι, whence fut. δαήσομαι, perf. act. δεδάηκα, and perf. pass. partcp. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδαα) δεδάασθαι. 1) The signif. *to teach* has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. *to learn, to know, to experience*, belong the remaining forms. Thus aor. 2 pass. with accus. 6, 150; once with gen. πολέμοιο δαήμεναι, to be acquainted with war, 21, 487; τινός, to become acquainted with, Od. 19, 325; partcp. perf. act. δεδαώς, having learned, instructed, ἐκ θεῶν, Od. 17, 519; and δεδάηκε ἀθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δεδαηκότες ἀλκῆν, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. *to teach oneself, to become acquainted with*. δεδάασθαι γυναίκα, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the Ep. forms δῶω and δέωτο.)

δέ, conj. *but, on the other hand, on the contrary*. This conj., which, like the Lat. *autem*, may indicate every kind of opposition, has either an adversative or conjunctive force. 1) Adversative, 1) Most commonly in the case of opposed notions, of which the first has μὲν, see μὲν; also μὲν, μὲν, and δέ, δέ, succeed each other. b) δέ often stands also without a preceding μὲν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὡς Ἀχιλλεύς θάμβησεν—θάμβησεν δὲ καὶ ἄλλοι, 24, 484; οἱ δὲ καὶ αὐτοὶ—ἀλγε' ἔχουσιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μὲν has 2) the conjunctive force of this particle developed itself. Here it can mly be translated by *and*, but must often be omitted in translating. This takes place

a) When a transition is made from one subject to another: cf. 1, 43—49. b) When it connects sentences of which the latter may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γάρ. It can then be translated by *since, for, because* [or omitted]: ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτεροῦ ἔστων ἐμεῖο, 1, 259. 520. cf. 2, 26. 9, 496. 3) It often stands in the apodosis, and has both an adversative and conjunctive force. a) The adversative δέ, *on the other hand, on my part, against*. a) After a hypothetical protasis: εἰ δε κε μὴ δῶωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. I myself on the other hand, etc. 1, 137. 12, 215. β) After a comparative or relative protasis: οἷη περ φύλλων γενεή, τοῖη δὲ καὶ ἀνδρῶν, 6, 146. Od. 7, 108. b) The conjunctive δέ annexes the apodosis to the protasis as if a relation, not of subordination but of equality, existed between them; thus, after a temporal protasis with ἐπεὶ, ἐπειδὴ, ὄφρα, ὀπότε, ἔως, 1, 57. 16, 199. 21, 53. 4) In connexion with other particles: a) καὶ δέ, also on the other hand, but also, in H. 23, 80. Od. 16, 418. b) δὲ δὲ, but still, but now, 7, 94. c) δέ τε, and also 1, 404; but also, Od. 1, 53. 4, 379 [also separated, as 9, 519]. δέ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mly with the accus. κλισίηνδε, Θρήνηνδε, οἰκόνδε. In Ἄϊδόσδε it is connected with the gen. because the accus. is to be supplied, see Ἄϊδῆς. More rarely we find it with adj. as ὄνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force: as ὅδε, τοῖόςδε, etc. (The last probably originated from δῆ.)

δέατ' for δέωτο. Ep. the only form of an obsol. verb δέωμαι, Od. 6, 242. † πρόσθεν μοι ἀεικέλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm., Lex. p. 216, from aor. 2 δαῆται, to see, whence pass. δέωμαι for δάωμαι, to appear. Before Wolf the reading here was δέατ', and was referred to δοάζομαι, q. v.)

δέγμενος, see δέχομαι.

δέδαα, δεδάασι, δεδάηκα, δεδαημένος, δεδαώς, see ΔΑΩ.

δεδαίεται, see δαίω 2.

δεδαίγμενος, see δαίζω.

δεδαοται, see δαίω 2.

δέδηε, δεδήη, see δαίω.

δέδια, Ep. δεΐδια, in the plur. after the analogy of verbs in μι, without union-vowel, δεΐδιμεν, δεΐδιτε, δεΐδιασι, imperat. δεΐδιθι, etc. Perf. from the old th. δῶω with pres. signif. I fear, instead of the later pres. δεΐδω, see δῶω.

1) δεδίσκομαι and δευδίσκομαι, only pres. and impf. Ep. form (from δεΐκνυμι), to greet, to welcome, τινά, δεξίτερῃ χειρὶ. Od. 20, 197; δέπαι, to greet with the

cup, i. e., to drink to, Od. 18, 121; absol. Od. 3, 41 (from δέκομαι, δίσκομαι, with reduplicat. δεδίσκομαι).

II) * δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δεδίσσομαι, q. v.

δεδμηάτο, see δαμάω.

δεδμημένος, 1) Perf. partcp. from δαμάω, 10, 2. 2) From δέμω, to build, 6, 245.

δεδοκημένος, Ep. partcp. perf. pass. from the Ion. δέκομαι for δέχομαι, watching, lying in wait, 15, 730.†

δέδορκα, see δέρκομαι.

δεδραγμένος, see δράσσω.

δέλος, η, ον, Ep. for δῆλος, 10, 466.†

δεῖ (from δέω), it is necessary, it is fitting; in H. II. 9, 337; † elsewhere always χρῆ: see δέω.

δεῖδεκτο and δεῖδέχατο, Ep. strengthened form for δέδεκτο, δεδέχατο: see δέικνυμι.

δειδήμων, ον, gen. ονος (δειδῶ), fearful, cowardly, timid, 3, 56.†

δειδία, etc., see δειδῶ and δῖω.

δειδίσκομαι, see δεδίσκομαι II.

δειδίσσομαι, Ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δειδῶ), fut. δεῖδίζομαι, infin. aor. 1 δεῖδίζασθαι, 1)

Trans. to terrify, to frighten, to frighten away, τινά, any one, 4, 184; τινά ἀπὸ νεκροῦ, any one from a corpse, 18, 164.

2) Intrans. to fear, to be dismayed, 2, 190. δεῖδοικα, see δειδῶ.

δειδῶ, only 1 sing. pres. (formed from the Ep. perf. δειδία), fut. δεῖσομαι, aor. 1 ἔδεισα, Ep. ἔδδεισα, partcp. δεῖσας, perf. δέδοικα, Ep. δέδοικα (also the Ep. δέδια, δειδία, etc.), with pres. signif. 1) Intrans.

to fear, to be anxious, to be alarmed, often absol.; only περί τινι, for any one, 10, 240. h. Cer. 246; also with μή, that, following, δειδῶ, μή τι πάθῃσιν, 11, 470; rarely with infin. δεῖσαν ὑποδέχθαι, 7, 93. 2) Trans. to fear, to dread, τινά or τί, very often θεούς, Od. 14, 389

On the orthography ἔδδεισα, more correctly ἔδεισα, see Buttm., Gram. p. 274, margin. note. Kühner, p. 120.

δειελιω (δειέλος), only aor. 1 partcp. δειελήσας, to await the evening, to wait till evening. σὺ δ' ἔρχοο δειελήσας, Od. 17, 599.† (Accord. to Clarke and Buttm. Lex. p. 229, to take an afternoon's repast, which, however, the ancient Gramm., οἱ παλαιοί, according to Eustath. rejected. The latter explains it, ἕως δειλῆς διατρίψας ἐνταῦθα.)

δειέλος, ον (δειῆλη), belonging to the declining day, relating to afternoon and evening. δειέλον ἡμαρ, evening, Od. 17, 606. ὁ δειέλος ὄψε δύνω, sc. ἥλιος, the late evening: the late-setting sun of evening, 21, 232.

δεκανόμοι, depon. mid. only pres. and imperf. δεκανώνωτο (δεικνυμι), to offer the hand in greeting; and mly to welcome, to salute, to receive, ἔπεισσι, δέπασσιν, Od. 18, 111. II. 15, 86.

δείκνυμι, th. ΔΕΚΩ, aor. 1 δείξα, aor.

mid. ἔδειξάμην, h. Merc. 367; perf. mid. δεῖδεγμαί, Ep. for δέδεγμαί, 3 plur. δεῖδέχαται, 3 sing. pluperf. δεῖδεκτο, and 3 plur. δεῖδέχατο, 1) Prop. to present the hand; hence a) to show, to point out, to indicate, τί τινι, spoken of the gods: σῆμα, τέρας, to let a sign or prodigy be seen, Od. 3, 174. II. 13, 244; ἔργα, h. 31, 19. b) to advertise, to inform, 19, 332.

2) Mid. a) to point to, εἰς τι, h. Merc. 367. b) to show, τί τινι, 23, 701. c) to greet, to welcome, 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δεπάεσσιν (dat. instrum.) δεῖδέχατ' ἀλλήλους, they greeted one another with cups, i. e., they drank to one another, 4, 4; κυπέλλοις, 9, 671. cf. 9, 224; μύθοισι, Od. 7, 72; see Buttm., Gramm., under δέικνυμι, p. 274.

δειλή, ἡ (contr. from δεῖέλη, sc. ὥρα), the declining day, the latter part of the afternoon, and the early part of the evening, 21, 111.† as the connexion with ἡώς and μέσον ἡμαρ shows. (According to Buttm., Lexil. p. 225, from εἶλη, heat, prop. the time in which the heat extends itself, afternoon; δειλή has the same relation to εἶλη, as διώκω to ἰώκω.)

δειλομαι (δειλή), to incline towards evening, accord. to Aristarch. δειλετο for δύσετο, Od. 7, 289.†

δειλός, ἡ, ὄν (δειδῶ), fearful, cowardly, timid, opposed to ἀλκιμος, 13, 278; hence in H. weak, contemptible, miserable, bad, 1, 293; δειλαί δειλών ἐγγύαι, Od. 8, 351.

On this passage cf. ἐγγύω. 2) wretched, unfortunate, miserable, πωρ. in the address: ἄ δειλέ, ἄ δειλοί, Od. 14, 361. II. 11, 816.

δειμα, ατος, τό (δειδῶ), fear, terror, fright, 5, 682.†

* δειμαίνω, ἀνώ, to be afraid, h. in Ap. 404.

* δειμαλέος, η, ον, frightful, dreadful, ὄπλον, Batr. 289.

δειματο, see δέμω.

δειμομεν, Ep. for δειμωμεν, see δέμω.

Δειμος, ὁ (app. δειμός), Terror, in the II. as a personified, mythic being, servant and charioteer of Αἰῆς, like Phobos, 4, 440. 11, 37. 15, 119. According to Hes. the son of Αἰῆς:

δεινός, ἡ, ὄν (δειδῶ), frightful, terrible, awful, terrific, αἰγίς, πέλωρον, chiefly neut. as adv. δεινὸν αὐτεῖν, to shout terribly, 11, 10; δέρκεσθαι, 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: awful, sublime, venerable, in connexion with αἰδός, 3, 172. 18, 394. Od. 8, 22.

δεῖος, ον, τό, poet. for δέος, 15, 4; only in gen.

δειπνῶ (δειπνον), aor. ἔδειπνησα, pluperf. δεδειπνήκει, Od. 17, 359; to breakfast, to take the morning meal, 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δειπνηστος, ὁ (δειπνῶ), the time of breakfast, meal-time, Od. 17, 170. (Ac-

ording to the Schol. the Gramm. make a distinction: δειπνηστος, meal-time; δειπνηστος, the meal itself.

δειπνίζω (δειπνέω), aor. 1 ἐδείπνισα, only partcp. δειπνίσσας, to entertain, to give a meal to any one, with accus. *Od. 4, 535. 11, 411.

δεῖπνον, τό. in H. breakfast, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δόρυπος, 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, 2, 381; mly meal, repast, entertainment, Od. 17, 176; spoken of horses: food, 2, 333. (According to Nitzsch on Od. 1, 124, it is in H. everywhere the principal meal; according to Voss on h. Cer. 128, it is prop. an early meal, which as a feast indeed might last till towards evening; in H. it seems every where to signify meal in general.)

*δεῖρας, ἄδος, ἡ (δειρή), the ridge of a mountain, a mountain-chain, h. Ap. 281. δειρή, ἡ, the neck, of men and beasts, 3, 396.

δειροτομέω (τέμνω), fut. ἤσω, to cut off the neck, to behead, 21, 89. Od. 22, 349.

δείρας, see δέρω.

Δεισήνωρ, ορος, ὁ, a Lycian, 17, 217.

(δέω), assumed th. of δεῖδω.

δέκα, οἱ, αἱ, τά, indecl. ten (from δέκω, δέκνυμι, the ten fingers), often for an indefinite number.

δεκάκις, adv. ten times, 9, 379. †

δεκάς, ἄδος, ἡ, a decade, the number ten, 2, 128. Od. 16, 245.

δέκατος, η, ον (δέκα), tenth; often as a round number, 1, 54.

δεκάχλιοι, αἱ, α, ten thousand (only in H.), 5, 860. †

δέκτης, ου, ὁ (δέχομαι), prop. a receiver; then a beggar, Od. 4, 248. †

δέκτρο, see δέχομαι.

*δέλτος, ἡ, a writing-tablet, a table, Batr. 2, in the plur.

*Δέλφειος, η, ον (Δελφοί), Delphian, βωμός, h. in Ap. 496; doubtful. Herm. conjectures αὐτίκ' ἄρ' ἀφνειός for αὐτὸς Δέλφειος.

δελφίν, see δελφίς.

*Δελφίνιος, ὁ, the Delphian, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19, 1. δελφίς, ἴνος, ὁ, more correctly δελφίν, a dolphin (see Buttm., Gram. § 41, note 1), 21, 22. Od. 12, 96.

*Δελφοί, ὄν, οἱ, Delphi, a famous oracle in Phocis, first found h. 27, 14; in H. elsewhere Πυθώ, q. v.

δέμας, τό, defect. (δέμω), the form of the body, the stature, a body, the external shape, mly spoken of men with φνῆ, 1, 115; and with εἶδος, 24, 376; twice of animals, Od. 10, 240. 17, 307; and mly body, νεκρόν, Batr. 106. 2) As adv. like instar, in form, in the likeness of. δέμας πυρός, like fire, 11, 596. 13, 673. (In

H. only in accus., e. g. μικρός, ἀριστός δέμας.)

δέμνιον, τό (δέμω), always in the plur., a bedstead, Od. 4, 297. 1, 277, and often; in II. only 24, 644; and mly a bed, a couch.

δέμω, aor. 1 ἐδέμω, perf. pass. δέδμημαι, aor. 1 mid. ἐδεμάμην, 1) to build, to construct; with accus. πύργον, τείχος, ἔρκος ἀλωῆς, h. Merc. 87. θάλαμοι πλησίοι ἀλλήλων δεδμημένοι, 6, 245. 249. 2) Mid. to build for oneself, οἴκους, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδύλλω, only partcp. to wink with the eyes; accord. to the Schol. to give to understand by a side look; mly to give the wink, εἰς τινα, 9, 180. †

δένδρον, τό, Ion. for δένδρον, a tree; in H. always the Ion. form (δενδρέω, δένδρων, 3, 152. Od. 19, 520, are dissyllabic).

δενδρήεις, εσσα, εν (δένδρον), wooded, woody, covered with trees, *Od. 1, 51. h. Ap. 221.

Δεξαμένη, ἡ, daughter of Nereus and Doris, 18, 44 (on the contrary, δεξαμένη, the fish-pond).

Δεξιᾶδης, ου, ὁ, son of Dexius = Ἰρκίνοῦς, 7, 15.

*δεξιάομαι, depon. mid. (δεξιά), to welcome with the right hand, h. 5, 16.

δεξιή, ἡ (sc. χεῖρ, origin. fem. of δεξιός), the right hand, as a mark of salutation or promise, 10, 542. 2) a promise, an agreement, a contract, 2, 341. 4, 159.

δεξιός, ἡ, ὄν. 1) right, on the right hand; μαζός, the right breast, 4, 481; ὤμος, Od.: ἐπὶ δεξιά, on the right, to the right, opposed to ἐπὶ ἀριστερά, 7, 238. 2) propitious, auspicious, lucky, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, 12, 239; hence ὄρνυς δεξιός = αἰσίοις, 13, 821. Od. 15, 160; see ἐνδέξιος, ἐπιδέξιος. According to Buttm., Lex. p. 291, it never signifies in H. ingenious, dexterous. (δεξιός, from δέκω, related to δέχομαι and δέκνυμι.)

δεξιόφιν, adv. (δεξιός), ἐπὶ δεξιόφιν, on the right, at the right, 13, 308. †

δεξιτερός, ἡ, ὄν, poet. (lengthened from δεξιός), Ep. dat. δεξιτερῆφι, at or on the right. δεξιτερῆ χεῖρ, 7, 108. Od. 1, 121; and δεξιτερῆ alone, the right hand, 1, 501.

δέξω, see δέχομαι.

δέος, ους, τό Ep. δέιος, of which only gen. δείους (δέω), fear, alarm, often with χλῶρον, ἀκήριον. 2) cause of fear. οὐ τοι ἐπι δέος, thou hast no cause of fear, i. e., thou hast nothing here to fear (cf. Nägelsbach), 1, 515; and with infin. σοὺ οὐ δέος ἔστ' ἀπολέσθαι, 12, 246.

δέπας, αος, τό. plur. nom. δέπα, dat. plur. δεπάεσσι, δέπασσιν. a goblet, a cup, mly of gold, or silver with a golden rim, Od. 15, 116. Also connected with ἀμφεκύπελλον. q. v. Mly it is a drinking-cup,

yet sometimes a larger cup in which the mixing took place, 11, 632.

δέρκομαι, depon. iterat. imperf. *δερκέσκειτο*, perf. *δέδορκα*, aor. 2 *έδρακον*, 1) *to look, to see, to look on*; often *έμευ δερκομένου επί χθονί*, so long as I see the light on the earth, i. e., as long as I live, 1, 88; *δευρόν*, to look terribly. The perf. with pres. signif. *πύρ όφθαλμοίσι δεδορκώς*, flashing fire from the eyes, Od. 11, 446. 2) Trans. *to see, to perceive, to behold*, with accus. 14, 141.

δέρμα, ατος, τό (*δέρω*), *the pelt, the skin, a hide*, mly of beasts, once of men, 16, 341. 2) a prepared skin, *leather, a skin-bottle*, Od. 2, 291.

δερμάτινος, η, ον, *leathern, τροποί*, *Od. 4, 732. 8, 53.

δέρων, for *έδερων*, see *δέρω*.

δέρτρον, τό (*δέρω*), *the peritoneum or omentum*, a membrane covering the bowels. *δέρτρον έσω δύνειν*, i. e. *εις δέρτρον*, to penetrate to the caul, spoken of the vultures of Tityus, Od. 11, 579. †

δέρω, aor. 1 *έδειρα*, *to draw off the skin, to flay*, with accus. *βούν*, 2, 422; *μήλα*, Od. 10, 533.

δέσμα, ατος, τό, poet. for *δεσμός* (*δέω*), only in the plur. *δέσματα*, *bonds, fetters*, Od. 1, 204. 8, 278. 2) the band with which the hair of the higher classes of women was confined, *a fillet*, 22, 468.

* *δεσμέω* (*δέσμη*), *to bind, to fetter*, h. 6, 17.

δεσμός, ό (*δέω*), in the plur. *δεσμοί*, 11. and Od.; also *δεσμά*, τά, h. Ap. 129. h. 7, 13; *fetter, bond*, 5, 391; of a horse: *the halter*, 6, 507; *a cable*, Od. 13, 100; *the door-thong*, Od. 21, 241.

* *δεσπός* (related to *δεσμός*), fut. *σω*, *to rule, to command*, τινός, h. Cer. 366.

δέσποινα, ή, *a female sovereign, a mistress*, also *άλοχος, γυνή δέσποινα*, *Od. 3, 403. 7, 347.

* *δεσπόνυκος*, ον, *belonging to the master of a family*, λέχος, h. Cer. 144.

δετή, ή (prop. fem. from *δετός*, sc. *λαμπάς*), *a bundle of pine-sticks tied together, a torch*, 11, 554. 17, 663.

δενήσεσθαι, see *δέω*.

Δευκαλίτης, ον, ό, Ep. for *Δευκαλιωνίδης*, son of Deucalion = *Idomeneus*, 12, 117.

Δευκαλίων, ωνος, ό, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, 13, 452. Ulysses (Odysseus) names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, 20, 478.

δέωρο, adv. of place, *here, hither*, mly with verbs of motion, 1, 153. Od. 4, 384. 2) As a particle of exhortation, *up! on! here! δεύρ' άγε*, come on! *δεύρ' ίθι*, come hither! 8, 130. (With the plur. *δευρε*.) Instead of *δευρο*, 3, 240, Spitzner and Dindorf have adopted *δευρω*, after Herodian and the Schol. Cf. Thiersch, Gram. § 147, 5.

δευρατος, η, ον, *the last*, superl. of *δευτερος*, 19, 51. Od. 1, 286.

δευτε, adv. *here, hither*, etc., like *δευρο*, always with the plur.: *δευτε φίλοι*, *δεύτ' άγετε*, 7, 350; *ιομεν*, 14, 128. (From *δευρ' ιτε*, contr.: so Buttmi.)

δευτερος, η, ον, superl. *δευτατος*, η, ον, *the second*, 1) In respect of rank and order, spoken of one inferior in combat, 23, 265. 498. 2) In respect to time: *δευτερος ήλθε*, he came as the second, i. e., later, 10, 368; with gen. *έμείο δευτερος*, later than I, after me, outliving me, 23, 248. The neut. often as adv. *δευτερον*, for the second time, *secondly, again*, connected with *αδ* and *αυτε*, and plur. *δευτερα*, 23, 538.

1) *δευω* (only pres. and imperf. act. and pass.), *to moisten, to wet*, with accus. *γαίαν*, *παραίάς*, 13, 655. Od. 8, 522; dat. *άκρυσσι*, with tears, Od. 7, 260. Pass. 11, 9, 570. 2) *to fill*, *άγγεα*, the vessels, 2, 471.

1) *δευω*, prop. *δεψ*, with digamma, Ep. for *δέω* (cf. *δει*), of the act. only aor. 1 *έδευησε* and *έδησε* for *άδευσε*, *to want, to fail*. *έδευησεν δ' οϊήιον άκρον ικέσθαι*, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) *έδησεν έμείο* (without digamma), he lacked me, 18, 100. More mly, 2) Mid. *δευομαι*, fut. *δευήσομαι*, *to want, to be destitute, to need*, τινός, 2, 128. Od. 6, 192; *θυμού*, to be deprived of life, 3, 294. *ού δευέσθαι πολέμοιο*, not to lack battle, i. e., to have enough to combat, [*ούδαμοι οίμαι άπολεμήτους είναι* Eust.] 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much to need battle, i. e., aid, as upon the left;' so Clarke and Bothe]. 3) *to be wanting* in a thing, *to be inferior*. *μάχης πολλών έδευεο*, thou wert far inferior in battle, with gen. of person. *άλλα πάντα δευεαι Άργεων*, in all other things thou art inferior to the Argives, 23, 484.

δέχαται, see *δέχομαι*.

δέχθαι, see *δέχομαι*.

δέχομαι, depon. mid. fut. *δέξομαι*, aor. 1 *έδεξάμην*, perf. *δέδεγμαι*, pluperf. *έδεδέγμην* or *έδέγμην*, partic. *δεδεγμένος* or *δέγμενος*, fut. 3 *δέδεξομαι* = *δέξομαι*, Ep. sync. aor. *έδέγμην*; from this *έδεκτο* and *δέκτο*, imper. *δέξο*, infin. *δέχθαι*. Thiersch, § 218, 59, 60. Rost, Gram. p. 291, and Dial. 51. (Here belongs as an Ep. perf. *δεδοκημένος* from *δέκομαι*, 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. *άποινα*, *δέπας*, and in various regards. a) Spoken of the gods: *ιρά*, to receive the victims, 2, 420. b) *to receive hospitably, to entertain*, τινά, 18, 331. Od. 19, 316. c) to receive as an infliction, *to bear, to suffer*, μύθον, Od. 20, 271; *κήρα*, to suffer fate, 18, 115. Mly *παρά τινος*, to receive from one, 24, 429; oftener τινός alone, 7, 400; and with dat. *δέχεσθαι τι τινί*, to take any thing from any one, 2, 186. Od. 15, 282; but *χρυσόν άνδρός έδέξατο*, she received gold for her husband [i. e. she betrayed him], Od. 11,

327. 2) to receive, *τινά*, a) In a hostile sense, to await, to expect. In H. in this signif. only the perf. *δέδεγμαi* or *δέγμαi*, with pres. signif. and pluperf. as imp. rf. *έδεδεγμην* or *έδεγμην*, partep. *δεδεγμένος* and *δέγμενος*, fut. *δέδεξομαι*; often with dat. instrum.: *έγχει, δουρί, τόξοισι: τόνδε—δέδεξομαι δουρί*, 5, 238; spoken of a hunter standing at his station, 4, 107; also of the boar: *άνδρων και κυνών κολοσυρτόν δέχεται*, they await the tumult of the men and dogs, 12, 147. b) Mly to wait, to await, with *όπότε, εισόκε*, 2, 794. 10, 62; with accus. and infin. only Od. 9. 513. 12. 230. 3) Intrans. or pass. once to follow, like *excipere*: *ώς μοι δέχεται κακόν εκ κακού*, thus one misfortune after another follows me, 19, 290.

δεψέω (*δέψω*), fut. *ήσω*, partep. aor. 1 *δεψήσας*, prop. to prepare hides, to soften, *κνον*, Od. 12, 48.†

δέω, infin. pres. *δέω*, h 6. in Dion. 12, fut. *δήσω*, aor. *έδησα* and *δήσα*, aor. 1 mid. *έδησάμην*, Ep. iterat. *δησάσκω*, 24, 15, perf. *ρακς. δέδεμαι*, Ep. form *δίδημι*, from this *δίδη*, 11, 105. 1) to bind, to fetter, to fasten; *τινά δεσμῶ*, or *έν δεσμῶ*, to bind one with fetters, 10, 443. 5, 386. *χαλκῶ έν κεράμῳ δέδετο*, he lay bound in a brazen prison, 5, 387; with *έκ τινος, παρά τινι* and *τι*, to fasten to anything; metaph. *πώς άν έγω σε δέοιμι*, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) to restrain, to hinder; *μένος και χείρας δήσαι*, 11, 73; *τινά κελεύθου*, to hinder any one from a journey, Od. 4, 380. 469. II) to bind on any thing for oneself (sibi), *υπό ποσσί πέδιλα*, 2, 44; *περί and παρά τι*, 8, 26. 17, 290; *όπλα άνά νηα*, Od. 2, 430.

δέω, aor. 1 *δήσα*, see *δέω*.

δή, adv. (prop. abbrev. from *ήδη*), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the Ep. constructions *δή τότε, δή γάρ*, but as subordinate gives strength to another word. The orig. signif. is I) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, *και δή*, and now, 1, 161; *δή νύν*, just now. Od. 2, 25; *μή δή, ne jam*, after verbs of fearing, 14, 44. 2) *already, at last, still*, in numbering, 2, 134. 24, 107; *και δή*, and already, 1, 161. 15, 251; *ώς δή*, as already, 17, 328; *γάρ δή*, for already, 17, 546. 3) Esply is *δή* connected with adv. of time, to express that now something becomes a reality, as *νύν δή*, now then, Ep. *δή νύν*, esply in the apodosis *τότε δή*, then at last, or *δή τότε*, *όψέ δή*; in the protasis *ότε δή, όπότε δή*, when now, etc. From this last use has arisen II) The determinative signif. [its *conclusive* and therefore *exclusive* force] by which *δή* defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, esply with the imper. *έγε δή*, come then, 3, 411; *φράζεσθον δή*, consider only,

6, 306. Often with *μή*: *μή δή—έλπεο, only do not hope* [= *hoc tibi ut te rogo, ne—*], 20, 200. 2) With adj. *ώκύμορος δή μοι έσσεια*, 18, 95; esply with superl. *κράτιστοι δή*, 1, 266. 3) With pronouns, it either marks the prominence of the word: *έκείνος δή*, he now [exclusion, he and no other]; or recalls a foregoing subject, *τούπερ δή θυγάτηρ*, his daughter now, 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: *άλλοι δή*, others, whoever they may be [whom you please], 1, 295. 5) With particles, a) *just, exactly, now*, a) With conjunctions: *ώς δή, ίνα δή*, that, that now: *ώς δή*, that however [with *όφελον, ulinum*], Od. 1, 217. β) With particles of explanation: *γάρ δή*, Ep. *δή γάρ*, mly with temporal signif; *ώς δή*, mostly ironical. 1, 110. γ) *άλλά δή*, but now. δ) With interrogative particles [= *modo*, the speaker wishing that his question, if nothing else, may be answered. N.]: *πῶ δή*, 2, 339; *πού δή*. b) *certainly, truly, assuredly*: *ή δή, ή μάλα δή, και δή, δή που*, assuredly indeed; *δή αὔτε*, now again, which also by crasis form *δηυτε*; incorrect therefore is *δ' αὔτε*, 1, 340. 7, 448.

δηθά=δήν, abbrev. *δήθ'*, 2, 435; adv. *long, a long time*; *δηθά μάλα*, very long. *δηθένω* (*δηθά*), to delay, to loiter, to linger, 1, 27, and Od. 12, 121.

Δηϊκόων, ωτος, ó, son of Pergasus, a Trojan, slain by Agamemnon, 5, 534 (Ep. from *Δηϊκίων* for *Δηϊκάων*, from *δηϊς=δαίς* and *κάω=κτείνω*, slaying in battle).

Δηϊοπτης, ου, ó, son of Priam, slain by Ulysses (Odysseus), 11, 420.

δηϊός, η, ου, Ion. for *δαίος* (*δαίς*), *hostile, destructive, άνήρ, πόλεμος*; *πύρ, consuming fire*, 6, 331. 2) Subst. an enemy, 2, 544. (í; sometimes dissyllabic, ηι with synizesis, 2, 415. 544. cf. Spitzner Pros § 6, 5, d.) *II.

δηϊότης, ητος, η (δηϊός), *the tumult of war, battle, contention*; often II. mly, *slaughter, massacre*, Od. 12, 257.

Δηϊτοχος, ó, a Greek, 15, 341.

δηϊώ, contr. *δηώ* (*δηϊός*), fut. *δηώσω*, aor. *έδηώσα*, aor pass. *έδηώθην*, prop. to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces, with accus. and dat. instrum. *έγχει, χαλκῶ; άλλήλων άμφι στηθέσσι άσπίδας*, to destroy the shields about each other's breasts, 5, 452; *έλαφον*, to tear in pieces a stag, 16, 158; *περί τινος*, to fight about any one, 18, 195, (*δηϊώω* is often resolved like verbs in *ω*: *δηϊώω*, *δηϊώωφεν*, etc.; the contr. form is found according to the necessity of the metre, *δηϊουν δηϊώωσιω*.)

Δηϊπυλος, ó, a companion of Sthenelus, 5, 325.

Δηϊπυρος, ó, a Grecian hero, slain by Helenus, 13 576.

Δηϊφοβος, ó, son of Priam and Hecuba, one of the first heroes among the Trojans, 12, 94. 13, 413. In Od. 4, 276, he is

accompanied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. 1 ἐδήλησάμην, 1) to destroy, in opposition to οὐνανάαι, h. Merc. 541; to harm, to injure, with accus. ῥιον, Od. 22, 278; Ἀχαιοὺς ὑπὲρ ὄρκια, to injure the Achaians contrary to the oaths, 4, 67. 72; to slay, Od. 11, 401. b) Of inanimate things: to destroy, to lay waste, καρπὸν, 1, 156; ὄρκια ὑπερβασίῃ, to violate the oaths by transgression, 3, 107. 2) Intrans. to do injury, to do wrong, 14, 102; ὑπὲρ ὄρκια, to do wrong contrary to treaty, 4, 236. 271 (it is unnecessary to supply Ἀχαιοὺς, as 4, 67).

δῆλημα, τό (δηλέομαι), injury, destruction, δῆλήματα νῶν, said of the winds (abstr. for concr.), Od. 12, 286. †

δηλήμων, ον, (δηλέομαι), gen. ονος, injurious, destructive, 24, 33. Subst. destroyer. βροτῶν δηλήμων, the destroyer of mortals, Od. 18, 85. 116.

*δηλητήρ, ἦρος, ὁ (δηλέομαι), destroyer, Ep. 15, 8.

*Δηλιάς, ἄδος, ἡ, Delian, belonging to the island Delos, h. Ap. 157.

Δῆλος, ἡ, Delos, a little island of the Ægean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Artémis, originally Ὀργυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Zeus caused it suddenly to emerge, when Latona was persecuted by Hêrê).

δῆλος, η, ον (Ep. δέλος, 10, 466. †), visible, plain, manî, est, Od. 20, 333. †

Δημήτηρ, gen. τερος and τρος, accus. μήτερα and Δημήτρα (prob. γῆ and μήτηρ, mother earth). Dêmêtêr (Ceres), daughter of Kronus and Gæa (Tellus), sister of Zeus, mother of Persephônê by Zeus, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, 5, 500. She had a temple in Pyrasus in Thessalia, 2, 696. She loved Iasion, and by him bore Plutus, Od. 5, 125. Esply h. in Cer.

δημοεργός, ὄν, Ep. for δημιουργός (ἔργον), prop. working for the public benefit; holding a public office; profitable to the commonwealth. Thus H., Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, public heralds; metaph. ὄρθρος, the morning that calls forth the population to work, h. Merc. 98.

δήμιος, ον (δήμος), relating to the people, pertaining to the commonwealth, public, οἶκος, Od. 20, 264; πρῆξις, a public affair, opposed to ἰδίῃ, Od. 3, 82; αἰσυμνήται, Od. 8, 259. δῆμιόν τι ἀγορεύειν, to speak any thing for the public good, Od. 2, 32; the neut. plur. δῆμα πινεῖν, adv. to drink at the public cost, 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. 9, 71.

δημιουργός, see δημοεργός.

δημοβόρος, ον (βορά), devouring the people, i. e. that consumes the property of the people, βασιλεύς, 1, 231. †

δημογέρων, οντος, ὁ (γέρων), an elder, one who for age and birth is honoured by the people, 3, 149; [Död. considers it a sort of popular tribune, or counsellor] the prince himself, 11, 372. *11.

Δημόδοκος, ὁ, the blind bard in the house of the king of the Phæaces, Alcinoüs in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. from the people, at the public expense, Od. 19, 197. †

Δημοκόων, ωντος, ὁ, son of Priam and of a female slave from Abydos, slain by Odysseus (Ulysses), 4, 499.

Δημολέων, οντος, ὁ, son of Antenor and Theânô, slain by Achilles, 20, 395.

Δημυπτόλεμος, ὁ, a suitor of Penelôpê, Od. 22, 242.

δῆμος, ὁ, 1) the people, a community, 2, 547. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinoüs was the thirteenth. As divisions of the people, H. mentions tribes and families (φῦλα and φρήτραι). Further, he distinguishes 1) kings (ἀνακτες, βασιλῆες), 2) the chief men (γέροντες), and 3) the free citizens (δῆμος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. Hence δήμου ἀνὴρ, a man of the people, 2, 198; and as adj. δῆμος ἑών, perhaps for δήμιος, a man of the people, 12, 213. 2) the country, the territory, which a people occupied, often with gen. ἐν δήμῳ Ἰθάκης, Λυκίας, Φαιήκων; metaph. Ὀνεύρων, the land of dreams, Od. 24, 12. κατὰ δήμων, in the land, Od. 4, 167 [also 3) the country opp. the city, Od. 11, 14, Κυμμερίων ἀνδρῶν δῆμός τε πόλις τε. Död.] (prob. from δέμω, culture; according to Rost from th. ΔΑΜ, δαμάω, the subject folk. And so Död. cf. δέδημητο δὲ λαὸς ὑπ' αὐτῷ).

δημός, ὁ, ful, grease (prop. of the caul), of beasts, 11, and Od.; and of men, 8, 380.

Δημοῦχος, ὁ, son of Philêtôr, a Trojan slain by Achilles, 20, 457.

*Δημοφῶων, ωντος, ὁ, Ep. for Δημοφών (from φάω, brightest of the people, cf. Etyrn. Mag.), son of Keleus and Metanira, whom Dêmêtêr educated in Eleusis, h. in Cer. 234.

δῆν (related to δῆ), long, a long time οὐδὲ δῆν ἦν, he lived not long, 6, 131 (before the δ the vowel always becomes long).

δηναιός, ἡ, ὄν (δῆν), long-lasting, long-lived, 5, 407. †

δήνεα, τά (related to δῆω), resolutions, F 5

purposes, designs, thoughts; ἤπια, gentle thoughts, 4, 361; in a bad signif., artifices, plans, wiles, δλοφώα, Od. 10, 289 (Pseych. assumes τὸ δηνος as sing.).

δήποτε, δήπου, in H. only separated see δή.

δηρίαομαι, depon. mid. poet. (δήρις), pres. infin. δηριαάσθαι, Ep. for δηριαάσθαι, imperf. 3 plur. δηριώντω, Ep. for ἐδηριώντω (also aor. from δηρίαομαι), to contend, to fight, with arms, Od. 8, 78; περι νεκροῦ, about a dead body, 17, 134; with words: ἀμφί τινι, 12, 421.

δηρίαομαι, depon. aor. I mid. δηριόσάμην, and aor. pass. ἐδηριόσθην, only in aor. in H. to contend, to fight, δηριόσαντο ἐπέεσσι, Od. 8, 76.† τῷ περι Κεβριόναο δι.μιν-θήτην, they fought about Kebriones, 16, 756.†

δῆρις, ιος, ἡ, contention, fighting, combat, battle, 17, 158. Od. 24, 515.

δῆρός, ἡ, ὄν (δῆν) = δηναίος, long, long-lived. δῆρὸν χρόνον, a long time, 14, 206. h. Cer. 282; the neut. δῆρὸν as adv. long, ἐπὶ δῆρὸν, for a long time, 9, 415.

δῆσε, Ep. for ἔδησε from δέω, but also for ἐδέησε from δέω, to want, see δέω.

δῆω, Ep. fut. without the tense characteristic, from ΔΑΩ, there occur δῆεις, δῆομεν, δῆετε, I shall find; with accus. οὐκέτι δῆετε τέκμων Ἴλιον, you will not accomplish the destruction of Troy, 9, 418. 685; ἄλσος, Od. 6, 291. (According to others, pres. with fut. signif.)

*Δῆω, οὐς, ἡ, a name of Deméter (Ceres), h. in Cer. 492. (The deriv. uncertain; prob. from δῆω, to find; see Spanhem. Call. in Cer. 133.)

Δία, see Ζεὺς.

Δία, ἡ, the island *Naxos*, near Crete; ἐν Δίῃ, Od. 11, 325. It was called divine, because it was sacred to Dionysus (Bacchus.) See Ἀριάδην.

διά, 1) Prepos. with gen. and dat., ground signif. *through*. 1) With gen. a) Of place: a) To indicate a motion which goes through an object and out again, διὰ ὤμου ἦλθεν ἔγχος, through the shoulder. ἐθυσεν διὰ προμάχων, 17, 281. For greater exactness of idea, H. connects διά with ἐκ and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: *through*, διὰ νήσου ἰών, Od. 12, 335. b) Of the manner, prop. post-Homeric; only ἔπρεπε καὶ διὰ πάντων, before all, 12, 104. 2) With accus. a) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσσας, Il. b) Of time, to indicate extension through a period: διὰ νύκτα, through the night [by night], 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc. a) The cause: *through, on account of*, δι' ἀτασθαλίας, Od. 23, 67. β) The means: *through, by*, διὰ μαντοσύνην, 1, 72; Ἀθηναίης διὰ βουλίας, 15, 71. II) Adv. without case: *through*, esp. in the compounds διαπρό, διέκ, q. v. III) In compos. it

denotes 1) A motion through anything. 2) Completion and intenseness: *very, entirely*. 3) Separation [often like *dis-* in English]: *apart, asunder*. 4) Mutual operation: *with one another*. 5) A mingling in colours and materials: *διάλευκος*, mixed with white (διά prop. ^v), but sometimes long in the beginning of a verse, 3, 357. 4, 135. 11, 435).

διαβαίνω (βαίνω), aor. 2 διέβην, partcp. διαβάς, 1) Intrans. to place the feet apart, to stride, εὖ διαβάς ['parting wide his feet for vantage' sake. Cp.], 12, 458. 2) Trans. to go through, to cross, to pass over; with accus. τάφρον, to cross the ditch, 10, 198; and absol. εἰς Ἥλιδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγινῶναι, to distinguish, to discriminate, to inspect closely, τινά, 7, 424; ὄστέα, 23, 240. *II.

διαγλάφω (γλάφω), aor. 1 partcp. διαγλάφας, to dig out, to hollow out, εὐνάς, Od. 4, 438.†

διάγω (άγω), aor. 2 διήγαγον, 1) to conduct through, to transport, τινά (by ship), Od. 20, 187.† 2) to spend a period of time, to live, αἰῶνα, h. 19, 7.

διαδαίομαι (δαίω), Ion. to divide, to distribute, διὰ ταῦρα δασάσκετο, 9, 333;† see διαδατέομαι.

διαδάπτω (δάπτω), aor. 1 ἔδαψα, to tear in pieces, to lacerate, χροά, *5, 858. 21, 398.

διαδατέομαι, Ep. (δατέομαι), to distribute, διὰ κτήσιν δατέοντο, 5, 158.†

διαδέρκομαι, depon. (δέρκομαι), aor. 2 διέδρακον, to look through, to see through, with accus. 14, 344.†

διαδηλέομαι, depon. mid. (δηλέομαι), to injure severely, to lacerate. ὀλίγον σε κύνες διεδηλήσαντο, the dogs had nearly torn thee to pieces, Od. 14, 37.†

διάει, see διάημι.

διαεἶδομαι, Ep. mid. (εἶδω), fut. διαεἶσομαι, 1) to let be seen, to show clearly, ἀρετήν, 8, 535. 2) to show oneself clearly, ἀρετὴ διαεἶδεται, 13, 277.

διαειπεῖν, poet. for διειπεῖν, q. v. διάημι, Ep. (ἄημι), from the form διαέω, 3 sinx. imperf. διάει, to blow through, with accus. *Od. 5, 478. 19, 440.

διαθειόω (θειόω), to fumigate with brimstone, δῶμα, Od. 22, 494.†

διαθρύπτω (θρύπτω), aor. 2 pass. διετρύφην, to break in pieces. ξίφος διατρύφην, 3, 363.†

διαίνω, aor. 1 ἔδιηνα, to moisten, to wet, with accus., 21, 202. 22, 495. Pass. διαίνετο ἄξων, *13, 30.

διαιρέω (αἰρέω), aor. 2 διαἶλον, poet. διελον, to take apart, to separate, with accus. only in tmesis, 20, 280.†

διακεάζω (κεάζω), aor. ἐκάασα, poet. σσ, to split apart, to split, ξύλα, in tmesis, Od. 15, 322.†

διακείρω (κείρω), aor. 1 infin. διακέρσαι, prop. to cut apart or in pieces; metaph. to destroy, to rend τ void, ἔπος, 8, 8.† διακλάω (κλάω), aor. 1 διέκλασα, poet.

σρ, to break in pieces, with accus. τόξον, 5, 216.†

διακοιουανέω, formerly πολέας διακοιουανόντο, 4, 230; now, more correctly, πολέας διὰ κοιουανόντα, see κοιουανέω.

διακοσμέω (κοσμέω), fut. ἦσω, to arrange separately, to divide, to place, τινά, 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, 2, 126. διὰ τρία κοσμηθέντες, distributed into three parts, 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. μέγαρον, Od. 22, 457.

διακρίδόν, adv. (διακρίνω), distinctly, clearly, decidedly, ἀριστος, 12, 103. 15, 108.

διακρίνω (κρίνω). fut. Ep. διακρινέω, for διακρινῶ, aor. διέκρινα, aor. 1 pass. διεκρίθην and διεκρίθην, optat. 2 plur. διακρινθήειτε, infin. Ep. διακρινθήμεναι, partcp. διακρινθείς, 1) to separate from one another, to put asunder, with accus. αἰπόλια, 2, 475; to part, spoken esply of combatants: μένος ἀνδρῶν, 2, 387. cf. 7, 292; metaph. to distinguish, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid., Od. 18, 149, to be separated, to separate, 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, 3, 98. οὐ γὰρ ἀναμωταί γε διακρινέσθαι ὄω μνηστήρας καὶ κείνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Hermēs as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. 2, 786), connected with Ἄργεῖφόντης, 2, 103; with Ἑρμης, Od. 12, 390. 15, 319; and often alone in the hymns. (Mly derived from διάγω: ὅς διάγει τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on 2, 103. Buttin. Lex., p. 230, derives it from an old theme διάκω, διώκω, intrans. I run, so that it is = διάκονος. Nitzsch, on Od. 1, 84, prefers the derivation from διάγω, and explains it: the conductor: [and so Dōd. cf. Ἑρμ. ἡγεμόνιος, πομπαίος, ἐνόδιος, &c.: qui erranti comiter monstrat viam. His conducting the shades across the Styx is post-Homeric.]

διαλέγομαι (λέγω), Ep. aor. 1 διελέξαμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. τί μοι ταῦτα διελέξατο θυμός; why did my heart ponder these things? *11, 407. 17, 97.

διαμῶν (ἀμῶν), fut. ἦσω, to mow through, to cut through, with accus., χιτῶνα [ripp'd wide his vest. Cp.], *3, 359. 7, 253.

διαμελίσσι, adv. (μελεῖσσι), limp from limp, piecemeal, τάμνειν, *Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), to measure through, to measure off, χώρον, 3, 315.†

διαμετρητός, ἦ, ὅν (μετρέω), measured off, μετρητός, χώρος, 3, 344.†

*διαμῆβομαι = μῆδομαι, Ep. 4, 12, doubtful.

διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. ἔπαχα πάντα διεμοιράτο, divided them all into seven pieces, Od. 14, 434;† in the following, τὴν ἰαν—θήκεν, supply μοίραν.

διαμπερές, adv. 1) through and through, entirely through, 5, 284. Od. 5, 480; with gen. 12, 429. 20, 362. κλήρω νῦν πεπάλαχθε διαμπερές, cast lots throughout, 7, 171. 2) Spoken of time: continually, unceasingly. αἰεὶ διαμπερές ἤματα πάντα διαμπερές, 15, 70. 16, 99 (from διά, ἀνά, and πέρας, with epenthetic μ).

διάνδιχα, adv. (διά, ἀνά, δίχα), in two ways, in two parts; μεμηρησίσει, to be of two opinions, to hesitate, to ponder anxiously, 1, 198. 13, 455; with ἦ, ἦ following: σοὶ διάνδιχα δακε, he hath given to you in a divided manner, i. e. but one of two things, 9, 37. Schol. διηρημένως.

διανύω (ἀνώ), fut. ὕσω, aor. διήνυσσα, to complete entirely, to finish; ὄδον, to finish a way or journey, h. Cer. 380. κακότητα διήνυσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, *Od. 17, 517.†

διαπείρω (πείρω), to pierce through, 16, 405.† in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, aor. 1 διέπερσα, aor. 2 διέπραθον, infin. διαπραθῆεν, Ep. for διεπραθῆεν, aor. 2 mid. διεπραθῆμην, to destroy utterly, to lay waste, to ravage, with accus. πόλιν, ἄστυ. 2) Mid. only aor. 2, to perish, Od. 15, 384.

διαπέταμαι, depon. mid. (πέταμαι), aor. 2 διεπτάμην, to fly through, spoken of missiles, 5, 99; absol. to fly away, 15, 83. Od. 1, 320.

*διαπλέκω, (πλέκω), fut. ξω, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρῦς, 23, 120.† Thus Wolf; where others read διαρρήσσοντες or διαπλίσσοντες.

διαπορθέω, poet. = διαπέρθω, from which partcp. aor. 1 διαπορθήσας, 2, 691.†

διαπραθῆεν, see διαπέρθω.

*διαπρέπω (πρέπω), to be prominent, to be visible, h. Merc. 351.

διαπρήσσω (πρήσσω, Ion. for πρᾶσσω), to bring to an end, to accomplish, to finish, with accus. κέλευθον, Od. 2, 213; also without κέλευθον, they marched through the plain, 2, 785; with partcp. ἤματα διέπρησσον πολεμίζων, I spent days in fighting, 9, 326. ἅπαντα οὔτι διαπρήξαιμι λέγων ἐμὰ κήδεα, if I were to recount to you my sufferings for a year, I should not get through them all, Od. 14, 197.

διαπρό (πρό), through and out, entirely through, Wolf in the Il. διαπρό, in the Od. διὰ πρό, 5, 66. Od. 22, 295; cf. Spitzner, Excurs. XIV. on Il.

*διαπρύσιον, adv. passing through, spoken of place: πρὸν πεδίοιο διαπρύσιον τετυχηκός, a hill extending far into the

plain, 17, 748. 2) *piercing, loud of sound, ἤσεν*, 8, 227. h. Ven. 80; prop. neut. from

*διαπρύσιος, *on, passing through, penetrating, piercing*, h. Ven. 19; *κεραίστης*, h. Merc. 336 (prob. Æol. from *περάω*).

διαπτοίω (πτοίω), *to frighten away, to scare*, with accus. *γυναικας*, Od. 18, 340.†

*διαπυρπαλαμάω, *see πυρπαλαμάω*.

διαρπάζω (ἀρπάζω), *to tear in pieces, to lacerate*, spoken of wolves: *μήλα*, 16, 355.

διαρραΐω (ραΐω), fut. *σω*, aor. 1 infn. *διαρραΐσαι*, *to break in pieces entirely, to destroy utterly*; with accus. of inanimate things: *πόλιω, ολκω*, *to destroy*; of men, 9, 78. 2) Mid. fut. *διαρραΐσομαι*, with pass. signif. *τάχα δ' ἄμμε διαρραΐσεσθαι ὄτω*, quickly I think, we shall both be destroyed, 24, 355. (So the Schol. *διαφθαρήσεσθαι*; Damm and Voss take the infn. fut. in an act. signif. and supply *αὐτόν*.)

διαρρήγνυμι (ρήγνυμι), *to break through, to break in pieces*; with accus. only mid. *διαρρήξασθαι ἐπάλλξει* *to break through the break-works*, 12, 308.†

*διαρρήδην, adv. (*διαρρήθηναι*), *with clear words, distinctly*, h. Merc. 313.

διαρρίπτω (ρίπτω), *to throw through, to shoot through*, only Ep. imperf. 3 sing. *διαρρίπτασκεν διστόν*, Od. 19, 575.†

διασεύω (σεύω), only 3 sing. Ep. aor. 2 mid. *διεσσυτο*, with accus. *λαόν*, *to hurry through the people*, 2, 450; often with gen. *τάφροιο*, *through the ditch*, 10, 194; spoken of missiles, with gen. *στερνοιο*, 15, 542; *ἐκ μεγάροιο*, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. *σκεδάσω* (ᾶ), aor. *διεσκέδασα*, *to scatter*, with accus. *ζούρατα*. Od. 5, 370; *to destroy*, *ἦς*, Od. 7, 275; metaph. *ἀγλαΐας τινι*, *to dissipate one's arrogance*, Od. 17, 244.

διασκοιδνημι (σκοιδνημι), poet. form from *διασκοιδάννυμι*, *to scatter*, *νέφρα*, 5, 526.† *διασκοπιάομαι*, depon. mid. (*σκοπιάζω*), *to look down around from an elevation, to watch, to observe*, with accus. *ἐκαστα*, *10, 388. 17, 252.

διασχιζώ (σχιζώ), aor. 1 *διέσχισα*, aor. 1 pass. *διεσχίσθην*, *to split asunder, to tear in pieces*, with accus. *ιστία*, Od. 9, 71. Pass. 16, 316.

διατάμνω, Ep. for *διατέμνω*, and aor. 2 *διέταμον*, *to cut through*, 17, 522. 618, in tmesis; Ep. form *διατμήγω*.

διατελευτάω (τελευτάω), *to finish entirely, to accomplish fully*, with accus. 19, 90.†

*διατιθημι (τίθημι), aor. 1 *διέθηκε*, *to place apart, to put, to place, to lay*, *θεμελίαι*, h. Ap. 254. 294.

διατινάσσω (τινάσσω), aor. 1 *διετίναξα*, *to shake apart, to dash in pieces*, with accus. *σχεδίην*, Od. 5, 363.† in tmesis.

διατμήγω (τμήγω), Ep. for *διατέμνω*, aor. 1 *διέτμηξα*, aor. 2 *διέταμον*, aor. 2 pass. *διετμήγην*, 1) *to cut through, to cut in pieces*; *κροῖο τροχόν τυτθά*, Od. 12, 174; *δόνυ χαλκῷ*, Od. 8, 507; metaph.

νηχόμενος λαΐτωμα διέταμον, *swimming I cut through the deep*. Od. 7, 276. cf. 5, 409. 2) Mly, *to separate, to scatter*, *Ἀχαιοῦς*, 21, 3; *ἦτας*, Od. 3, 291. Pass. 1) *to be cut in pieces, to be divided*.

σανίδες διέταμεν, Ep. for *διετμήγησαν*, 12, 462. 2) *to separate, to scatter*, 16, 354; *to part*, 1, 531. 7, 302. cf. *ἀρθμέω*.

διατρέχω (τρέχω), aor. 2 *διέδραμον*, *to run through*, with accus. *κλευθα, ὕδωρ*, *Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 *διέτρεσα*, *to run away from fear, to scatter*, *11, 481. 486.

διατρίβω (τρίβω), aor. 1 *διέτριψα*, *to rub or bruise in pieces*, with accus. *ρίζαν*, 11, 847. 2) Spoken of time: prop. subaud. *χρόνον*, *to spend time*, and as intrans. *to linger, to delay, τινός*, about any thing; *ὄδοιο*, a journey, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder*, with accus. Od. 2, 265; *χόλον*, 4, 42; *σο μητροῦ γάμον*, Od. 20, 341; with double accus. *διατρίβει Ἀχαιοῦς γάμον*, *to put off the Achaeans about the marriage*, Od. 2, 204.

διάτριχα, adv. *in three ways, in three parts*; Wolf always writes *διὰ τριχα*, it is only in h. Cer. 86, that *διάτριχα* is found; cf. Spitz. on Il. 2, 655.

διατρίγος, *on* (τρίγῃ), ὄρχος, Od. 24, 342,† a vineyard whose grapes ripen at different times (διά), Eustath., or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, *see διαθρύπτω*.

διαφαίνομαι (φαίνω), only mid. *to shine through, to be visible, to appear*, with gen. *νεκύνω*, between the dead, 8, 491; spoken of a glowing body, *to sparkle, to shine brightly*, Od. 9, 379.

*διαφέρω (φέρω), only fut. mid. *διωσομαι*, *to bear apart*; mid. *to differ, to contend, to be at variance*, h. Merc. 255.† *διαφθείρω* (φθείρω), fut. *διαφθέρωσω*, perf. 2 *διέφθορα*, 1) *to destroy utterly, to demolish*, with accus. *πόλιω*, 13, 625. 2) The second perf. intrans. *to perish*, like *περι*: *μαϊνόμενε* — *διέφθορας*, thou art rushing to destruction, 15, 128. (Schol. *διέφθορασαι*.)

διαφορέω (φορέω), a form of *φέρω*, *to disperse, to spread abroad*, *κλέος*, Od. 19, 333.†

διαφράζω (φράζω), only Ep. aor. 2 *διεπέφραδον*, *to speak clearly, to show distinctly*, *τινί τι*, 18, 9. Od. 6, 47.

διαφύσσω (φύσσω), aor. 1 *διήφυσα*, Ep. *διάφυσσα*, 1) Prop. *to draw through, to draw out* any thing from a vessel to the bottom, with accus. *ὄλιον*, Od. 16, 110. 2) Metaph. *to pierce, to cut through, to lacerate*, cf. Virg. Æn. II. 600, *haurire*; *διήφυσε σαρκός*, he (the boar) tore the flesh, Od. 19, 450; so also in tmesis, *διὰ τ' ἔντερα χαλκός ἤφυσε*, the brass [weapon] cut through the entrails, 13, 507.

διαχέω, Ep. *διαχέωω* (χέω), only aor. 1 3 plur. *διέχευαν*, *to pour out, to diffuse*. 2) In H. only: *to divide, to carve, to distribute*, spoken of slain victims, with accus. 7, 316. Od. 3, 456.

διάω, more correctly διαέω, see διαήμι.
*διδάσκαλος, ὁ, ἡ, a teacher, a female
teacher, h. Merc. 556.

διδάσκω (δάω), aor. 1 act. ἐδίδαξα, Ep.
ἐδιδάσκησα, h. Cer. 144; perf. pass. δεδι-
δαγμαί, to teach, to instruct. a) With
accus. of the thing: πάντα, 9, 442. b)
With accus. of the pers. τινά, 11, 832.
c) With double accus. τινά τι, to teach a
man any thing, 23, 307. Od. 8, 481; for
accus. the infin. δμῶας ἔργα ἐργάζεσθαι,
to teach the maids to perform work,
Od. 1, 384. 22, 422; hence, pass. to be
instructed, to learn, τὶ πρὸς τινος, to
learn any thing from any one, 11, 831;
and partep. with gen. διδασκόμενος πολέ-
μοιο [a learner yet of martial feats. Cp.],
16, 811.

δίδημι. Ep. form, from δέω, to bind;
from which, δίδη, 3 imperf. for ἐδίδη, 11,
105.†

διδόω, διδοῖσθα, see δίδωμι.

διδυμῶν, ονος, ὁ (δίδυμος), a twin-
brother, only in dual and plur. connected
with παῖς, and alone, 5, 548.

διδυμος, η, ον, double, twofold, ἀλοῖ,
Od. 19, 227. 2) twins, in plur. 23, 641.
(prob. from δῖς)

δίδωμι. fut. δώσω, aor. 1 ἔδωκα, and
δώκα, only in indicat. sing. aor. 2 act.
(ἔδων), only in plur. indicat. ἔδομεν, etc.
and in the subj. optat., imperat., perf.
pass. δέδομαι. H. has: 1) Also forms
from δίδω, pres. διδοῖς and διδοῖσθα, 19,
270; (incorrectly διδοῖσθα, ἡδιδόω, imperf.
δίδω for ἐδίδω, and fut. διδώσομεν, Od.
13, 358; infin. διδώσειν, Od. 24, 314. 2)
Forms with lengthened stem-vowel:
pres. imperat. δίδωθι, Od. 3, 380; infin.
διδούμαι for διδόναι (not aor. 2, 24, 425.
3) The iterat. forms of aor. 2, δόσκει, Od.
19, 76. 1) to give, to present, to bestow,
τινί τι, 1, 123; in reference to the gods,
to offer to devote, θεοῖσι ἐκατόμβας,
7, 450; spoken of the gods, to grant,
to accord, εὐχος, νίκην, κῦδος, often of
evils: to decree, to inflict, ἄλγεα, κήδεα,
1, 96. Od. 7, 242. b) With accus. of
the pers. τινά τι, to give over, to deliver,
νέκυν πυρὶ, κούσιν, 17, 127; τινά
ὀδύνησιν, ἀχέεσσι, 5, 397; espily of parents,
who give their daughters in marriage to a
man: θυγατέρα ἀνδρὶ, 6, 192. 11, 226. c)
An infin. is often added, which serves as a
further limitation of the sentence: δῶκε
τεύχεα Ἐρευθαλίῳ φορῆναι, he gave arms to
Ereuthalion to bear, 7, 149; and with the
infin. pass. πόλεμόνδε φέρεσθαι, 11, 798. cf. 23,
183. 2) With accus. and infin. to give, to
grant, to let, to permit, αὐτὸν πρηγέα δὲς
πεσείν, let him fall prone, 6, 307. 3) Pass.
only once: οὐ τοι δέδοται πολεμῆια ἔργα,
the works of war are not accorded to thee,
5, 428.

δίε, see δίω.

διέργω. Ep. for διείργω (ἔργω), to
separate, to keep apart, with accus. τοῦς
διεργὸν ἐπάλλεις, 12, 424.†

διεδραμον, see διατρέχω.

διεῖπον (εἶπον), a defect. aor. 2, of
which occur only impr. r. δῖεπε, infin.
διαειπέμεν, Ep. for διεειπεῖν, prop. to
speak through, to finish speaking; then, to
speak clearly, distinctly, with dat. of the
person, 10, 425. διαειπέμεν ἀλλήλοισιν, to
converse fully with each other, Od. 4, 215.

διεῖρομαι, poet. and Ion. (ἔρομαι), only
pres. to question strictly, to interrogate
strictly, τί, 1, 550; and τινά τι, any one
about any thing. 15, 93. Od. 4, 292.

διέκ (διά, ἐκ), entirely, through; Wolf
in the II. correctly, διέκ, 15, 124; but in
Od. δὲ ἐκ. Od. 17, 61. 10, 388. cf. Spitzner
Excurs. XVIII.

διελαύνω (ἐλαύνω), aor. 1 διήλασα, 1)
Trans. to drive through, τί τινος; ἵππους
τάφροιο, 10, 564; to thrust through, ἔγχος
λαπάρης, a spear through the loins, 16,
318; δόρυ ἀσπίδος, 13, 161. 2) Intrans.
to pass through, to hurry through, with
accus. ὄρη, h. Merc. 96.

διελθόμεν, see διερχόμεναι.

διέμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in
H. there occur of the pres. 3 plur. διένται,
subj. δίηται, διώνται, optat. δίοιτο (cf.
τίθειτο), infin. διέσθαι, 1) Intrans. to
become terrified, to fly, spoken of horses:
διένται πεδίω, they fly through the plain,
23, 475; of lions: σταθμοῖο διέσθαι, to let
himself be driven from the enclosure, 12,
304. 2) Oftener trans. [as causative] to
terrify, to chase away, to drive, with accus.
7, 197; δήτους, 12, 276; ξείνον ἀπὸ μεγάροιο,
Od. 20, 343; ἵππους πρὸς ἄστν, to drive
the steeds to the city, 15, 681; spoken of a
dog: κνώδαλον, ὅ, τι δίοιτο, Od. 17, 317.
(Rem. διέμαι together with the above
cited forms belongs to the act. ΔΙΗΜΙ,
which has the trans. signif. to chase, to
terrify, of which the 3 plur. imperf.
ἐνδιέσαν still occurs. The mid. means
either to let oneself be driven, or it has
the signif. of the act. with a weak reflexive
sense; δίω on the contrary is
always intrans. and signifies to fear [but
II. 22, 251 τρὶς περὶ ἄστν . . . δίων, fled,
with var. lect. dies. Död.]

διέξιμι (ἔξειμι), to pass through any
thing. τῇ ἐμελλε διεξιμέναι πεδίονδε,
there he was about to pass out into the
plain, 6, 393.†

διεξερόμαι (ἔρομαι, Ep. form, from
εἶρομαι), to question closely, to scrutinize,
τινά τι, 10, 432.†

διεπφράδε, see διαφράζω.

διεπράθον, see διαπέρθω.

διεπάτο, see διαπέταμαι.

διέπω (ἔπω), imperf. διεῖπον and διεῖπον,
1) to manage, to direct, to administer, τί,
e. g. πόλεμον, to prosecute the war, 1,
166. Od. 12, 16. 2) to arrange, to put
in order, to command, στρατόν, 2, 207;
ἀνέρας σκηπανίῳ, to drive away the men
with a staff, 24, 247.

διερέσσω (ἔρέσσω), aor. διήρεσα, poet.
σ, to row through, χερσὶ, with the hands,
*Od. 12, 444. 14, 351.

διερός, η, ὄν, only twice in the Od. and
a word of doubtful signif. The ancients

explained it, *wet, moist*; metaph. *fresh, lively, living*. (Eustath. after Aristarch. ζῶς, σπουδαίος, and derived it from δαινώ); hence, διερός βροτός, a vigorous (living) mortal, Od. 6, 201. (Others read here διερός from δυή, unhappy.) διερώ ποδὶ φευγόμεν, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing, liquidus*; metaph. *active, moveable*. He construes the sentence thus: οδτος ἀνὴρ, ὃς κεν ἰκῆται φέρων δηϊότητα, οὐκ ἔστι διερός βρ. οὐδὲ γέννηται, and paraphrases it, 'neither now nor ever shall that man move actively and well, who penetrates with hostile force into the land of the Phæaces.' Voss, 'there moves not yet a mortal man, nor shall there ever be one, who,' etc. Lehrs de Aristarch. stud. p. 59 [and so Död], derives διερός from διέμαι (cf. στυγέρος), and explains it, Od. 9, 43, by *fugax*; but Od. 6, 201, act. *funator*. 'Non est iste vir fugator homo, i. e. non is est, quem fugere opus sit.'

διέρχομαι (έρχομαι), fut. διελύσομαι, aor. 2 διήλθον, infin. Ep. διελθέμεν, to go through, to pass through, to traverse, with accus. πῶν, the flock, 3, 198; ἄστυ, 6, 392; with gen. μεγάρου, Od. 6, 304. 2) to pass through, to pierce, spoken of missiles, with gen. χροός, to pierce through the skin, 20, 100; absol. 23, 876. 3) Metaph. to go over, to reflect upon, μετὰ φρεσὶ τι, h. Ven. 277.

διέσσυτο, see διασεύω.

διέτμαγεν, see διατμήγω.

διέχω (έχω), aor. 2 διέσχον, only intrans. to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side, spoken of an arrow: διὰ δ' ἔπτατο δίστος, ἀντικρὺ δὲ διέσχε, the arrow flew through and came forth on the other side, 5, 100; so also 11, 253. 20, 416. In like manner δι' ὤμον έγχος έσχεν, 13, 520.

διζήμαι, Ep. depon. mid., fut. διζήσομαι, Od. 16, 239 (from διζώ), to seek out, to search for, τινά, 4, 88; or with εἶπον. 2) to seek to procure, to be at pains, to strive; absol. ἕκαστος μνάσθω εἰδνοσίων διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστον τινί, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

διζυξέ, νγος, ὁ. ἡ (ζυγόν), pl. διζυγες, harnessed in pairs, or two abreast, ἱπποι, *5, 195. 10, 473.

δίξω, only imperf. δίξε, to doubt, to be doubtful, to be uncertain, with ἦ, 16, 713. † δικόσιοι, αι, α, Ep. for διακόσιοι, two hundred, 11.

διηνεκός, ές (διανέκω, i. q. διαφέρω), continuous, uninterrupted, continuous, the adj. spoken only of place: far-extending, long, great, ράβδοι, 12, 297; νότος, 7, 321; ρίζαι διηνεκές, 12, 134; ἀτραπειοί, far-extending ways, Od. 13, 195; ἀλλέ, the continuous or long furrow, Od. 18, 375. The adv. διηνεκώς with

ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω.

δίηται, see διέμαι.

δίημι (ίημι), to send through, to throw through, to discharge, with gen. only in tmesis. διὰ δ' ἤκε σιδήρου, *Od. 21, 328.

δικνέομαι, α-ρον. mid. (ικνέομαι), fut. διζέομαι, aor. δυκόμην, to go through; only metaph. to narrate at length, πάντα, *9, 61. 19, 186.

Διυπετής, ές (Διός, πίπτω), fallen from Zeus, i. e. from the air, descending from heaven, an appell. of rivers, because they are swollen by rain, 17, 263; and of Αἴγυπτος (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second ε long).

δίστημι (ίστημι), only intrans. aor. 2 διέστην, dual διαστήτην, and pres. mid. διίσταμαι, 1) to open, to divide itself, to separate, 12, 86; θάλασσα, the sea divided, 13, 29. 2) Metaph. to differ, to quarrel. έξ οὐ—διαστήτην έρίσαντε, they quarrelled and were alienated, *1, 6.

[Διίφιλος = Διὶ φίλος, thus Freytag and others, 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσω, aor. 1 έδικασα, Ep. σο, 1) Act. spoken of a judge: to judge, to pronounce sentence, to decide between two parties, with dat. τινί; Τρωσὶ τε καὶ Δαναοῖσι δικάζεσθω, let him decide the controversy between the Trojans and Greeks, 8, 431.

τοῖσιν (σκήπτροις) έπειτ' ἦισσον ἀμοιβηδὶς δι δικάζον, with these they (γέροντες) arose and in turn delivered their sentence, 18, 506. ές μέσον ἀμφοτέροισι δικάσσετε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumelus.

Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, έγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgement; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, to take secret resolutions, 1, 542. 2) Mid. of the parties: to go to law, to bring a matter before a court, Od. 11, 545. 12, 440.

δικαίος, η, ον (δίκη), just, righteous, practising justice, one who fulfils what right demands towards gods and men; thus Chirôn, 11, 832; the Abii, 13, 6. 19, 181; on the other hand, the suitors are οὐδὲ δικαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality).

Compar. δικαιοτέρος, and superl. δικαιοτάτος.

δικαίως, adv. justly, in a becoming manner, μνάσθαι, Od. 14, 90. †

δικασπóλος, ὁ (πολέω), a judge, one who dispenses justice, 1, 238; with ἀνίρ, Od. 11, 186.

* *δικάρηνος*, *ον* (κάρηνον), *two-headed*, Batr. 300.

* *δικέρας*, *ωτος*, *ὁ* (κέρας), *two-horned*, epith. of Pan, h. 18. 2.

δίκη, *ἡ*, 1) Originally, *usage, custom, right*, that which is introduced by custom, *ἦρ' ἐστὶ δίκη βασιλῶν*, Od. 4, 691; *θεῶν*, Od. 19, 43. *αὕτη δίκη ἐστὶ βροτῶν*, this is the lot of mortals, Od. 11, 218; *δμῶων*, Od. 14, 59. 2) *right, justice, a cause or suit*. *δικας ἐπιδενὺς ἔχων*, to lack justice, 19, 180. *δικὴν ἐξελαύνειν*, to expel, to pervert justice, 16, 388; *τίειν*, Od. 14, 84. *εἰπέων δίκην*, to speak justice, to pronounce (κροκεῖν of a judge), 18, 508. *δ*) In the plur. *δικαίαι*, *the administration of justice*, 16, 542. Od. 11, 570. 3) *cause, suit*; *διδόναί καὶ λαμβάνειν*, to give and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικλίς, *ἴδος*, *ἡ* (κλίω), *bent double, double, folding*, epith. of [*two-leaved*] doors, *πύλαι*, *θύραι*, 12, 455. Od. 2, 345.

δίκτυον, *τό*, *a fishing-net*, Od. 22, 386. † *δινεύω* and *δινέω* (*δίνη*), (*δινεύω* only pres. and imperf. iterat. *δινεύσκεν*), from *δινέω* also aor. 1 pass. *δινηθείς*, 1) Act. to turn in a circle or vortex, *to whirl, to move around*, *σόλον*, 23, 840; *ζεύγεα*, to drive around, 18, 543; *μοχλόν*, to twirl the stake, Od. 9, 388. 2) Intrans. *to turn oneself in a circle*, spoken of dancers, 18, 494; metaph. *to wander about*, *to move around*, *κατὰ μέσσον*, 4, 541; *παρὰ θίνα*, 24, 12; *κατὰ οἶκον*, Od. 19, 67; in like manner in pass. *ὅσα δινείσθην*, the eyes rolled around, 17, 680; to walk about, Od. 9, 153. *ἐπὶ ἄσπετα δινηθήναι*, Od. 16, 63.

δίνη, *ἡ*, *a vortex, a whirlpool*, in a river, *21, 11. 132.

δινῆεις, *εσσα*, *εν* (*δίνη*), *whirling, full of whirlpools*, epith. of a river, 2, 877. Od. 11, 242.

δινωτός, *ἡ*, *ὄν* (*δινώω*), prop. turned in a circle; in H. *turned round, formed round (well-turned)*, *λέχεια*, 3, 391; *κλισίη*, Od. 19, 56. *ἀσπίς μινούισι βοῶν καὶ νῶροσι χαλκῶ δινωτή*, a curved or arched shield made of bull's hide and glittering brass, 13, 407.

Διογενής, *ἑός*, *ὁ*, *ἡ* (*γένος*), *sprung from Zeus, Jove-born*, a common epith. of heroes and kings, because they receive their dignity from Zeus, the king of kings, cf. 1, 337. Od. 2, 352.

Διόθεω, adv. (*Διός*), *from Zeus, according to the will of Zeus*, 15, 489. 24, 194.

διοιστεύω (*διοστύω*), fut. *σω*, *to shoot an arrow through, τινός*, any thing, Od. 19, 578. 21, 76. 97. 2) Absol. *to shoot an arrow*, Od. 12, 102.

διοίσσμαι, see *διαφέρω*.

δίοιτο, see *διεμαί*.

* *διοιχνέω* (*οιχνέω*), *to go through, to walk about*, h. 8, 10.

Διοκλῆς, *ἦος*, *ὁ*, 1) son of Orsilocheus, grandson of Alpheus, father of Crethôn and Orsilocheus, king of Phœne in Messenia, 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a

vassal of Agamemnon, cf. 9, 151. 2) one of the princes of Eleusis, whom Démêtér taught the ceremonies of the sacred service, h. Cer. 473 (but v. 153 Διόκλου).

διόλλυμι (*ἄλλυμι*), perf. II. *διόλωλα*, trans. *to destroy utterly*. 2) Mid. and perf. II. intrans. *to perish utterly*. *οὐδ' ἐτι καλῶς οἶκος ἐμὸς διόλωλε*, and my house is no longer ruined with any show of decency, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδη, *ἡ*, daughter of Phorbus, slave of Achilles, 9, 665.

Διομήδης, *εός*, *ὁ*, accus. *ἡ*, and *εα*, son of Tydeus and Deipyliê, husband of Ægialea, king of Argos, 5, 412. He took part in the second expedition against Thebes, 4, 406; and went to Troy with 80 ships, 2, 568. He was among the bravest in the army, and performed many exploits, which H. celebrates in the fifth book (*Διομήδους ἀριστεία*). He exchanged armour with the Lycian Glaucus, an hereditary guest, 6, 230. According to H., he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Δίον, *τό*, a town in Eubœa, on the promontory Kenæon, 2, 538.

Διώνυσος, Ep. *Διώνυσος*, *ὁ*, son of Zeus and Semelê, god of wine and joy, 14, 325; h. 6, 56. H. was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadnê. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from *διά* and an old verb, from which *δυνεῖ* is derived.)

διοπτέω (*ἰπτέω*), *to observe closely, to look about*, 10, 451. †

διοπτῆρ, *ἦρος*, *ὁ*, *a spy, a scout*, 10, 562. † *διουρύσσω* (*ὑρύσσω*), partec. aor. 1 *διουρύξας*, *to dig through; τάφρον*, to open a ditch or furrow, Od. 21, 120. †

δῖος, *δια*, *δίων* (from *Διός* for *δῖος*), prop. sprung from Zeus, prob. 9, 538; then generally *divine, exalted, great, glorious, excellent*. 1) As epith. of the gods, only in fem. *δια θεά*, glorious goddess, 10, 290; often *δια θεῶων*, most exalted of goddesses, *δια Χάρυβδης*, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others: *noble, excellent*, *δῖος ὑφόρβος*, Od. 14, 48; of entire people: *δῖοι Ἀχαιοί*, *δῖοι ἑταῖροι* (*Σαρπηδόνης*), 5, 692. 3) Of noble animals: of horses; *ἵππος*, 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. *ιερός*), since they are under the divine influence or derive their origin from gods, Od. 5, 261. 11, 16, 365.

Δῖος, *ὁ*, son of Priam, 24, 251.

* *Διόσκουροι*, *οἱ*, sons of Zeus, chiefly

Castor and *Polydeukēs (Pollux)*, only divided, *Δίδος κούρος*, h. 16, and 33, 1. 9.
 Διοτρεφής, ἐς (τρέφω), nourished by *Zeus*. epith. of kings, see *Διογενής*, and of *Scamandrus*, 21, 223; *ἄνθρωποι*, Od. 5, 378.

δίπλαξ, ακος, ἡ, laid double, laid two-fold, in double layers, *δημός*, 23, 243. 2) As subst. ἡ, a double mantle, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, 3, 126, 22, 441; in full ἡ *δίπλαξ χιτών*, Od. 19, 241.

διπλός, η, ον, contr. only in term. *διπλῆ*, double, two-fold, *θώρηξ*, 4, 133; *χλαῖνα*, a double mantle, 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), double-folded, laid double, *λώπη*, a double garment, Od. 13, 224. Also neut. plur. *δίπτυχα ποιεῖν*, to lay double, i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, 1, 461. Od. 3, 458.

Δίς, ἑ, obs. nom. of the oblique cases *Δῶς, Δεί, Δία*, of *Ζεύς*, q. v.

δίς, adv. twice, double, Od. 9, 491. † *δισθανής, ἐς (θανεῖν)*, twice dead, Od. 12, 22. †

δίσκω (δίσκος), to cast the discus. *δίσκω ἐδίσκειον ἀλλήλοισιν*, among one another, Od. 8, 188. †

δίσκος, ὁ (δικεῖν), the discus, the quoit, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as H.'s time a common sport, to cast this, 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espily Od. 8, 186; *δίσκον οὖρα*, 23, 431. It is distinct from the *σῶλος*, q. v.

δίσκουρα, τά (οὖρον), the distance to which the discus was cast. ἐς *δίσκουρα ἔλελειπτο*, he was left a quoit's cast behind, 23, 523. † cf. *οὖρον*.

* *διπτός, ἡ, ὄν* (Ep. *δισσός*), two-fold, double, *Batr.* 61.

διψάω, to seek out, to trace; τήθεα, to seek oysters, spoken of a diver, 16, 747. †

δίφρος, ὁ (for *διφόρος*), 1) Prop. the chariot-seat, for two persons, the double seat in the war-chariot for the charioteer and the warrior, 5, 160, 23, 132. It was round, partly open for mounting, and hung upon straps, 5, 727; sometimes in the Il. it signifies the war-chariot itself; a travelling-carriage with two seats, Od. 3, 324. 2) *Μῆ, a seat, a chair*, and, as it seems, a low one, 3, 421. Od. 4, 717.

δίχα, adv. 1) divided into two parts: double. *δίχα πάντα ἤριθμεον*, in two bands, Od. 10, 203. 2) Metaph. of two sorts, in two ways, different, 18, 510; *θυμὸν ἔχειν*, to have different sentiments, 20, 32; *βάζειν*, Od. 3, 127.

διχθα, adv. poet. for *δίχα, two-fold*, etc. *τοὶ διχθὰ δεδαίεσται*, Od. 1, 23. *διχθὰ κραδίη μέμονε*, my heart is divided, 16, 435.

διχθάδιος, η, ον, two-fold, double, *Κῆρες*, 9, 411; neut. as adv. 14, 21.

* *διχόμενος, ον (μήν)*, in the middle of the month, at the time of the full moon, h. 32, 11.

δίψα, ἡ, thirst, 11, 642.
 * *διψαλέος, η, ον*, poet. (*δίψα*), thirsty, *Batr.* 9.

διψάω (δίψα), to thirst, to be thirsty, Od. 11, 584. †

δίω, Ep. ground form of *δεῖδω*. From this occur: imperf. *έδιον*. Ep. *διόν*, 3 sing. *δία*, perf. *δέδια* and *δεῖδια*, with pres. signif. pl. *δέδιμεν, δέδιτε, δεῖδιασι*, imper. *δέδιθε*, infin. *δέδιμεν*, partcp. *δεδιώς*, 3 plur. pluperf. *δέδισαν*, and from this an imperf. *δειδία*, 18, 34. [24, 358.] 1) Intrans. to fear, to be fearful, *περὶ γὰρ δια νηυσὶν Ἀχαιῶν*, he feared greatly for the ships of the Achaians, 9, 433, 11, 557; *πομένε λαῶν*, in like manner in the perf. *δέδια = δεῖδουκα*, see *δεῖδω*. 2) to flee, to run, *περὶ ἄστυ*, only at 22, 251 [with var. lect. *δies*. Dōd.]. The middle forms *διένται, δίηται*, etc. belong to *δίεμαι*, q. v.

διωθῶ (ώθew), aor. *διώσα*, to push apart, to tear asunder, 21, 244. †

διώκω (δίω), only pres. and imper. I) Active, to cause to run; hence, 1) to drive away, to drive forward, to expel, with accus. *διώκω δ' οὐτ' ἔγωγε*, I drive no one forth, Od. 18, 409; *ἄρμα καὶ ἵππους*, 8, 439; sometimes absol. to drive, 23, 344, 424; spoken of a ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, *ρίμφα διωκομένη*, the ship approached rapidly propelled, Od. 13, 162. 2) to pursue, to follow, in opposition to *φεύγω*; *τινά*, 5, 672; absol. 5, 223, 8, 107; metaph. to strive after, to seek to obtain, *ἀκίχητα*, 17, 175. 3) Intrans. to run swiftly, to hasten, h. Merc. 350. cf. 5, 213, 23, 344. II) Mid. to drive before me, *τινά πεδίον*, through the plain, 21, 602; *δόμοιο*, Od. 18, 8.

Διώνη, ἡ, mother of *Aphrodītē* by *Zeus*, 5, 370. h. Ap 93. Accord. to *Hea. Th.* 353, daughter of *Oceanus* and *Tethys*; or, *Apd.* 1, 3, daughter of *Uranus (Cœlus)*.

Διώνυσος, ὁ, Ep. for *Διόνυσος*.

Διώρης, εος, ὁ, 1) son of *Amargyneus*, leader of the *Epēi*, slain before *Troy* by *Peirus*, 2, 622. 4, 518. 2) father of *Automedon* companion in arms of *Achilles*, 17, 429.

δημηθείς, δημηθῆτω, see *δαμάω*.

δημῆσις, ιος, ἡ (δαμάω), the act of subduing, taming, curbing. *ἵππων ἐχμῶν δημῆσις τε μένος τε*, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], 17, 476.

δημητρεα, ἡ, a female subduer, conqueror, epith. of *Night* [resistless conqueror of all. Cp.], 14, 259; † prop. from

* *δημητήρ, ἦρος, ὁ*, a subduer, conqueror, victor, h. 21, 5.

Δμητῶρ, ορος, ὁ, a fictitious character, feigned by *Odysseus (Ulysses)*, son of *Jason*, king of *Cyprus*, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, ε

πιανε (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δούλη), 18, 28. cf. 9, 658. δ) Mly, a female slave, a maid-servant, only plur. also δμῶαι γυναῖκες, 6, 323. They were employed at all kinds of house-work. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμῶς, ὡς, ὁ (δαμάω), [from δμῆς (L.), Död. supposes a dialectic δομᾶν δμῶς by metath. fm δομητός, *domitius*,] prop. one conquered; hence, a slave, primarily by capture in war (see δούλος), Od. 1, 398. δ) Mly, a slave, a servant, a bond-man, often in the plur. δμῶες ἄνδρες. The male slaves were obliged to do the heavier house-work, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; often in Od. Accord. to Nitzsch on Od. 4, 10, δμῶς, a slave in general, whether born such, purchased, or taken in war.

δνοπαλίω (δονέω), fut. ξω, to shake hither and thither, to hurl down, with accus. ἄνθρωπος ἔδνοπαλίξεν, 4, 472; ῥάκεια, to fling (cast, wrap) his tatters round him, Od. 14, 512.

δνοφερός, ἡ, ὄν (δνόφος = νέφος), dusky, dark, black, νύξ, Od. 13, 269; ὕδωρ, 9, 15, 16, 4.

δοάσσοτο, defect. aor. I mid., of which the 3 sing. subj. occurs δοάσσειται (for δοάσσηται), to appear, to seem. ὦδε δέ οἱ φρονέοντι δοάσσοτο κέρδιον εἶναι, thus it appeared to him, on reflection, to be better, 13, 458. Od. 5, 474. ὡς ἂν τοι πλῆμνη γε δοάσσειται ἄκρον ἰκέσθαι κύκλον, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), 23, 339. (A shortened form fr. δοιάζω; it is according to Buttman, Lex., p. 212, more correctly derived from δέαιται, it seems (with vowel-change of ο for ε) (q. v.).

δοῦή, ὁ, doubt, uncertainty. ἐν δοῦῃ (εἶναι), to be in doubt, 9, 230.†

δοῖός, ἡ, ὄν, two-fold [in later poets (δ. γάμος, Cull.), but in H. always τωο. Död.], only dual δοῖά, and plur. δοῖοί, αἱ, ἅ = δύο, two, both, 5, 7, 28. The neut. plur. δοῖά as adv. in two ways, of two kinds, Od. 2, 46. The dual δοῖά is indecl., 24, 648.

δοκεύω (δέκομαι), to endeavour to seize, with accus., spoken of a dog following a wild animal: ἰσχία γλοντούς τε [close-threatening flank or haunch. Cp.], 8, 340; hence to watch, to lie in wait for, τινά, 13, 545. 16, 313; mly to observe. Ὀρίωνα, of the Great Bear, 18, 488. Od. 5, 274; δεδοκμημένος, s. e. δέχομαι.

δοκέω, aor. I ἐδόκησα Ep. for ἔδοξα, h. Merc. 208. 1) Trans. to be of opinion, to think, to believe, δοκέω νικήσειν Ἐκτορα, I believe I shall conquer Hector, 7, 192. 2) Intrans. to appear, to seem; with dat. of the pers. πέπλος οἱ δοκεῖ χαριέστατος εἶναι, 6, 90; ὡς μοι δοκεῖ εἶναι ἄριστος, as it seems to me to be best, 9, 103;

more rarely with infin. fut. 6, 338; δοκῆσε σφίσι θυμὸς ὡς εἶμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ἡ, a beam, espily of the roof, 17, 744. Od. 19, 38.

δόλιος, ἡ, ὄν (δόλος), crafty, deceitful, sly, artful, spoken only of things, ἔπεια, τέχνη; κύκλος, the crafty circle which the hunters draw around a wild animal, *Od. 4, 792. Adv. δολίως, craftily, Batr. 93.

Δολίος, ὁ, a slave of Laertēs in Ithaca, father of Melanthius and Melanthō, Od. 4, 735.

δολιχαυλος, ὄν (αὐλός), having a long tube, long-tubed; αἰγανέη, a hunting-spear with a long tube into which the iron head of the spear was introduced, or simply long-shafted, Od. 9, 156.†

δολιχεγχῆς, ἔς (ἔγχος), armed with a long spear, Παιῖνες, 21, 155.†

δολιχῆρτος; ὄν (ἔρτημός), having long oars, long-oared, νῆες, Od. 4, 499; spoken of people: using long oars, sea-faring, maritime, Φαίηκες, *Od. 8, 191

δολιχοδείρος, ὄν, Ep. δουλιχοδείρος. δολιχός, ἡ, ὄν, long, spoken of space: ἔγχεα, δόρυ. 2) Of time: long, lasting, νόσος, νύξ; of space and time together: πλόος, Od. 3, 160. Neut. as adv. δολιχόν, 10, 52.

*Δολιχός, ὁ (accord. to Voss l. c. to be written Δόλιχος), pr. n. of a prince in Eleusis, h. in Cer. 155.

δολιχοσκίος, ὄν (σκιά), long-shadowing, casting a long shadow, epitn. of a spear, Il. and Od.

δολόεις, εσσα, εν, poet. (δόλος), crafty, cunning, insidious, artful, Κίρκη, Od. 9, 32; metaph. spoken of bonds, δέσματα, Od. 8, 281.

δολομήτης, ὄν, ὁ = δολόμετης, only in voc. δολομήτη, 1, 540.†

δολόμετης, ι (μητίς), full of artful plots, perfidious, artful, epith. of Ægisthus and Clytemnestra, *Od. 1, 300. 11, 422.

Δόλοπος, οἱ, s. e. Δόλοψ. Δολοπῶν, ἰονος, ὁ, father of Hypsēthēr, a Trojan, priest of Scamander, 5, 77. (fr. δόλοψ.)

δόλος, ὁ (δέλεαρ), 1) Prop. a bait, to take fish, Od. 12, 252; hence, any trap or stratagem, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Hēphæstus confined Arēs, Od. 8, 276. δόλος ξυλίανος, a mouse-trap, Batr. 116. 2) In general: cunning, deceit, an artful plot, a stratagem, often in the plur. δόλοι, tricks, wiles, 6, 187.

*Δολοφραδῆς, ἔς (φράζω), of crafty mind, cunning, h. Merc. 282.

δολοφρονέω, ουσα, ὄν (φρονέω), devising deception, plotting fraud, crafty-minded, only partcp. Il. and Od.

δολοφροσύνη, ἡ, thought of treachery, meditated deception, fraud, plur. artifices, 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, ὁ, 1) a Dolopian. The Dolopes were a powerful tribe in The-

salia, on the river Enipeus, 9, 484; later on Pindus. 11) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, 15, 525 seq. (δόλοψ, a spy.) 2) son of Clytius, a Greek, 11, 302.

Δόλων, υἱος, ὁ, son of Eumédēs, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomédēs and Odysseus (Ulysses), 10, 314 seq. (from δόλος, cunning).

δόμονδε. adv. to one's home, homeward; also ὄνδε δόμονδε, 16, 445; † often Od.

δόμος, ὁ (δέμω), prop. what is built, a building; hence, 1) a house, dwelling, spoken of the temples of the gods, 6, 242 [Ἐρεχθῆος πυκινὸν δόμον, the firm house of Erechtheus = the temple of Athēnē, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, 6, 242; in this case mly plur.; also of brutes, as pens of sheep, and nests of bees, 12, 301. 169. 2) a chamber, an apartment, esply that of the men, 1, 255. 22, 291.

δονακεῖς, ἦος, ὁ (δόναξ), a reed-bed, a place full of rushes, 18, 576. †

δόναξ, ακος, ὁ (δονέω), 1) a reed, do-vakes, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, an arrow, 11, 584.

δονέω, aor. 1 ἐδόνησα, fut. mid. δονήσεται, to put in motion, to agitate, to drive hither and thither, with accus. spoken of the wind which agitates the trees, 17, 55; and drives the clouds, 12, 157; of the gad-fly: οἰστρος βόας ἐδόνησεν, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (δοκέω), opinion, notion, expectation. ἀπὸ δόξης, contrary to expectation, 10, 324. Od. 11, 344.

δορός, ὁ (δέρω), a leathern bottle, *Od. 2, 354. 380.

δορπέω (δόρπον), fut. δορπήσω, to sup, to take the evening meal, Od. 15, 302.

δόρπον, τό, the evening meal, supper, αἶμα ἡελίω καταδύντι, 19, 207. 24, 2; and mly, a meal; in plur. δόρπα, 8, 503. Od. 4, 213.

δόρυ, τό, gen. Ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δόρυ, dual δούρα, plur. δούρατα, δούρα, gen. δούρων, dat. δούρασι and δούρασι (H. never uses the common form δούρατος), 1) wood, the trunk of a tree, Od. 6, 167. 2) Mly a beam, timber; δόρυ νήϊον and δούρα νεών, ship-timber, 2, 135. 3) every thing made of wood, a spear-handle. δόρυ μέλινον, an ashen spear-handle, cf. ἔγχος, mly a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, 11, 43. Od. 1, 256; and hence poet. war, battle, δουρί πόλιν πέρθει, to ravage a city by war, 16, 708.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, 11, 489.

*δορυσθενής, ἐς (σθένος), powerful with the spear, h. Mart. 3.

δόσις, ιος, ἡ (δίδωμι), a present, a gift, 10, 213. Od. 6, 208.

*δότειρα, ἡ, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ἦρος, ὁ, poet. (δίδωμι), a giver, a donor, bestower, σίταιο, 19, 44. †h. 7, 9. δούλειος, ἦ, ον (δούλος), slavish, servile, Od. 24, 252. †

δούλη, ἡ, a female slave, a maid-servant, prop. one born in slavery, fem. of δούλος, 3, 409. Od. 4, 12.

δούλιος, ἦ, ον (δούλος), slavish, servile, only δούλιον ἡμαρ, the day of slavery, 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to H. belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island *Dolichē*; according to a tradition of the modern Greeks, a sunken island *Cacaba*, 2, 625; Δουλιχίονδε, adv. to Dulichium, Od. 14, 397. Δουλιχεύς, ἦος, ὁ, an inhabitant of Dulichium.

δουλιχόδερος, ον, Ep. for δουλιχόδερος (δειρή), having a long neck, long-necked, epith. of the swan, 2, 460. 15, 692.

δουλοσύνη, ἡ, slavery, servitude, bondage, Od. 22, 423. †

δουπέω, poet. (δοῦπος), aor. 1 ἐδούπησα and ἐγδούπησα, perf. 2 δέδουπα, 1) to make a noise, to make a heavy sound, esply spoken of falling in battle, often δούπησε πεισών, he gave a hollow sound in falling. 2) absol. to sound, to fall, 13, 426. 23, 679.

δοῦπος, ὁ, noise, a dull or heavy sound. δούπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od 5, 401; of the rushing of mountain torrents, 4, 455.

δουράτεος, ἦ, ον (δούρυ), wooden, made of wood, ἵππος, Od. 8, 493. 512. h. Merc. 521. δουρηκετής, ἐς (ἐνεργεῖν), only neut. as adv. as far as a spear is cast, a spear's cast off, 10, 357. †

δουρικλειτός, ὄν (κλειτός), famed in hurling the spear, famed with the spear, epith. of heroes, 5, 578. Od. 15, 52.

δουρικλυτός, ὄν (κλυτός) = δουρικλειτός, 2, 645. Od. 17, 71; and often.

δουρικητός, ἡ, ὄν (κτάομαι), captured with the spear, taken in war, 9, 343. †

δουρός, δουρί, see δόρυ.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, an armoury for spears, Od. 1, 128. †

δόχμιος, ἦ, ον (δοχμή), transverse, across, oblique, neut. plur. as adv. παράνα τε δόχμιά τ' ἦλθον, sidewise and obliquely through, 23, 116. †

δοχμός, ἡ, ὄν, oblique, sidewise; δοχμῶ ἀίσσοντε, 12, 148. †

*δοχμῶ, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσμαι), what one can grasp with the hand, a handful, a bundle of corn, as much as the reaper

grasps in cutting. δράγματα παρθέα πίπτει, handful after handful falls, 11, 69; or as much as the labourer embraces to bind, *a sheaf*, 18, 552.

δραγμαεύω (δράγμα), to collect the ears of grain into sheaves, to bind in bundles, 18, 555.†

δράνω (δράω), to wish to do any thing, 10, 96.†

*δράκαινα, ἡ, a female dragon, fem. of δράκων, h. in Ap. 300.

*Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1.

Δρακίος, ὁ, a leader of the Epēi, 13, 692.

δράκων, οντος, ὁ, a dragon, a large serpent, 2, 308; in H., as with us, dragons belong to the class of fabulous animals, cf. 11, 39. Od. 4, 457 (prob. from δέρκομαι).

*δράξ, ακός, ὁ (δράσσω), a handful, Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δέδραγμαi, to grasp, to seize, to collect, with gen. only partcp. δεδραγμένος κόνιος, grasping the dust with the hand, *13, 393. 16, 486. (The act. only in later writers.)

δρατός, ἡ, ὄν, metathesis for δαρτός (δέρω), flayed, skinned, σώματα, 23, 169.†

δράω, pres. subj. δρώωσι, optat. δρώοιμι, to be active; espy to serve, to wait upon, *Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω.

δρεπάνη, ἡ (δρέπω), a sickle, 18, 551.†

δρέπανον, τό = δρεπάνη, Od. 18, 368.†

δρέπω, to break off, to pluck, with accus. άνθεα, h. Cer. 425; mly Od. 12, 357. h. Cer. 429.

*δρηροσύνη, ἡ, service, worship, ιερῶν, h. Cer. 476.

Δρήσος, ὁ, a Trojan, slain by Euryalus, 6, 20.

δρηστήρ, ἦρος, ὁ, Ion. for δραστήρ (δράω), a servant; fem. δρηστειρα, ἡ, a female servant, *Od. 10, 349. 16, 248.

δρηστοσύνη, ἡ, activity, assiduity in serving, Od. 15, 321.†

δρυμύς, εἶα, ὕ, sharp, biting, pungent, prop. spoken of taste, then metaph. βέλος, the piercing arrow (spoken of the shooting pangs of parturition), 11, 270; fierce.

τιοίεντ, κόλος, 18, 322; δρυμεία μάχη, the fierce battle, 15, 696; μένος, Od. 24, 319.

δρύος [= δρύϊος. D.], in the plur. τὰ δρύια, Hes. underwood, thicket, forest.

δρύϊος ὕλης, Od. 14, 353.† (The gender in the sing. is uncertain, since besides the nom. sing. in H. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δέδρομα), 1) the act of running, a race, 18, 281. 23, 758.

2) a race-course, a race-ground, Od. 4, 605; and, in general, level surface, Batr. 96.

Δρυάς, ἀδος, ἡ (δρῦς), a Dryad, a wood-pygmeh, who lived and died with her own peculiar tree.

Δρύας, αντος, ὁ, 1) one of the Lapithæ, a friend of Peirithous, 1, 263. 2) father of king Lycurgus, 6, 130.

δρύϊνος, ἡ, εν, of oak, of oaken wood, Od. 21, 43.†

δρῦμός, ὁ, plur. τὰ δρυμά, an oak wood, and mly, a wood, a forest, only in plur.

11, 118. Od. 10, 150. 197.

δρῦσχος, ὁ (ἔχω), plur. δρῦσχοι, according to Eustath. and the Schol. the oaken props or stays, standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be the oaken ribs fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574.† Odysseus (Ulysses) compares the axes placed in a row to them.

Δρύοψ, ποσ, ὁ, 1) son of Priam, slain by Achilles, 20, 455. 2) son of Apollo, father of Dryopē, h. in Pan. 34.

δρῦπτω, aor. 1 ἔδρῦσα, aor. mid. ἔδρῦψάμην, 1) to scratch, to tear off, to lacerate; βραχίονα ἀπὸ μυιώνων, to tear the arm from the muscles, 16, 324. 2)

Mid. to tear oneself, παρειάς, Od. 2, 153.

δρῦς, δρῦός, ἡ, an oak, it was sacred to Zeus, Od. 14, 328. As an adage: οὐ πως νῦν ἔστιν ἀπὸ δρῦς οὐδ' ἀπὸ πέτρης ὀαρίζειν, it behoves not now to chat together (as) from an oak or a rock, i. e. to talk familiarly about indifferent things, 22, 126; οὐκ ἀπὸ δρῦς οὐδ' ἀπὸ πέτρης ἔσσι, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, εν, poet. for δρυτοτόμος (τέμνω), felling oaks, cutting oaks, *11, 86. 16, 633.

δρώοιμι, δρώωσι, see δράω.

δῦ, Ep. for εἶν, see δῦω.

δῦάω (δῦή), to render unhappy, to plunge into wretchedness, ανθρώπους, Od. 20, 155.† (δῦόωσι, Ep. for δῦώωσι.)

δῦή, ἡ, wretchedness, misery, misfortune.

δῦης ἐπὶ πῆμα γενέσθαι, to sink in the depths of misery, *Od. 14, 338. (Prop. from δῦω, immersion.)

*δῦήπαθος, εν (πάσχω), suffering misery, miserable, h. Merc. 468.

Δύμας, αντος, ὁ, 1) father of Asius and Hecuba in Phrygia, 16, 718. a) a Phæacian, Od. 6, 22.

δῦμεναι, see δῦω.

Δῦμη, ἡ, Dyma, a town in Achaia, on the sea, at an earlier period, Στράτος, II.; now Caminitza, h. in Ap. 425.

(δῦμι), obsol. form from δῦω.

δύναμαι, depon. mid. fut. δυνήσομαι, aor. 1 ἐδύνσαμην and ἐδύνασθην, to be able, to have power, to be in a condition to do any thing, absol. and often with infin. b) With accus. Ζεὺς δύναται ἅπαντα, Zeus has all power, can do all things, Od. 4, 237. c) μέγα δύνασθαι, to be very powerful, Od. 1, 275. (v is long in the partcp. by the arsis, Od. 1, 275.)

Δύναμένη, ἡ (the mighty), a Nereid, 18, 43.

δύναμις, ιος, ἡ, power, ability, might. force; espy bodily power. ὄση δύναμις πάρεστιν, as far as my power extends,

8, 294; πὰρ δύναμιν, beyond my power, 13, 787.

δύνω, a form of δύω, only in the indicat. pres. and imperf. mid. δύομαι, 8, 43; see δύω.

δύο or δύω, with dual and plur., two, in H. indecl. τῶν δύο μοιράων, 10, 253. δύω κανόνεσσι ἀραρυῖα, 13, 407. δύω δ' ἄνδρες ἐνείκεον, 18, 498. σὺν δύο, two together, 10, 224.

δωκαίδεκα and δωδέκα, poet. for δώδεκα, indecl. twelve, 11. and Od.

δυσ, an inseparable particle denoting aversion, difficulty, weariness, misfortune, etc. like the English in-, un-, mis-, etc.; to words having a good signif. it gives an opposite sense, and [sometimes] in words of a bad signif. it strengthens the sense.

δυσαιής, ἐς, poet. (ἄημι), blowing adversely, blowing violently, blustering, epith of the wind and chiefly of Zephyr, 23, 200; gen. δυσαιήων for δυσαιέων, Od. 13, 99.

δυσάμμορος, ον (ἄμμορος), very unfortunate, ill-fated, *22. 428. 485.

δυσαριστοτόκεια (ἄρστος, τίκτω), one who had borne, to her misfortune, a most brave son, an unhappy mother of a hero, so Thetis calls herself, 18, 54.

δύσβωλος, ον (βῶλος), having a bad soil, unfruitful, Ep. 7.

δύσσοο, δύσσοο, see δύω.

δύσζηλος ον (ζήλος), irascible, choleric. Od. 7, 307. 2) dangerously rivalling, τιμή, Ep. 8, 2.

δυσηλεγής, ἐς (λέγω), laying in a hard bed [= ἀλεγεινός (fm. ἀλγεῖν, ἀλέγειν), afflictive, causing grief], epith. of war and of death, 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ἐς (ἤχέω), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightful, abominable, epith. of death, *16, 442. 18, 464; τιμή, h. Ap. 64.

δυσθαλπής, ἐς (θάλλω) ill at warming, badly warming, cold, χειμών, 17, 549.†

δυσθύμαινω (θυμός), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, ον (κέλαδος), sounding dreadfully, resounding, φόβος, 16, 357.†

δυσκηδής, ἐς (κῆδος), anxious, melancholy, sad, νύξ, Od. 5, 466.†

δυσκλής, ἐς (κλέος), without fame, inglorious, poet. accus. δυσκλέα for δυσκλεία, 2, 115. 9, 22.

δύσκον. see διώ.

δυσμενέων, ονσα, ον (μένος), ill-disposed, in partep. masc. sing. and plur. *Od.

δυσμενής, ἐς (μένος), adverse, hostile, evil-disposed, 3, 51, and often; and subst. an enemy, 10, 193.

δυσμήτηρ, ερος, ἡ (μήτηρ), an evil mother, a bad mother, Od. 23, 97.†

δύσμορος, ον (υῖος), having an evil lot, unfortunate, wretched, 11. and Od.

Δύσπαρις, ιος, δ. unfortunate Paris, odious Paris [cursi Paris Cp.], *3, 39. 13, 769.

δυσπέφελος, ον (πέμπω), dangerous to cross, boisterous, stormy, πόντος, 16, 748.†

δυσπονής, ἐς (πόνος), laborious, toilsome, wearisome, Od. 5, 493.†

δύστηνος, ον (στένω), groaning heavily, sighing deeply, wretched, miserable; subst. δύστηνων παῖδες, the children of wretched parents, 6, 127.

*δυστήμων, ον (τλήμων), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, ον (χείμα), having a severe winter, wintry, stormy, epith of Dodona, 2, 750. 16, 234.

δυσώνυμος, ον (δύνομα, Æol. for δνομα), having a bad name; hence, odious, hated, abominable, as μοῖρα, 12, 116; ἡώς, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr. ἄρος for οὔρος), fut. ἦσομαι, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: περὶ μῆλα, 10, 183.† Spizner, instead of the mid. δυσωρήσονται (for which Thiersch. § 346, 10, requires δυσωρήσονται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. ἀωρέω) recommends.

δυσωρέω, act. ed. Spitz. cf. δυσωρέομαι (the final remark).

δύω, aor. 2 ἔδυν, sing. 3 δὺ for ἔδυν. Ep.

iterat. δύσκον, subj. δῶω, infin. δύωαι, Ep. δύμεναι, partep. δύς, perf. δέδωκα.

mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἔδυσάμην, with the Ep. forms ἔδύσοο, ἔδύσετο, imper. δύσεο (characteristic of aor. 1, and termination of aor. 2).

The partep. δυσόμενος Od. 1, 24, is by some commentators considered future, as in the Epic poets the fut. is used to indicate that also which commonly takes place, but it is better to consider it partep. of aor. 2, cf. Rost. Gr. p. 408. 6th Ed. Krüg. Flexionslehre, p. 115, top. Of the pres. only the partep. δύων occurs, 21, 232. The form δῶω = δύομαι. All these forms have the intrans. signif. to go in, hence, 1) Spoken of the relations of place: a) Of places and regions: to go into, to enter, to penetrate into, to plunge into, with accus. πόλιν, to go into the city; τεῖχος, 15, 345. δύωαι σπέος, Od. 13, 366; πόντον, to plunge into the sea, 15, 19; γαίαν, to go under the earth, 6, 19; δόμον Ἄιδος εἰσω, 3, 322; νέφεα δύωαι (spoken of the stars), 11, 63; often πόλεμον, μάχην, ὄμιλον, to go into the war, the battle, the crowd; δύεσθαι θεῶν ἀγῶνα, to enter an assembly of the gods, 18, 376; with prep. βέλος εἰς ἐγκέφαλον δῦ, the arrow penetrated into the brain, 8, 85; ἐς πόντον; uncommon: δύσκειν εἰς Ἄϊαντα, he pressed upon Ajax (to shelter himself under his shield), 8, 271.

b) Metaph of human conditions: κάματοι γαῖα δέδωκεν, fatigue entered the limbs, 5, 811. δῶναι δύνον μένος Ἄτρείδω, 11, 268. δῶμιν Ἄρης Arès, i. e. martial fury, entered him, 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans.

to put on, to clothe oneself in; δύειν and δύεσθαι, δύναι, δύσασθαι τεύχεα, έντεα, κνήην, to put on a helmet, 5, 845; χιτώνα, to put on a tunic, 18, 416. 23, 61. b) Also with added dat. τεύχεα ώμοίς, to put the arms about one's shoulders, 16, 64. έντεα χροί, 9, 596; and with prepos. έν: όπλοισιν ένι ένύτην, 10, 254; έν τεύχεσσι δύοντο, Od. 24, 496; also εις τεύχεα, Od. 22, 201; metaph. δύεσθαι άλκην, to gird oneself with strength [to put on one's might, Cp.], 9, 231. 3) Absol. to penetrate, to soak into, δύνει άλοιφή, 17, 392; πάν δ' είσω ξίφος, 16, 340. Esply spoken of the sun and stars: to set, to go down, often ήλιος δ' άρ έδυ, δύσσοτο δ' ήλιος, and Βώτης όψέ δύων, and δυσομένον *Υπερίονος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres and imperf. act. and mid. in the remaining tenses long, as also in δύωα; hence δύω is long only in subj. aor. 2, as 6, 340. 7, 193, etc.)

δύω, see δύο.

δωδέκα, poet. for δώδεκα, q. v.

δωδεκάβοιος, ov, poet. (βούς), worth twelve oxen, 23, 703.†

δωδέκατος, η, ov, Ep. for δωδέκατος, the twelfth, ήως, 1, 493.

δωκαεικοσίμετρος, ov (μέτρον), containing two-and-twenty measures, τρίπους [of twenty and two measures. Cp.], 23, 264.†

δωκαεικοσίπηχυς, v (πήχυς), two-and-twenty cubits long, ξυστόν, 15, 678.†

δῶ, τό, abbrev. Ep. form for δῶμα, a house, used only in the nom. and accus. 1, 426. Od. 1, 176 [prob. the primitive word, Butt. Gram. § 57, note 3.—See note on κρη].

δώδεκα, indecl. twelve, poet. also δωκαίδεκα and δωδέδεκα, 11. and Od. The number 12, like 9, used often in H. as a round number.

δωδέκατος, η, ov, the twelfth, poet. δωδέκατος and δωδέκατος, 24, 781.

Δωδωναίος, αίη, αίον, Dodonian, an appellation of Zeus, from the celebrated oracle at Dódóna. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, 16, 233.

Δωδώνη, ή, according to Schol. Ven. a town in Molossis, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprótia; and according to H. Il. 2, 750, the Perrhæbi came from its vicinity, Hdt. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucaliôn first built here a temple to Zeus, to which subsequently, according to Hdt. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded the inhabitants to establish here an oracle of Zeus. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Πελασγική, 16, 233. The temple was situated on mount Tomarus.

The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisis. (According to Strabo, there was a second Dódóna in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δῶδω.

δῶη and δωήσι, Ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) a house, a dwelling, often in plur. δῶματα; spoken of men and gods, δῶμ' Αἰδαο, 15, 251. 2) a single apartment of a house, a room, an apartment, esply that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. έδωρησάμην, to bestow, to present, with accus. ἵππους, 10, 557.†

δωρητός, η, όν (δωρέομαι), presented with gifts, that may be propitiated with presents, 9, 526.†

Δωριεύς, έος, ό, plur. Δωριέες, the Dorians, one of the main branches of the Hellènes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district of Dóris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 177, speaks of Dorians in Crete, and calls them τριχάικες, the trebly-divided [with waving locks. Dód. vid.], according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δῶριον, τό, Dórium, a place in western Messénia or Elis, where the bard Thamyris in a contest with the Muses lost his sight, 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in Messenia. According to Pausan. 8, 33, 7, who says its ruins were near a fountain, it was situated on the Neda near Andania; according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ίδος, ή, daughter of Nêreus and Dóris, 18, 45.

δῶρον, τό, a gift, a present, a) δῶρα θεῶν, either presents which are made to them, votive offerings, 3, 54. 8, 203; or which are received from them, 20, 268. δῶρα Αφροδίτης, the gifts of Aphrodítē, i. e. beauty, and the pleasures of love, 3, 54. *Υπνον δῶρον, the gift of sleep, 7, 482. b) In reference to men, 17, 225. Od. 1, 311; esply gifts of hospitality, which friends mutually gave, Od. 4, 589. 600.

*Δῶς, ή (the giver), a name of Déméter, h. Cer. 122, ed. Herm.; Δηῶ, Wolf.

δωτήρ, ήρος, ό, a giver; δωτήρες έάων, Od. 8, 325.†

δωτήνη, ή, a gift, a present = δῶρον, 11. and Od.

*Δῶτιον πεδιον, τό, the Dotian plain.

a plain surrounded by mountains between Magnēsia, Phthiōtis, and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οὐς, ἡ, a Nereid, 18, 43.

δώτωρ, ορος, ὁ, a giver, a bestower. Hermēs is called δώτωρ ἑάων, Od. 9, 335. h. 16, 12.

δώωσι, see διδώμι.

E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth book or rhapsody.

εἶ, 1) Ep. for ἦν, see εἰμί. 2) For εἶα, see εἶω.

εἶ, see εἶω.

εἶγην, see ἄγγυμι.

εἶδα, see ἀνδάνω.

εἶλη, see εἶλω.

1) εἶανός, ἡ, ὄν, Ep. (prob. from εἶω, ἔννυμι, as στέφανος from στέφω), 1) As adj. with ᾶ, prop. that may easily be put on, *flexible, soft* (fine, V.); πέπλος, a *light, soft robe*, 5, 734. 8, 385. εἶανῶ λιγύ, 18, 352; and κασσίτερος, thin-beaten, flexible tin, 18, 613.

2) εἶανός, as subst. always with ᾶ, once εἶανός, 16, 9; a *robe, a garment*, of goddesses and distinguished women: νεκτάρους εἶανός, 3, 389. 14, 178. 21, 507. This word, which occurs only in the Il., varies in the quantity of its penultima. As an adj. it has ᾶ, and Butt. would derive it from εἶω, so that originally it signifies *yielding, pliant*. As subst. it has always ᾶ and is masc., cf. 21, 507. (Later εἶανόν.) The significations *fine, thin, shining, splendid*, are derived by mere conjecture from the Hom. passages.

εἶα, see ἄγγυμι.

εἶαρ, εἶαρος, τό, poet. gen. εἶαρος, h. Cer. 174; and ἦρος, h. Cer. 455; *spring*, 6, 148. εἶαρ νέον ἰστάμενον, the newly beginning spring, Od. 19, 519.

εἶαρινός, ἡ, ὄν, poet. εἶαρινός, q. v.

εἶασιν, Ep. for εἰσί, 3 plur. pres. from ἦμαι

εἶαθή (Wolf), more correctly, εἶαθή (Spitz. aft. Aristarch. and Tyrann.), Ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἄσπις εἶαθή καὶ κόρυς, 13, 543; and ἐπ' αὐτῷ δ' ἄσπις ἑ. κ. 14, 419, prob. from ἄπτω for ἦαθή, with the syllab. augm. εἶαθή = ἦαθή (al. *infictum erat*; al. *aptum, alligatum erat*). I substitute Spitzner's explanation: "loco priore gutture Apharei Æneæ cuspidē perrupto caput in alteram partem reclinatam fuisse tradit, galea ergo et clypeus, utpole loro subnezo relenti, ei sunt juncti et in eandem vergunt partem. Quare non adjicit αὐτῷ . . . Hector vero Ajacis saxo percussus resupinus cadit, eique adfuncti tenentur clypeus et galea." Excurs. xxiv. Butt., *Lc x.*, p. 242, would, with the old

Grammarians, without probability, derive it from ἐπομαι, as an aor. 1 pass.

εἶω, Ep. εἶω, fut. εἶσω, aor. 1 εἶσα, Ep. εἶσα, 1) to let, i. e. to permit, to allow, to suffer, absol. 17, 449; with infin. and accus. τοῦσδε δ' εἶα φθηνύθαι, let those perish, 2, 346. 2) προτερύχθαι εἶσομεν, we will let that be past and gone [will renounce vain musings on the past. Cp.], 18, 112. οὐκ εἶω, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) to let go, to let depart, to leave, to give up, with accus. χόλον, 9, 260; ἵππους, to lead steeds, 4, 226; τινά, to let any one go, 4, 42; also, to leave any one, 5, 148; and often. 3) to intermit, to forbear, to cease, with infin. κλέψαι, 24, 71; also with accus. Od. 14, 444 (a is short in the pres. and imperf., before σ long: H. uses in the pres. and imperf. partly the contract. forms ἐφ, ἐφ, ἐφμι, and partly the Ep. forms εἶα, εἶφ and εἶα, monosyllabic, 5, 256).

εἶων, gen. plur. from εἶς, q. v.

εἶβδματος, η, ον, poet for εἶβδομος, 7, 248. εἶβδομος, η, ον (ἑπτά), the seventh, Il. and Od.

εἶβλητο, Ep. see βάλλω.

εἶγγεάσαι, see ἐγγίγνομαι.

εἶγγεινομαι (γείνομαι), in the pres. obsol., only aor. 1 ἐνεγενάμην, to engender *within*, with accus. εὐλὰς ἐγγείνωται, 3 plur. subj. aor. 1, 19, 26. † ἐγγίγνομαι (γίγνομαι), Ep. perf. only 3 plur. ἐγγεγάασιν, to be born in, perf. to be in, to live in; with dat. τοῖ ἐγγεγάασιν Ἰλίου, who dwell in Troy, 4, 41. 6, 493.

εἶγγυαλίω (γυαλον), fut. ἐγγυαλίω, aor. 1 ἐγγυαλίω, prop. to give into the hand, hence ἐν γίγε up, to communicate, to bestow, τί τινα; σκήπτρον τινα, 9, 99; τιμὴν, κῆδος, κέρδος; τινά τινα, to give any one to one, Od. 16, 66.

εἶγγυάω (ἐγγύη), fut. ἦσω, to give up any thing as a pledge, hence to become security, mid. to be bail, to be surety. δευλαί τοι δειλῶν γε καὶ ἐγγυαί ἐγγυάσθαι, Od. 8, 351. † Among the various explanations of this passage (in the Schol.), the connexion seems best suited by the following construction: ἐγγυαί τῶν δειλῶν (i. e. ὑπὲρ τῶν δειλῶν, Eustath.) καὶ δευλαί εἰς ἐγγυάσθαι, i. e. sureties for the worthless give a worthless security. Or, with Passow, 'for the worthless is of no avail to become surety.' So, in effect, Baumgarten-Crusius in Jahrbuch für Philol. IX. 4, p. 436: 'Such sureties,' says he, 'are generally as bad as the persons for whom they are undertaken.' Nitzsch [observing that δειλός is weak, powerless] refers δειλῶν to Hēphæstus, and explains: δειλὴν ἐγγύην ἐγγυάται ὁ πρὸς δειλὸν ἐγγυώμενος, he who gives security to a weak person gives a weak security [the reason follows: thus how could I (Hēphæstus) make you (Poseidōn) responsible, if Arēs should refuse to pay? lame suitor, lame security Cp.].

ἔγγυη, ἡ (γυῖον), surety by delivering a pledge; and mly *security, surety*, τινός, for any one, Od. 8. 351.†

ἔγγυθεν, adv. (ἔγγυς), 1) Of place: from near, near, e. g. ἐρχεσθαι, ἴστασθαι; with dat. ὁ γὰρ οἱ ἔγγυθεν ἦεν, he was near him, 17, 554. 2) Of time: near, soon, 18, 133.

ἔγγυθι, adv. (ἔγγυς), 1) Of place: near, sometimes with gen. Πριάμοιο, 6, 317. 2) Of time: near, soon, 10, 251; with dat. 22, 300.

ἔγγυς, adv. 1) of place: near, near by, either without a case or with gen.; also with infin. following, 11, 340. 2) Of time: near, soon, 22, 453. Od. 10, 86.

ἐγδούπησαν, see δουπέω.

ἐγείρω, aor. 1 ἤγειρα, mid. aor. sync. ἤγρόμην, Ep. ἐγρόμην, infin. ἐγρέσθαι, and with pres. accent ἔγρεσθαι, Od. 13, 124; perf. 2 ἐγρήγορα: here belong the forms ἐγρήγορθε, ἐγρηγόρθαι, ἐγρηγόρθασι, 1) Act. 1) to wake, to awaken, τινὰ ἐξ ὕπνου, 5, 413; and alone, 10, 146. 2) to arouse, to excite, to animate, to encourage, τινὰ, 5, 208. 15, 242; often Ἀρηα, to excite Arês, i. e. the battle, 11; and πόλεμον, φύλοπιν, πόνον, μάχην, also θυμόν, μένος, to excite the spirit. 11) Mid. together with the sync. aor. 2 and perf. 2, to be awake, to watch, 2, 41; ἀμφὶ πυρῆν, 7, 434. The perf. 2, I am awake (imper. ἐγρήγορθε for ἐγρηγόρατε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), 10, 67 (as if from ἐγρήγομαι), and 3 plur. perf. ἐγρηγόρθασι, 10, 419; which extraordinary form either comes through ἐγρηγόρθαι, or has sprung from a theme ἐγρέθω abbrev. ἐγέρθω, and from this ἐγρήγορθαι); see Butt. Gram. p. 277. Most Dial. 75. D. Anm. 1.

ἔγκατα, τά, the interior, the entrails; only plur. 11, 176. Od.; dat. plur. ἔγκασι, 11, 438.

ἐγκαταπήγνυμι (πήγνυμι), aor. 1 ἐγκατέπηξα, to insert, to fasten in; ξίφος κουλαῖ, to thrust the sword into the scabbard, Od. 11, 98.†

ἐγκατατίθημι (τίθημι), only mid. aor. 2 3 sing. ἐγκάθετο, and imperat. ἐγκάθεο, to lay down upon for oneself, to place in, to conceal; ἰμάντα κόλπῳ, to hide the girdle in the bosom, as an amulet (not 'to put on around'), 14, 219, 223; thus Voss and the Schol.; metaph. τὴν ἀτὴν θυμῷ, to weigh the punishment in one's heart, Od. 23, 223. Extraordinary is τελαμῶνα ἐπὶ ἐγκάθετο τέχνη, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ἐτεχνήσατο, because it was not prepared easily and quickly, but with toil. Others explain it [better], ἐπεκόνησεν, he invented, devised [conceived, Fäsi] it, etc. This explanation is preferred by Nitzsch. The reading of the Schol. Harl. is easier: ὃς κείνω τελαμῶνι εἶπεν ἐγκάθετο τέχνην, he laid out [ex-

pended all the resources of] his art upon it. So Schneider in Lex.

ἐγκεῖμαι (κείμαι), fut. ἐγκείσομαι, to lie in, with dat. ἱματίοις, to lie in garments, spoken of one dead, 22, 513.†

*Ἐγκέλαδος, ὁ (the roaring), one of the hundred-handed giants who stormed heaven, Batr. 285.

ἐγκεράννυμι (κεράννυμι), aor. 1 ἐνεκέρασα, to mix in, to mingle, to dilute, οἶνον, 8, 189. Od. 20, 223.

ἐκέφαλος, ὁ (κεφαλῆ), prop. adj., which is in the head; subst. the brain (subaud. μυελός, marrow), 11, and Od. χόλος δ' εἰς ἐκέφαλον δῦ, 11, 8, 85.

ἐγκιθαρίζω (κιθαρίζω), to play to any one on the guitar or harp, h. Ap. 201. Merc. 17.

*ἐγκλιδόν, adv. (κλίνω), bending, inclining, h. 23.

ἐγκλίνω (κλίνω), perf. pass. ἐγκέκλιμαι, to bend, to incline to. 2) to lean upon, hence metaph. πόνος ὕμμι ἐγκέκλιται, the labour rests upon you, 6, 77.†

ἐγκονέω (κονέω), to be diligent, quick, espily in service, only partec. στόρεσαν λέχος ἐγκονέουσαι, they quickly prepared the bed, 24, 648. Od. 7, 340.

ἐγκοσμέω (κοσμέω), to arrange in, τί τινα; τεύχεα νηϊ, to arrange the tackling and furniture in a ship, Od. 15, 218.†

ἐγκρύπτω (κρύπτω), aor. 1 ἐνέκρυψα, to hide in, to conceal; δαλδν σποδιῆ, Od. 5, 488.† (Buttm. for the sake of position would read here ἐγκρυψα for ἐνέκρυψα, cf. Ausf. Gr. § 7, p. 38.), h. Merc. 416.

ἐγκυκάω, see κυκάω.

ἐγκυρῶ, Ion. and poet. (κυρέω), aor. 1 ἐνέκυρσα, to fall into, to fall upon any thing, with dat. φάλαγξι, upon the phalanxes, 13, 145.†

*ἐγρέμαχος, ον (μάχη), exciting battle [battle-rousing]; fem. ἐγρεμάχη, epith. of Athênê, h. Cer. 424.

ἐγρεο, see ἐγείρω.

ἐγρηγόρθαι, ἐγρηγόρθασι, ἐγρήγορθε, Ep. perf. forms; see ἐγείρω.

ἐγρηγορών, Ep. for ἐγρηγορών, from ἐγρηγοράω, watching, waking, a newly formed pres. from the perf. ἐγρήγορα, Od. 20, 6.†

ἐγρηγορτί, adv. (ἐγρήγορα), awake, 10, 182.†

ἐγρήσσω (from ἐγείρω, ἐγείρω), to watch, to be awake, only pres. 11, 551. Od. 20, 33.

ἐγρομαι, a pres. form assumed without reason for the infin. ἐγρέσθαι, Od. 13, 124, which the Gramm. and Wolf accent ἔγρεσθαι, see ἐγείρω.

ἐγχείη, ἡ, Ep. for ἔγχος, a spear, a lance, 3, 345. [The signif. 'battle with spears', is unnecessary, cf. Jahrb. J. und K., p. 259, Am. Ed.]

ἐγχείη, Ep. for ἐγχείη, see ἐγχείη.

ἐγχελεύς, vos, ἡ, an eel, plur. ἐγγέλυες, Ep. for ἐγγέλευς, 21, 203. 353.

ἐγχεσίμωρος, ον, skilled in the use of the spear, epith. of brave warriors, 2, 692. Od. 3, 188. (The ancients themselves did not know the derivation,

They explain it: οἱ περὶ τὰ δόρατα μεμορημένοι, and derive it from μ῀ρος, μοῖρα, whose fate it is to bear the spear; others from μ῀λος, battle, changing λ into ρ; others from μ῀ρός, raging with the spear. If we compare ἰ῀ωμοροι and ἰλακόμωροι, we may infer that the word indicates skill.)

ἐγχέσπαλος, ον (πάλλω), *yielding the spear*, epith. of warriors, *2, 131.

ἐγγέω (χέω), 3 sing. subj. ἐγγείη, Ep. for ἐγγήη, aor. 1 act ἐνέχευα, 3 plur. ἐνέχεαν, mid. ἐνεχενάμην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, 18, 347. οἶνον δεπέασσι, to pour wine into the goblets, Od. 9, 10. b) *to pour in*, spoken of things dry; ἀλφίτα δοροῖσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (σίβι), ὕδωρ, Od. 19, 387: often in tmesis.

ἐγχος, εος, τό, a spear, a javelin. The spear consisted of a long wooden shaft (δ῀ρον), which was pointed with brass (αἰχμή). 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ένδεκάπηχυ). The shaft was commonly made of ash, cf. μελίη. The lower end of the shaft (σανρωτήρ) was also pointed with brass, that, when the bearer wished to rest, it might easily penetrate the ear h, 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, 3, 18. 12, 298. cf. Kōpke Kriegswes. der Griechen, p. 115.

ἐγχρίπτω (χρίπτω), aor. 1 act. ἐγχρῖμψα, aor. 1 pass. only partec. ἐγχρῖμψθείς, 1) *to force on*, *to push on*, *to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἐγχρῖμψας ἐλάαν σχεδὸν ἄρμα καὶ ἱππονας, pressing on to this (the goal) drive the chariot and horses near, 23, 314. Mly pass., 1) αἰχμή ὀστέφ ἐγχρῖμψθείσα, the point driven to the bone, 5, 662. ἀσπίδ' ἐνιχρῖμψθείς, dashed down with the shield, 7, 272. 2) Absol. *to crowd in*, *to push close on*. νωλεμῆς ἐγχρῖμψοντο, 17, 413; with dat. πύλῃσιν, to the gates, *17, 405.

ἐγῷ, and Ep. before a vowel ἐγῶν, gen. Ep. ἐμέο, ἐμείο, ἐμεῦ, ἐμέθεν, 1, gen. of *me*; also strengthened ἐγωγε; μ' for μοι in μ' οἶω, Od. 4, 367; cf. Gram. and on the plur. see ἡμεις.

ἐδάην, see ΔΑΩ.

ἐδανός, ἡ, ὄν, *pleasing, agreeable, delicious*, an epith. of oil in 14, 172.† h. Ven. 63. (The ancients derived it from εἰδύς, ἡδομαι.)

ἐδαφος, τό (ἔδος), a seat, basis, bottom, upon which any thing rests, νηός, Od. 5, 249.†

ἐδδεια, Ep. for εἰδεια, see δεῖω.

ἐδέδητο, see δέμω.

ἐδειδμεν, ἐδειδισαν, see δεῖω, δῖω.

ἐδεκτο, see δέχομαι.

*ἔδεσμα, ατος, τό (ἔδω), food, victuals, Batr. 31.

ἐδήδοται, ἐδηδῶς, see ἔδω

ἐδητύς, ὄος, ἡ (ἔδω), food, victuals, often with πόσις, 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, Ep. for ἐδέμεναι, from ἔδω.

ἔδνον, τό, only in the plur. τὰ ἔδνα, Ion. ἔδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the ll. always ἔδνα, in the Od. also ἔδνα).

ἔδνοτάλιζεν, see δνοπαλίζω.

ἔδνώ, Ep. ἐεδνώ (ἔδνα), *to promise for presents*, only in mid. aor. 1 ἐδνωσάμην, to betroth a daughter. θύγατρα, spoken of a father who marries his daughter, Od. 2, 53.†

ἔδνωτής, Ep. ἐεδνωτής, οὔ, ὁ (ἔδνα), the one who affiances. *the bride's father, a father-in-law*, 13, 382;† only in the Ep. form.

ἔδομαι, see ἔδω, ἐσθίω.

ἔδος, εος, τό (ἔζομαι), 1) *the act of sitting*. οὐχ ἔδος ἐστί, it is no time to sit, 11, 648. 23, 205. 2) a seat, 1, 534. 581. 3) a residence, an abode, spoken of Olympus: ἀθανάτων ἔδος, the abode of the immortals, 8, 456; and metaph. the place on which any thing rests, γροικῆ, basis. ἔδος Θῆβης, and periphrastically, ἔδος Οὐλυμποιο, 24, 144; *situation*, Od. 13, 344.

ἐδράθον, Ep. for ἔδαρθον, see δαρθάνω. ἔδραμον, see τρέχω.

ἔδρη, ἡ, Ion. and Ep. for ἔδρα (ἔδος), 1) a seat, 19, 77. 2) the place where one sits, *the seat of honour*. τιεν τινά ἔδρη, to honour one with a chief seat, 8, 162. cf. 12, 311.

ἐδρίασμαι, depon mid. (ἔδρα,) infin. ἐδριασθαι Ep. for ἐδριάσθαι, imperf. ἐδρίωντο Ep. resol. for ἐδρίωντο, *to seat oneself, to sit down*, 10, 198. Od. 3, 35.

ἔδῶν and ἐδῶν, see δύω.

ἔδω (Ep. for ἐσθίω), Ep. infin. ἐδμεναι, fut. ἔδομαι, 4, 237; perf. act. ἐδηδα, partec. ἐδηδῶς, perf. pass. ἐδηδομαι (as aor. ἐφαγον), iterat. imperf. ἐδεσκε, 1) *to eat*, with accus. Δημήτερος ἀκτῆν, 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume*, οἶκον, κτήματα. Od. metaph. καμάτῳ καὶ ἀλγεσι θυμόν, the heart with labour and care, Od. 9, 75. cf. 24, 129. (For ἔδω in the pres. ἐσθῶ, ἐσθῶ also occurs.)

ἔδωθῆ, ἡ (ἔδω), food, nourishment, food for horses, 8, 504. Od. 3, 70.

ἐέ, poet. for ἑ, *himself, herself, itself*, see οἶ.

ἔδνα, τά, ἐεδνώ, ἐεδνωτής, Ep. for ἔδνα, ἐδνώ, ἐδνωτής, q. v.

ἔεικοσάβοιος, ον, Ep. for εἰκοσ. (βοῖς), *worth twenty oxen*. τιμῆν ἔεικοσάβοιος ἄγειν, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. *Od. 1. 431.

ἑίκοσι, and before a vowel ἑίκοσιν, Ep. for εἰκοσι.

ἑικόσπορος, ον. Ep. for εἰκόσ., having twenty ranks of towers, Od. 9, 322, † a rare form for εἰκοστήρης like τριήρης.

ἑικοστός, ἡ, ὄν, Ep. for εἰκοστός, the twentieth.

εἰλεον, Ep. for εἰλεον, see εἰλέω.

εἰσιάμενος, εἰσιάμην, see ΕΙΔΩ.

εἰσιάσθην, 15, 544, see εἰμι.

εἰλδομαι, εἰλδωρ, see εἰλδομαι, εἰλδωρ.

εἰλμεθα, εἰλμένος, see εἰλω.

εἰλπομαι, see εἰλπομαι.

εἰλσαι, see εἰλω.

εἰργάθω, see ἐργάθω.

εἰργνύμι, Ep. form of ἐέργω, to shut up, κατὰ σφαιροῖσιν ἐέργνυ, Od. 10, 238; † see ἐέργω.

εἰργω, see ἐργω.

εἰρμένος, see εἰρω.

εἶρη, εἶρησῆς, Ep. for εἶρη, εἶρησῆς.

εἶρτο, see εἰρω.

εἶρχατο, see ἐργω.

εἶσσατο, see εἶννυμι.

εἶσσατο, see εἶσα.

εἶστο, see εἶννυμι.

ἔζομαι, depon. mid. (ἔαω, ἐώ), only pres. and imperf. without augm. to seat oneself, to sit, mly with ἐν τι, rarely ἐς τι, Od. 4, 51; with ἐπὶ τινι and τι; metaphor. κῆρες ἐπὶ χθονὶ—ἐξέσθην, the fates [of the Achaeans] (in the balance) settled to the earth [sunk low; subsided. Cp.], 8, 74. (There is no act. ἔζω, from which it is common to derive the tenses εἶσα, εἶσαμην, εἶσομαι, see εἶσα.)

ἔηκε, Ep. for ἔηκε, see ἔημι.

ἔην, Ep. for ἔην, see εἰμι.

ἔηνθανε, see ἀνδάνω.

ἔησ, gen. masc. as if from εἶνυ, see εἶνυ.

ἔησ, gen. Ep. for ἔησ, but ἔησ from εἶνυ.

ἔησθα, see εἰμί.

ἔησι, see εἰμί.

ἔθ', abbrev. for ἔτι.

ἔθειρα, ἡ, prop. the hair of the head, h. 7, 4, in the ll. only plur.; spoken of the mane of horses, 8, 42; or of the horse-hair crest, *16, 795 (related to ἔθειρω).

ἔθειρω (θέρω), to attend, to take care of, to cultivate, ἀλωήν, 21, 347. †

ἔθειλοντήρ, ἦρος, ὄ, Ep. for ἔθειλοντής (ἔθέλω), one who acts voluntarily, a volunteer, Od. 2, 292. †

ἔθέλω, fut. ἐθελήσω, imperf. ἤθειλον and ἔθειλον, iterative ἐθέλεσκον, 1) to will (see βούλομαι), to wish, often with infin., or accus. with infin.; the imperat. with negat. serves the purpose of the Lat. *polli*, 2, 247; also absol. chiefly in the particp. where it may be translated *willingly, gladly*, 10, 556. 2) Sometimes with negat. it is equivalent to *to be able, to be wont*, with infin. 13, 106, 21, 366. Od. 3, 120 (ἔθέλω always in H., never θέλω).

ἔθεν, Ep. for ἐθ, q. v.

ἔθημέμεθα, see θημομαι.

ἔθνος, εος, τό (ἔθω), any multitude living or dwelling together, a troop, a multitude, a nation, ἐπαύρων, Ἀχαιῶν;

spoken of animals: a swarm, a flock, a herd, of bees, geese, pigs, 2, 469. 459.

ἔθορον, see θρώσκω.

*ἔθος, ους, τό, Att. for ἤθος, habit, custom, Batr. 34.

ἔθρεψα, see τρέφω.

ἔθω, from which we have the Ep. particp ἔθων, accustomed, 9, 540. 16, 260; mly perf. 2 εἴωθα, Ion. ἔωθα, particp. εἴωθως, to be wont, to be accustomed, with infin. The particp. perf. is used absol. for accustomed, customary. μάλλον ὑφ' ἡνίχῳ εἴωθότι ἄρμα οἰσεται, they will draw the chariot better under the accustomed charioteer, 5, 231.

εἰ, conj. Ep. and Dor., also αἰ, 1) if, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without doubt, with pres., 1, 178; preter., 1, 290; fut., 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. 1, 173), or in the optat. with ἄν, 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, in case that, allow that, mly εἰ κε, αἰ κε and εἰ—ἄν, in prose εἰἄν. With the subjunct. εἰ also stands in the Ep. language alone, espily εἴπερ, εἰ γ' οὖν, καὶ εἰ, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat. with one of the principal tenses (or imperat.), or in the subjunct. aor. and pres., 1, 137; or in the optat. with ἄν, 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. Τρῶες μέγα κεν κεχαροίατο, εἰ τὰδε πάντα πυθοίατο, the Trojans would rejoice, if they should learn all this, 1, 257. The apodosis stands in the optat. with ἄν, and sometimes also in the indicat., 10, 223. 4) With the indicat. of the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, a) Mly in the indicat. hist. tenses with ἄν, so that the reality of the conclusion is also denied. καὶ νῦ κ' ἐτι πλέονας—κτάνε Ὀδυσσεύς, εἰ μὴ ἄρ' οὐδὲν νόησε Ἔκτωρ, and Odysseus (Ulysses) would have slain still more, if Hector had not quickly perceived it, 5, 679. Od. 4, 363. b) Or in the optat. with ἄν, the apodosis being merely indicated as possible, 2, 80. 5, 311. II) if but, would that, a particle of wishing, prop. a hypothetical protasis without apodosis, with optat., 16, 559. 24, 74; mly εἴθε, εἰ γάρ, αἰ γάρ, q. v. III) whether, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat., 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, εἰ κε or ἦν is employed with the subjunct., 15, 32. Also εἰ, whether, is found with other verbs, in which case σκοπεῖν or περᾶσθαι must be

supplied. The subjunct. or optat. may follow, 11, 797. 10, 55; on the general construction of *ei*, cf. Gr. 1281, sqq. 1361, sqq. [§ 851, sqq. § 877, sqq.]. IV) *ei* mly begins the sentence, so that other particles follow, as *ei γάρ*, *ei δέ*, *ei καί*, *ei μή*, etc., which see under their own articles. It follows in *καί ei*, even if; *οὐδ' ei*, not (even) if; *ὡς ei*, as if, see *ὡσεί*.

ειάμενή or *εἰαμενή*, ἦ, a low moist place about rivers and swamps, a low ground, a marsh, meadow, pasture, *4, 483. 15, 631. It is mly derived from *ἤμαι*, *sedere*, hence *εἰαμενή* (*εἶται*) for *ἤμαι*. Spitzner writes *εἰαμενή*, because both the deriv. and the best Gramm. require the spiritus asper.

ei—ān stands in H. for the Ep. *εἰ κε*, *αἰ κε*, when it is separated by particles, as *ei δ' ἄν*, *εἶπερ ἄν*, 3, 288. Of the contracted forms *εἶν* and *ἦν*, only the last is found in H., cf. *ei*, I. 2.

ειανός. Ep. for *εἰανός*, 16, 9. † *εἶαρ*, *πος*, τό, poet. for *εἶαρ*, q. v. *εἰαρινός*, ἦ, ὄν, Ep. for *εἰαρινός* (*εἶαρ*), relating to spring. vernal. ὥρη *εἰαρινή*, spring-time. ἄνθεα *εἰαρινά*, vernal flowers, 2, 89. Od. 18, 367.

εἶασα. *εἶασκον*, see *εἶω*. *εἶαται*, *εἶατο*, Ep. for *ἦνται*, *ἦντο*, see *ἤμαι*.

εἶατο, Ep. for *ἦντο*, see *εἰμί*, I am. *εἶβω*, Ep. for *λείβω*, to drop, always *εἶβειν δάκρυον*, to shed tears. *Od. 4, 153.

ei γάρ, 1) for *if*, in hypothet. sentences, 13, 276. 17, 156. Od. 18, 366. 2) *O that, if but*, a particle of wishing, with optat., 8, 538. 17, 561; more mly *αἰ γάρ*, q. v.

eiye, conj. 1) *if at least, if indeed, si quidem*, spoken of things which one may reasonably suppose; mly it is separated by other words. *ei δύνασά γε*, 1, 393. 18, 427. It is found only once united: *εἶγε μὲν εἰδείης*, Od. 5, 206.

ei γοῦν, even *if, although*, 5, 258. † Thiersch, § 329. 1, rej-cts *γοῦν* as un-homeric, and reads *εἰ γ' οὖν*, which Spitzner adopts, see *γέ*.

ei δ' ἄγε, come on then! up then! in connexion with *νῦν*, *δή*, *μήν*, with imperat. and with *δεῦρο*, 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following. 6, 376; and itself in the plur. *ei δ' ἄγετ'*—*πειρηθῶμεν*, 17, 381. There is a partial ellipsis of the protasis: *ei δέ βούλει, ἄγε*.

ειδάλμος, ἦ, ὄν (*εἶδος*), handsome, beautiful in form, comely. Od. 24, 279. † *εἶδαρ*, *ατος*, τό, Ep. for *εἶδαρ* (*εἶω*), food, food for horses, 5, 369; bait for fish, Od. 12, 252.

ei δέ, 1) *but if, and if*, in complete sentences, see *ei*. 2) *ei δέ* is sometimes used elliptically as an antithesis, in which case the verb must be supplied from the connexion. *ei δέ καὶ αὐτοῖ* (sc. *φεύγονται*), *φευγόντων*, but if they will fly, let them fly, 9, 46. cf. 262. II. 21, 487.

εἶδω, 1) For *εἶδω*, su'j. of *οἶδα*. 2)

An assumed theme for some forms of *εἶδω* and *οἶδα*, see EIAΩ.

εἰδησόμεν, Ep. for *εἰδησεῖν*, see EIAΩ.

ei δή, of a thing assumed to be granted or undoubted, with indic.: seldom with subj. as 1, 293 (where some make *ὑπέξομαι*, subj.), cf. 21, 463. 1) *if indeed, si quidem jam; if now truly, if really*, 13, 111. 18, 120. 24, 57. Od. 22, 359. 2) *whether really*, in questions, Od. 1, 207. 17, 484.

Εἰδοθή, ἦ, Ep. for *Εἰδοθέα*, daughter of Prôteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from *εἶδος* and *θή*, a divine form: in Eurip. Θεοσόνῃ.)

εἶδομαι, *εἶδον*, see EIAΩ. *εἶδος*, *εὸς*, τό (EIAΩ), the appearance, the form. *mien*, spoken often of the human form in connexion with *φύη*, *δέμας*, 2, 58. 24, 376; of a dog, Od. 17, 308.

EIAΩ, IΔΩ, to see, to know, in the pres. act. obsol. The tenses in use are—

A) The aor. act. *εἶδον*, Ep. *ἶδον*, infin. *εἶδεν*, Ep. *ἰδέειν*, partep. *ἰδών*, subj. *ἶδω*. and Ep. *ἰδωμι*, optat. *ἰδοίμι*, and the aor. mid. *εἰδόμεν* and Ep. *ἰδοίμην*, imperf. *ἰδοῦ*, infin. *ἰδέσθαι*, subj. *ἰδωμαι*, they signify to see, to perceive, to behold, to observe, and belong as aor. to *ὄραω* and *ὄρασθαι*, q. v. Remarkable is: *οὐκ εἶδε χάριν αὐτῆς* (sc. *ἀλόχου*), he did not enjoy her grace or favour; spoken of a warrior slain shortly after his marriage, 11, 243. Thiersch Eustath. explains it: *οὐκ ἐχάρη ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει*. Others, 'he saw not her loveliness; and Köppen understands by *χάρις*, thanks, gratitude, in reference to *πολλὰ δ' ἔδωκε*. Here belong the Ep. and Ion. mid. and pass. *εἶδομαι*, aor. I *εἰσάμην*, and *εἰσάμην*, partep. *εἰσάμενος*, and *εἰσάμενος*. 1) to be seen; hence, to appear, to seem, 8, 558; *εἶδεται ἡμαρ*, 13, 98; *τό τοι κῆρ εἶδεται εἶναι*, that seems death to thee, 1, 228. 2, 215. 2) to be like, to resemble, with dat. *εἶσατο φθογγῆν Πολίτη*, he resembled Polités in voice, 2, 791. 20, 81.

B) Perf. *οἶδα*, 2 *οἶσθα*, and *οἶδας*, Od. 1, 337; † plur. *ἰδμεν*, *ἴστε*, *ἴσασι*, subj. *εἶδω*, Ep. *ἰδέω*, 14, 235; plur. *εἶδομεν* for *εἰδόμεν*, *εἶδετε*, Ep. for *εἰδῆτε*, *εἰδῶσι*, optat. *εἰδείην*, imperat. *ἴσθε*, infin. *ἰδμεται* and *ἰδμεν*, Ep. for *εἰδέναι*, partep. *εἰδώς*, *νία*, ὄς: from this always the fem. *ἰδύησιν* *πραπίδεσιν*, plur.-f. *ῥῖδα* Ep. for *ῥῖδεν*, 2 Ep. *ῥῖδης*, *ῥῖδεις*, *ῥῖδῆσθε* for *ῥῖδεις*. 3 *ῥῖδῃ*, *ῥῖδει*, Od. 9, 206; *ῥῖδεν*, *ῥῖδε*, *ῥῖδε*, Ep. for *ῥῖδε*, 3 plur. *ἴσαν* for *ῥσαν*, 18, 405; fut. *εἴσομαι*, more rarely poet. *εἰδήσω*, infin. *εἰδησόμεν*. Od. 6, 257. 7, 327; all with the signif. to know (prop. to have perceived), to understand, to recognize, to become acquainted with, often connected with *σάφα*, also with *φρεσὶ*, *ἐνὶ φρεσὶ*, *κατὰ φρένα*, *κατὰ θυμόν*, in mind; primarily with accus. or infin. *οἶδε νοῆσαι*, *χάρι*

τινὶ εἰδέναι, to feel gratitude (to be grateful) to any one, 14, 235. The dependent clause follows with the partic. or with ὡς, ὅτι, ὅπως, more rarely the relat. ὅ, for ὅτι, 18, 197; in cases of doubt with εἰ, whether, or with ἦ, ἧ. 10, 342; also with only one ἦ, Od. 4, 109. 2) to understand, to be conversant with, πολεμῆια ἔργα, 11, 719; also μῆδεα, in like manner ἤπια δῖνεα, to cherish gentle thoughts or sentiments, 4, 361; hence mly, to be disposed, as, ἀρτία, αἰσμμα, etc. 3) The partic. often as adj.: γυναῖκες ἀμύμονα ἔργα εἰδύναι, women skilled in excellent works, 9, 270, cf. 3, 202. As adj. mly the partic. with gen. εὐ εἰδὼς τόζων, well skilled (expert) in the bow (= archery), 2, 718; in like manner μάχης, πολέμου, etc. The gen. however is also found with the finite verb, 12, 229. 15, 412. The fut. εἰδησέμεν signifies also, to become acquainted with, Od. 6, 257.

εἶδωλον, τό (εἶδος), a form, an image. 2) a shadowy form, an illusive image or phantom, which has the exact form of the object (person) it is to represent, 5, 449; esp. in pl. the shades of the dead, 23, 72. Od. 1, 476.

εἶεν, see εἰμί.

εἶθαρ, adv. poet. (εὐθύς), immediately, forthwith, *5, 337.

εἶθε, adv. if but, oh that, with optat. Od. 2, 33; more mly αἶθε, q. v.

εἰ καί, 1) if even, with indic. and optat. si etiam; in most cases καί refers to a word standing near, 16, 623. Od. 6, 310. 7, 194. 2) although, where it may be compared with the Lat. etiamsi, etsi, in so far as it refers to the whole concessive clause, 23, 832. Od. 11, 356. 18, 376. 3) whether also, in indirect questions, 2, 367. From this is to be distinguished καὶ εἰ, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

εἰ κε, εἰ κεν, if, Ep. = εἰάν, see εἰ I. 2. and αἰ κε.

εἰκελός, ἡ, ὄν (εἰκω), like, similar, τινί, H. oftener ικελός.

εἰκοσάκις, adv. twenty times, 9, 379 † εἰκοσι, indecl. Ep. εἰκοσι, before a vowel εἰκοσιν, twenty. In H. εἰκοσι never except in composition takes ν, but ε before a vowel is elided, εἰκοσ', Od. 2, 212. [εἰκοσιμέτρος, containing twenty measures, so Villosion and Clarke. 23, 264.]

εἰκοσινῆριτος, ὄν (νῆριτος), full twenty-fold. The derivation is doubtful: according to Damm, the second factor is νῆριτος, without dispute: but it is far better to explain the word with Eustath and the Schol. = πρὸς εἰκοσιν ἔριστα ἧτοι ἐρίζοντα καὶ ἰσάζοντα. ἀποινα, a twenty-fold ransom, 22, 349, a ransom competing with twenty (others), or equal to them [εἰκοπλασίονα, εἰκοσάκις ἐξισούμενα τῇ τοῦ σώματος σωτηρίᾳ. Schol. A.].

εἰκοστός, ἡ, ὄν, Ep. εἰκοστός, the twentieth.

εἶκτο, εἶκτον, εἶκτην, see εἶκα.

εἰκνῖα, see εἶκα.

ΕΙΚΩ, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσιεν εἶκε, it seemed good to them, 18, 520; † on the contrary, the perf. εἶκα, often, q. v.

εἶκω, fut. εἶξω, aor. εἶξα, Ep. iterat. 3 sing. εἶξασκε, 1) to yield, to retreat, also with ὀπίσσω, backwards; τινί, from any one; with gen. of place: εἶκειν πολέμου, to retreat from the battle, 5, 348; and with both: χάρμης Ἀργείους, to retreat out of the battle from the Greeks, 4, 509; also from civility, 24, 100. Od. 2, 14; hence 6) Metaph. to yield, to be inferior, τινί τι, to any one in any thing, 22, 459; also with dat. εἶκειν πόδεσσι, to be inferior in swiftness of foot, in running, Od. 14, 221. c) Also of the body: to yield, ὅπῃ εἶξε μάλιστα, where it could not withstand (the lance), i. e. might be wounded, 22, 321. 2) to yield, to give way to, to follow, with dat. ὕβρει, arrogance, αἰδοί, ὄκνω: ᾧ θυμῷ εἶξας, following his inclination, 9, 598. 3) Apparently trans. εἶξα ἠνία ἵππῳ, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, 23, 337, cf. 1. b.

εἰλαπινάξω (εἰλαπινή), to feast, to be present at a feast, only pres. II. and Oa. from which

εἰλαπιναστής, οὔ, ὁ, a guest, one who feasts, 17, 577. †

εἰλαπινή, ἡ, a splendid feast, a banquet, a sacrificial feast, Od. 11, 415. 1, 226 (prob. from πίνειν κατ' εἶλας).

εἶλαρ, ἀμος, τό (εἶλω), prop. covering, then a protection, a defence, spoken of a wall: νεῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, 7, 338; of a rudder: κύματος εἶλαρ, against the waves, Od. 5, 257.

εἶλάτινος, ἡ, ὄν, Ep. for ἐλάτινος, of fir, of fir-wood; II. and Od.

εἶλε, see αἶρέω.

Εἰλείθυιαι, αἰ, the goddesses who preside over child birth, according to 11, 270, daughters of Hērē goddess of marriage, who send indeed bitter pangs, but also help women in labour, and aid the birth; plur. 19, 119; but sing. 19, 103. 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Zeus and Hērē, Apd. 1, 3. 1. In later writers she is the same with Artēmis (from ἐλεύθω, she who comes, Venilia Herm.).

Εἰλέσιον, τό, a place in Bœotia, near Tanagra, 2, 499. (According to Strabo, Εἰλέσιον, from ἔλος, swamp.)

εἶλω, see εἶλω.

εἰλήλουθα εἰλήλουθμεν, see ἔρχομαι. εἰλίπους, ὁδος, ὅ, ἡ (εἶλω), dragging or trailing heavily the feet, with a trailing or lumbering gait, epith. of cattle, from their unsteady gait, esp. with the hinder feet: only dat. and accus. plur. (Buttmann, Lex. p. 266, would translate it 'stampfüssig,' having feet suited for threshing (heavy-footed).)

εἰλίσσω, Ep. for ἐλίσσω.
 εἶλον and εἰλόμην, see αἰρέω.
 εἰλύαται, see εἰλύω.
 εἰλύμα, τό (εἰλύω), a veil, covering, clothing, Od. 6, 179. †
 εἰλύφάζω, to whirl, to roll, with accus. φλόγα, 20, 492. †
 εἰλύφάω = εἰλυφάζω, partec. pres. εἰλυφάων for εἰλυφών, whirling, rolling. 11, 156. †
 εἰλύω, Ep. for εἰλῶ, perf. pass. εἰλύμαι. 3 plur. εἰλύαται for εἰλυνται, partec. pass. εἰλυμένος, to wind about, to envelop, to veil, to wrap up, to cover, with accus. τινά ψαμάθοισιν, any one with sand, 21, 319. † or prop. the compound κατελύω. Of the pass. only the perf. αἵματι καὶ κόνινῃσι εἰλύτο, he was covered with blood and dust, 16, 640. Mly partec. εἰλυμένος ὤμους νεφέλη, the shoulders enveloped in cloud, 5, 186; χαλκῷ, 18, 522; σάκεσι, Od. 14, 479. (v always long, except in εἰλύαται.)
 εἶλω in the pass.. εἰλέω in the act. Ep. for εἰλέω (th. FEAD), aor. 1 infin. ἔλασι and ἔελασι, partec. ἔλασι, perf. pass. ἔελμαι, partec. ἐελέμενος, aor. 2 pass. ἔελην (like ἐστάλην from στέλλω), 3 plur. ἄλεν for ἄλησαν, infin. ἀληῖναι and ἀλημέναι, partec. ἀλείς, εἶσα, ἐν, all purely Epic forms. 1) Act. 1) to press, to thrust, to drive to straits, espily an enemy in war; with an accus. and the prep. κατά, ἐπί, or simply the dat. obsol., 8, 215; κατά πρύμνας ἔλασι, 1, 409; Τρώας κατά ἄστυ, 21, 225; and with the mere dat. θαλάσση ἔλασι Ἀχαιοῦς, to drive the Achaians to the sea, 18, 294; also θήρας ὁμοῦ εἰλεῦντα κατά λεμῶνα, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: τινά, to drive any one along, Od. 19, 200; in the Od. also to strike: ἐπεὶ οἱ νῆα κεραυνῷ Ζεὺς ἔλασι ἐκέασσε, when Zeus striking with li. htning dashed in pieces his ship, Od. 5, 131. 7, 250. 2) to drive together, to shut up. Ἀχαιοὺς Τρώες ἐπὶ πρύμνησιν, 18, 447; ἐν μέσσοισι, 11, 413; ἐνὶ σπηΐ, to shut up in a cave, Od. 12, 210; ἐν στεινέι, Od. 22, 460. Pass. to be pressed, to be driven, κατά ἄστυ ἐέλεμθα, 24, 662. cf. 18, 287; hence, of Arês: Διὸς βουλῆσιν ἐελέμενος, pressed by the counsels of Zeus, 13, 524; hence also, b) to hold back, to check, τινά, 2, 294. II) Mid. and aor. pass. to be crowded together, to be shut in. to crowd together. ἀμφὶ Διομήδεα. 5, 782; spoken espily of persons beleaguered: ἀνδρῶν εἰλομένων, when men are besieged, 5, 203; espily in the aor. pass. οἱ δὴ εἰς ἄστυ ἄλεν, they crowded together into the city, 22, 12; Ἀργεῖους ἐκέλευσα ἀλημένα ἐνθάδε, to assemble, 5, 823; ἐς ἄστυ, 16, 714; ἐπὶ πρύμνησιν, 18, 76, 286. Hence ἄλεν ὕδωρ, collected water, 23, 420. b) to bend oneself together, to gather oneself (bodily) up. τῇ ὑπο πᾶς ἑάλῃ, under this (the shield) he drew himself entirely up, i. e. he concealed himself, 3, 408. 20, 278.

ἦστο ἀλείς, he sat bent together, 16, 403; also of a lion gathering himself to spring on the prey, 20, 168; so also a warrior: Ἀχιλλῆα ἀλείς μένευ, he awaited Achilles on the alert, 21, 571. cf. 22, 308. Od. 24, 538.

εἶμα, ατος, τό (ἐννυμι), a garment, clothing, dress in general, spoken of all kinds of clothes: hence often plur. εἶματα, the entire dress, Od. 2, 3, 6, 214.

εἶμαι, see ἐννυμι.

εἶμαρται, εἶμαρτο, see μείρομαι.

εἶ μὲν, with εἶ δέ, often serves to mark an antithetic relation between two conditions. Sometimes the apodosis is wanting, e. g. εἶ μὲν δώσουσι γέρας (sc. καλῶς ἔξει, well and good), εἶ δέ κε μὴ δώσωσιν, 1, 135.

εἶμέν, Ep. and Ion. for ἐσμέν, see εἶμι.

εἶμένος, see ἐννυμι.

εἶ μή, 1) if not, unless, nisi, in conditional clauses, where the whole clause is intended to be denied, see μή, 2, 156. 261. 2) except, without a verb, mly after ἄλλος. Od. 12, 326. 17, 383.

εἶμι (th. ἔω), H. forms: pres. 2 sing.

ἔσσί and εἰς, 1 plur. εἶμαι, 3 plur. ἔασσι, subj. ἔω and εἰω (εἶψ, εἶψ, not in ed.

Wolf), optat. εἶην, also εἶοι, εἶοι, infin.

ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, partec. ἔων

(ὄντας, ὄντες, Od.), imperf. 1 sing. ἔα, εἶα,

ἔην, ἔον, ἔσκον, 2 ἔησθα, ἦσθα, 3 ἔην, ἦην,

ἦεν, ἔσκε, 2 dual ἦστην, 3 plur. ἔσαν

(εἶατο), fut. ἔσομαι, Ep. ἔσσομαι, 3 sing.

ἔσσειται, etc. On the inclination of the

accent, see Thiersch Gram. § 62. (Gr. 76,

82. Jelf i. § 62, 63. Buttm. § 14, 2). 1)

As a verb of existence (in which case no

inclination takes place), 1) to be, to

exist, to have being. τὰ ἔοντα τὰ τ' ἔσσο-

μενα, the present and the future, 1, 70;

chiefly in the signif. to live. οὐ δὴν ἦν,

he did not long live, 6, 131. ἔτι εἰσὶ,

they are still alive, Od. 15, 433. Hence the

gods are often denominated αἰὲν ἔόντες,

the ever-living, and οἱ ἔσσομενοι, poster-

ity; with an adv. Κουρήτεσσι κακῶς

ἦν, it fared badly, went ill with, 9, 551.

διαγνώμα χλευσῶς ἦν, it was hard to dis-

tinguish, 7, 424. 2) ἔστι with a following

infin., it is possible, it is permitted, one

can; often with negat. πᾶρ δύναμιν οὐκ

ἔστι πολεμίζειν, a man cannot fight be-

yond his strength, 13, 787. οὐπως ἔστω

καταβήμεναι, it is not possible to descend,

12, 65. cf. 357. The person is in the dat.;

still also with accus. and infin., 14, 63.

Od. 2, 316. 3) ἔστι with the dat. of the

pers, it is to me, i. e. I have, I possess.

εἰσὶν μοι παῖδες, I have sons, 10, 176.

II) As copula: 1) to be, mly connected

with the subst. and adj.; also with ad-

verbs, ἀκίων, ἀκίην, ἔγγυς, etc. 2) With

gen. it indicates possession, property,

descent. αἵματος εἰς ἀγαθοῖο, thou art of

good blood. Od. 4, 611; material: οἶμα

ἔσαν μέλανος κνῦντο, the stripes were of

dark steel, 11, 24. 3) With dat. σοὶ

κατηφέη καὶ ὄνειδος ἔσται, 17, 357;

also in the constr. ἐμοὶ δὲ κεν ἀσμένω εἶη, it would be grateful to me, 14, 108. 4) Freq. with prepos. ἐκ πατρὸς ἀγαθοῦ, to spring from a noble father, 14, 113. 5) εἶναι is frequently omitted, e. g. 3, 391. 10, 437. 113. On εἶην in 15, 82, see εἶμι, at the close.

εἶμι (th. ἴω), pres. subj. ἴω, ἴησα and ἴης, 3 ἴησι. ἴη, 1 plur. ἴομεν, Ep. for ἴωμεν, 3 ἴωσι, optat. 1 sing. εἶην, 15, 82; 3 ἴοι, εἶη and ἰεῖη, 19, 209; infin ἴμεναι, ἴμεναι, 20, 365; cf. Thiersch § 229; ἴμεν, ἰένοι, partcp. ἰών, imperf. Ep. ἦῖα, ἦιον, 2 ἦῖα and ἰες, 3 ἦῖεν, ἦῖε. ἦεν, ἦε, ἰεν, ἰε, 3 ἴην, 1 plur. ῥομεν, Od. 3, ἦιον and ἦῖσαν, ἰσαν. Finally, in Ep. fut. mid. εἴσομαι, and aor. 1 εἰσάμην, to which may be added the pres. ἰεμαι. The pres. is even in H. used as a fut., 10, 55, though it is found in him as a pres. also. 1) to go, to come, to travel, to journey; frequently, according to the connexion, a) to go away, to return; often limited by adverbs: ἄσπον, αὐτίς, ἐπί, ἐς, ἀνά, μετά, ἰέναι, ἀντία and ἀντίον τινός, to go against any one, 5, 256; ἐπί τινα, to go to any one, 10, 55. b) With accus. ὁδὸν ἰέναι, to go a journey, Od. 10, 103; with gen. of the place, ἰὼν πεδίοιο, going through the plain, 5, 597. c) With partcp. fut. it expresses an action which one is going or intending to perform. εἰσι μαχησόμενος, he goes to fight, 17, 147; also with infin., 15, 544. 2) Metaph. a) to fly, spoken of birds and insects, 17, 756. 2, 87. b) Of inanimate things: to go, to travel; ἐπὶ νηὸς ἰέναι, in a ship, Od.; spoken of an axe and spear: πέλεκυς εἰσι διὰ δούρος, the axe goes through the plank, 3, 61. Spoken of food, 19, 209; of clouds, smoke, tempest, 4, 278. 21, 522; and of time: (ἔτος) εἰσι τέταρτον, the fourth year will come to an end, Od. 2, 89, so Eustath., Voss; but Nitzsch, 'the fourth year will come,' in which case, in v. 106, τρίτες is to be changed into δίτες, and in v. 107, τέταρτον into δὴ τρίτον. II) Mid. in the same signif. ἐς περιωπῆν, to ascend to a place of observation, 14, 8. διαπρὸ δὲ εἴσατο καὶ τῆς, it went entirely through this also (μίτρῃ), 4, 138. 13, 191 (iota is short, but in ἴομεν sometimes long for metre's sake), see ἰεμαι.—N. B. 15, 80 seq. ὡς δ' ὄτ' ἂν αἰθή νός ἀνέρος, ὄστ' ἐπὶ πολλὴν γαίαν ἐληλουθώς—νοήσῃ ἐνθ' εἶη ἡ ἔνθα, cf. αἴσω. Some of the ancients take εἶην, or, by another reading, ἦην, as 1 sing. imperf. of εἰμί (I was); others read ἦε or ἦεν as 3 sing. imperf. of εἰμί (ἴδαι): others again, εἶη as 3 sing. optat. from εἶμι or εἰμί; Voss leaves it undecided from which verb he takes it. Hermann, in the essay de leg. quibusd. subtiliorib. serm. Hom. (Op. II. 57), prefers the reading ἦην (hic fui et illic), which certainly suits ἐληλουθώς well. Still, as ἦην occurs nowhere else as 1 pers., and as ἐνθα ἢ ἔνθα mly indicates motion, it is most probably to be regarded

with Spitzner as optat. of εἶμι, εἶην (cf. 24, 130. Od. 14, 496), should I go here or there [secum cogitat, huc ierim an illuc]? The last mentioned critic, since the first pers. does not accord well with the Epic diction, thinks the reading εἶη more agreeable to the Hom. form of speech. Cf. Spitzner on the passage.

εἶν, poet. for ἐν, in.
 εἵνάρες, adv. (ἐννέα, ἔτος), nine years long, from adj. εἵναετής, of nine years, II., and Od. 3, 118.
 εἵνάκις, adv. poet. for ἐννάκις, nine times, Od. 14, 230.
 εἵνάλιος, η, ον, Ep. for ἐνάλιος, in the sea, of the sea; κῆτος, a monster of the sea, Od. 443; κορώνη, the sea-crow, *Od. 5, 67.
 εἵνάνυχες, adv. (ἐννέα νύξ), nine nights long, 9, 470. †
 εἵνατέρες, αἰ, wives of brothers, sisters-in-law, *6, 378. 22, 473. (Sing. obsolete.)
 εἵνατος, η, ον, Ep. for ἐννατος, q. v.
 εἵνεκα, Ep. for ἐνεκα, q. v.
 εἵνί, Ep. for ἐν.
 εἵνόδιος, η, ον, Ep. for ἐνόδιος (ὁδός), on the way, 16, 260. †
 εἵνοσίφυλλος, ον (ἔνοσις, φύλλον), leaf-shaking, clothed with foliage; forest-clad [Cp.], epith. of mountains [there stands, his boughs waving the mountain Neritus sublime. Cp.], 2, 632. Od. 9, 22.
 εἵξασκε, see εἶκω.
 εἶο, Ep. gen. for οὐ, his.
 εἰουκνία, see εἶκα.
 εἶπα, 1. q. εἶπον, q. v.
 εἵπέμεναι, εἵπέμεν, see εἶπον.
 εἶπερ, 1) indeed, if really; if, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εἰ). εἰ τελείη περ, 8, 415. 16, 118. 24, 667. Od. 1, 188. εἶπερ γάρ κ' ἐθέλησιν Ὀλύμπιος—ἐξ ἐδέων στυφελίαι, 1, 580. In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able to do so.' Voss, on the other hand, places the comma after Ὀλύμπιος ἀστεροπητής, and takes the words ἐξ ἐδέων στυφελίαι (optat.), as apodosis, for 'if the Olymp. thunderer should will, he could hurl us,' etc. 2) even if, although, when the members are antith., 1, 81. 4, 38, 261. 8, 153.
 εἶποθεν, more correctly εἰ ποθεν, if from any where, whether from any where, Od. 1, 115. II. 9, 380.
 εἰ ποθι, if any where, *Od. 12; 96.
 εἶπον, Ep. εἶπον, iterat. εἶπεσκον, subj. εἶπω, 2 sing. εἶψηθα, optat. εἶποιμι, infin. εἶπεῖν, partcp. εἶπών. The imperat. εἶπέ, εἶπατε, Od. 3, 407; also the poet. form ἔσπετε, to say, to speak. τί τινα, any thing to any one: also, εἶπεῖν τινα, to address any one, 12, 210. 17, 237; εὖ εἶπεῖν τινα, to speak well of one, Od. 1, 302; (from εἶπω, prop. to recount; in use, it is the aor. of φημί.)
 εἵποτε, more correctly εἰ ποτε, 1) if ever, if at any time, with indicat., 1, 39.

394; with subj. 1, 340. 2) *whether ever, if ever*, in indirect questions with optat., 2, 97. 3) The Hom. formula εἶπορ' ἔην γε is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; δαῖψ' αὐτὲ ἔμος ἔσκε, εἶ ποτ' ἔην γε, 3, 180. Thiersch § 329, 3, 'he was also my brother-in-law, if indeed he ever was so' [which is hardly credible]. Wolf likewise remarks in Vorles. zu Il. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as if she would say, οὐκ ἔστι, ἀλλὰ ποτὲ ἦν,' cf. Herm. ad Viger. p. 946: "Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credus. Est enim hæc loquutio dolentium, non esse quid amplius; ut vim ejus Germanice [Anglice] sic exprimas," but, alas! no longer so. Schütz in Hoogveen Doct. Part. in Epit. red. p. 630, incorrectly considers it as an optat. 'ah would he were so still.' Besides 3, 180, this formula stands in 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἶ που, *if perhaps (perchance, haply), if by any means*, Od. 4, 193.

εἶ πως, *if perchance, if in any way*, 13, 807.

Εἰραφιώτης, οὐ, ὁ, voc. Εἰραφιώτα, appellat. of Dionysos. Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and ῥάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from ἔαρ and φῶς = φών, and translates, *spring-born*.) εἶργω = ἐέργω, see ἔργω.

εἶρερος, ὁ (εἶρω, to bind), *captivity, servitude, or a female slave*, cf. Nitzsch, Od. 8, 529. †

*Εἰρεσία, αἰ, a town in Hestiseotis (Thessalia), h. in Apoll. 32. Others read, Πειρεσία; Ilgen understands by Εἰρεσία, the island *Irrhesia* of Pliny.

εἰρεσίη, ἡ (ἐπέσσω), *the act of rowing*, *Od. 10, 78. 11, 640.

Εἰρεσίωνη, ἡ (εἶρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Ἰπτανέμια and Θαργήλια was carried around by boys with singing and then hung upon the house-door. 2) the *song* on such an occasion; and then mly a *song*, to solicit charity, Ep. 15.

Εἰρέτρια, ἡ, Ion. for *Ἐρέτρια; an important town in the island of Eubœa, near Palæo Castro, 2, 537.

εἶρη, ἡ, an *assembly, a place of assembling*, plur., 18, 531. † (According to Schol. = ἀγορά, from ἐρεῖν) or from εἶρω, sero, keeping locked (the sacred gates, V.). εἶρημαι, see εἶρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐπ' εἰρήνης, in *peace*, 2, 797. Od. 24, 486 (prob. from εἶρω, sero).

εἶριον, τό. Ep. for ἔριον, q. v. εἰροκόμος, οὐ (κομῶ), *working wool, carding wool*, 3, 387. †

εἶρομαι, Ion. and Ep. depon. mid., infin. εἶρεσθαι, imperf. εἰρόμην, fut. εἰρήσομαι. 1) *to ask*, τινά, any one or after any one, 1, 553. 6, 239; τί, after any thing, 0, 416; and τινά τι, any one about any thing, Od. 7, 237; also ἀμφί τι, Od. 11, 570. 2) *to say*, cf. εἶρω. (Ep. forms ἐρέω, ἐρέομαι, ἔρομαι, q. v.)

εἰροπόκος, οὐ (πόκος), *woolly, covered with wool*, epith. of sheep, 5, 337. Od. 9, 443.

εἶρος, τό, Ep. for ἔρος, *wool*, *Od. 4, 135. 9, 226.

εἰρύαται, see ἐρύομαι.

εἰρύομαι and εἰρύω, Ep. for ἐρύομαι, and ἔρύω, q. v.

εἶρω, poet. (thème FEP. sero), only partcp. perf. ἐερμένος, pluperf. ἔερω, *to arrange in a row, to fasten together, to bind*; ὄμος ἠλέκτροισιν ἐερμένος, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔερω, Od. 15, 460.

εἶρω, fut. ἐρέω, Ep. for ἐρῶ, perf. pass. εἶρημαι, 3 pluperf. pass. εἶρητο, fut. 3 εἰρήσομαι (a. r. 1 pass. ῥηθείς, from the thème PEG). The pres. is Ep. and occurs only in the 1 sing., Od. 2, 162. The common form of the fut. h. Cer. 406.

1) *to speak, to say, to tell*, τί, 4, 363; οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, not empty praise shall be spoken to thee, 23, 795; τινί τι, any thing to any one, 1, 297. 2) *to speak to, to communicate, to announce*, ἔπος, 1, 419; φῶς ἐρέουσα, (about) to announce the light, 2, 49. II) Mid. *to say*, like the act., 1, 513. Od. 11, 542; mly *to ask* prop. 'I cause to be told me,' conf. εἰρομαι. (These forms from εἶρω belong in use to φημί, q. v. The Ep. fut. ἐρέω, I will say, must not be confounded with the pres. ἐρέω, I ask.)

εἰρωτάω. Ion. and Ep. for ἐρωτάω, only pres. *to ask, to interrogate*, τινά τι, one about any thing, *Od. 4, 347. 17, 138.

εἰς, Ion. and Ep. εἰ, 1) Prep. with accus., ground signif. *into, to whither* (cf. ἐν), to indicate a motion into the interior of an object, 1) Spoken of space: a) Of a local object, *into, to*; οἴχεσθαι ἐς Θῆβην, 1, 366; εἰς ἄλα; espily of persons, with the implied idea of residence, εἰς Ἀγαμέμνονα, 7, 312; ἐς Μενέλαον. Od. 3, 317; with verbs of seeing: εἰς ὅσα ἰδέσθαι, to look (into) in the face. b) Of quantity: εἰς δεκάδας ἀριθμείσθαι, to be counted into decades, 2, 124. 2) Of time: a) In assigning a limit, *till, until*: ἐς ἡέλιον καταδύοντα; in like manner ἐς τί ἔτι, till how long, 3, 465. b) In indicating continuance of time, *for*: ἐς ἐνιαυτόν, for a year, a year long. Od. 4, 86; ἐς θέρος, in the summer, Od. 14, 84. 3) Of cause, manner, etc.: a) The aim, εἰπεῖν εἰς ἀγαθόν, for good, 9, 102. b) Way and manner. εἰς μίαν βουλευεῖν, harmoniously, 2, 379. c) Δ

reference, εἰς φύσιν, *Batr.* 52. Remark 1) εἰς is often found with verbs signifying rest, instead of the prep. ἐν with the dat. It is a constructio pragnans by which the verb at the same time embraces the idea of motion: ἐφάνη λίς εἰς ὁδόν, 15, 276; ἐς θρόνους ἔζοντο, *Od.* 4, 51. Rem. 2) εἰς stands apparently with the gen. by an ellipsis: εἰς Αἴδαο, subaud. δόμον; εἰς Αἰγύπτου (Ἰδωρ), *Od.* 4, 581. II) Adv.; in this signif. it occurs but rarely. τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, 8, 115. III) In compos. it has the general signif. *into, to.*

εἰς, μία, ἐν, γεν. ἐνός, μίας, ἐνός, one; with superl., 12, 243, also with art. ἡ μία, 20, 272; an Ep. form of εἰς is ἰός, q. v.

εἶσα (theme ἜΩ), an Ep. defect. imperf. εἶσον, partcp. ἔσας, ἔσασα, aor. 1 mid. ἐσάμην and ἐσάσατο, 1) *to seat, to cause to sit, ἐν κλισμοῖσι, ἐς θρόνον, ἐπὶ θρόνον, 2) to place, to lay, to bring into a place, δῆμον ἐν Σχερίῃ, Od.* 6, 8; σκοπόν, to place a watcher, 23, 359; λόχον, to lay an ambuscade, 4, 392. *Od.* 4, 531: τινὰ ἐπὶ νηός, h. 7, 10; and so mid. ἐσάσατο, *Od.* 14, 295; (what is wanting is supplied by ἰδρῶν, see *Buttm.* *Gram.* § 108.)

εἰσαγεῖρω, poet. εἰσαγεῖρω (ἀγεῖρω), 1) *to collect into, with accus. ἐρέτας ἐς νῆα, 1, 142. 2) Mid. to assemble (themselves) in, Od.* 14, 248. b) *Metaph. with accus. θυμόν, to recover spirit, 15, 240. 21, 417.*

εἰσάγω, poet. ἐσάγω (ἀγω), aor. 2 εἰσῆγαγον, *to lead into, to introduce, with accus. Λαοδίκην ἐπάγουσα, leading in Laodikē, 6, 252. (The Schol. takes ἐπάγουσα intrans. and Voss. renders 'going to Laodike'), with double accus. ἐταίρους Κρήτην, to conduct his companions to Crete, Od.* 3, 191; *conf. Od.* 4, 43; *metaph. ποταμῶν μένος, 12, 18.*

εἰσαθρέω, poet. ἐσαθρ. (ἀθρέω), *to behold, to discern in the midst, τινὰ, 3, 450.† εἰσακούω, poet. ἐσακούω (ἀκούω), aor. εἰσακούσα, without augm. to harken to, to understand, absol. 8, 97.† φωνήν, h. in Cer.* 248.

εἰσάλλομαι, depon. mid. (ἀλλομαι), aor. 1 ἐσῆλατο, and aor. 2 ἐσάλτο, *to spring upon, to leap upon, with accus. τεῖχος, πύλας, to storm a wall, the gates, *12, 438. 466.*

εἰσάμην, Ep. 1) Aor. 1 mid. of εἶδω. 2) Aor. 1 mid. of εἶμι.

εἰσαναβαῖνω (βαῖνω), aor. 2 εἰσανέβην, ἴψην. εἰσαναβήναι, *to mount up, to ascend, to go up to, with accus. Ἄλιον, λέχος, and eis ὑπερῶα, Od.* 19, 602.

εἰσανάγω (ἀγω), *to lead into; τινὰ εἶπερον, any one into slavery, Od.* 8, 529; cf. εἶπερος.

εἰσαεἶδον, def. aor. (ΕἶΔΩ), *to look up to any thing, with accus. οὐρανόν, *16, 232. 24, 307.*

εἰσάνεμι (εἶμι), *to ascend upon, to mount, with accus. spoken of the sun, οὐρανόν, 7, 423.†*

εἰσάντα, Ep. ἔσαντα (ἄντα), *opposite,*

over against. ἔσαντα ἰδεῖν, to look into the face, 17, 334; εἰσάντα only Od. 5, 217. εἰσαφικάνω, poet. form of εἰσαφικνέομαι, 14, 230. *Od.* 22, 99.

εἰσαφικνέομαι, depon. mid. (ικνέομαι), only aor. εἰσαφικόμενῃ, *to go to a place, to arrive at, with accus. Ἴλιον, Π.; also τινά, Od.* 13, 404.

εἰσβαῖνω, poet. ἔσβαίνω (βαῖνω), aor. 1 ἐσέβησα, aor. 2 εἰσέβην, 1) *Trans. to introduce, to bring in, ἐκατόμβην, 1, 310.† 2) Intrans. to enter, to go on board, esply of a ship, Od.* 9, 103, 179.

εἰσδέρομαι, depon. (δέρομαι), aor. ἐσέδρακον, *to look at, to perceive, to behold, with accus., Il. and Od. only aor.*

εἰσδύω, poet. ἐσδύω (δύω), only mid. εἰσδύομαι, *to go into, to enter. ἀκοντιστὴν ἐσδύσεαι, thou wilt enter the battle fought with spears, 23, 622.†*

εἰσεἶδον (ΕἶΔΩ), Ep. εἶσιδον, defect. aor. of εἰσοράω, *to look upon, to behold.*

εἰσείμι (εἶμι), *to go in, to come to, μετ' ἀνέρας, Od.* 18, 184; with accus. οὐκ Ἀχιλλῆος ὀφθαλμοῦς εἰσείμι. I will not come before the eyes of Achilles, 24, 463.

εἰσελάνω, Ep. εἰσελάω (ἐλάνω), aor. 1 εἰσέλασα, *to drive into, ἵππους, 15, 385; absol. εἰσελάων, the herdsman driving in, Od.* 10, 83. 2) *Intrans. to steer into, prop. subaud. ναῦν, Od.* 13, 113.

εἰσερῶω (ἐρῶω), *to draw into; with accus. νῆα σπέος, to draw the ship into a grotto, Od.* 12, 317.†

εἰσέρχομαι, poet. ἐσέρχομαι (ἐρχομαι), fut. ἐσελεύσομαι, aor. 2 εἰσῆλθον, poet. εἰσῆλυθον, *to go into, to come into, to enter, with accus. Μυκήνας, πόλιν, also οἰκόνδε, 6, 305; metaph. μένος ἀνδρας ἐσέρχεται, strength enters the men, 17, 157. Od.* 15, 407.

εἶσθα, Ep. for εἰς, see εἶμι.

εἰσθρῶσκω (θρῶσκω), aor. 2 ἔσθωρον, Ep. for εἰσέσθωρον, *to leap into, only absol., *12, 462. 21, 18.*

εἰσιέμεναι, see εἰσίημι.

εἰσίζομαι, poet. ἐσίζομαι (ἴζομαι), *to seat oneself in; λόχον, to place oneself in an ambuscade, 13, 285.†*

εἰσίημι (ἴημι), *to send in, mid. to betake oneself to. ἀδλιν ἐσιέμεναι, partcp. pres. betaking oneself to a resting-place, Od.* 22, 470.† Others take it as partcp. pres. mid. of εἰσείμι (εἶμι): and this is probably the more correct view.

εἰσιθμη, ἡ (εἰσείμι), *entrance, Od.* 6, 264.

εἰσκαλέω, poet. ἐσκαλέω, *to call in, mid. to call to oneself; only in tmesis, ἐς δ' ἄλοχον ἐκαλέσσατο, 24, 193.†*

εἰσκαταβαῖνω, Ep. ἐσκαταβαῖνω (βαῖνω), *to descend into any thing, with accus. ὄργανον, Od.* 24, 222.†

εἶσκω, Ep. lengthened from ἴσκω (εἶσος), 1) *to make similar, to render like. αὐτὸν ἤϊσκεν δέκτην, he made himself like a beggar, Od.* 4, 247, 13, 313. 2) *to esteem like, to compare to, τινά τινα, 3, 197. Τυδεῖδῃ αὐτὸν πάντα εἶσκω, 1*

consider him in all respects like Tydides, 5, 181. τάδε νυκτὶ εἴσκει, Od. 26, 362; *to compare, τινά τινα*, 3, 197. Od. 6, 152. 8, 159. 3) *to regard as, to judge, to suppose*, absol. Od. 4, 148, and with accus. and infin., Od. 11, 363. ἢ ἀρα δὴ τι εἴσκομεν ἄξιον εἶναι τρεῖς ἐνδὲ ἀντὶ πεφάσθαι, we judge it now sufficient that three have been slain instead of one, 13, 446. 21, 332.

εἰσμαιομαι (μαίομαι), aor. 1 εἴεμα-σάμην. Ep. σσ, *to offer, to distress*, only metaph. μάλα με εἴεμάσαστο θυμόν, he greatly distressed my heart, *17, 561. 20, 425.

εἰσνοέω (νοέω). aor. 1 εἰσνόησα. *to remark, to perceive, τινά*, Il. and Od.; ἵχνη, h. Merc. 218.

εἰσοδος. ἢ (όδός), *entrance, access*, Od. 10, 40. †

εἰσοιχένω (οἰχένω), *to go into*, with accus. νῆσον, *Od. 6, 157. 9, 120.

εἴσσκε, before a vowel εἴσκεν (εἰς ὁ κε). 1) *till, until*, mly with the subjunc. which expresses an expected end, 2, 332. 446. 2) With indicat. fut. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). 3) With optat. 15, 70. Od. 22, 444. 2) *as long as*, with subjunc., 9, 609. 10, 89.

εἴσομαι, 1) Ep. fut. mid. of οἶδα, see ΕΙΔΩ. 2) Ep. fut. mid. of εἰμι.

*εἰσπίσω, adv. (οπίσω), *for the future, in future*, h. Ven. 104.

εἰσοράω (οράω), partic. εἰσορών, Ep. for εἰσορών, fut. εἰσόψομαι. aor. 2 εἰσ-εἶδον, mid. infin. pres. εἰσορᾶσθαι, Ep. for εἰσορᾶσθαι. *to look upon, to behold, to regard*, with accus. 1) With the idea of veneration. εἰσορᾶν τινα ὡς θεόν, to look upon any one as a god, i. e. to venerate, 12, 312; or Ἰσα θεῶν, Od. 15, 520. 2) Mid. like the act., Od. 3, 246.

εἴσος, εἴση, εἴσον (ῖ), Ep. lengthened from ἴσος, used however only in the fem., *like, equalis*. in the following constructions: 1) δαῖς εἴση, an evenly divided feast, a common feast, spoken espaly of sacrificial feasts in which each one receives an equal portion, 1, 468, and often. 2) νῆες εἴσαι, the even-floating ships. i. e. built alike strong on both sides, so as to preserve their equi-poise in sailing, 1, 306. 3) ἀσπίς πάντοσ' εἴση, the every where equal shield, i. e. extending alike from the centre to all sides, hence *entirely round*, 3, 347. 4) φρένες ἐνδον εἴσαι, an equable mind, a mind remaining the same in all circumstances, Od. 11, 337. 14, 178. [5] ἵπποι εἴσαι (σταφύλη ἐπὶ νύκτον), 2, 765.]

εἰσόψομαι, fut. of εἰσοράω. εἰσπέτομαι (πέτομαι), aor. εἰσπετάμην, *to fly into*, with accus. πέτρην. 21, 494. † εἰσφέρω (φέρω). 1) *to bring in, to carry in*, with accus. εἴθητα. Od. 7, 6. 2) Mid. *to bear away with oneself, to sweep away*. spoken of a river; with accus. πύκας, 11, 495.

εἰσφορέω, a form of εἰσφέρω, *Od. 6, 91. 19, 32

εἰσχέω (χέω), *to pour in*, 2) Mid. *to pour oneself in, to rush into*; only aor. sync. mid. εἰσχύοντο κατὰ πύκας, they rushed into the gates, *12, 470. 21, 610

εἴσω. Ep. εἴσω. 24, 155. 184. 199. Od. 7. 56; adv. (from εἰς). 1) *to, into, inwards, εἰπεῖν*, Od. 3, 47. εἴσω ἀσπίδ' ἔαζε, he broke in the shield, 7, 270; a) often with accus., which mly follows and denemes upon the verb: Ἰλιον εἴσω, Οὐρανὸν εἴσω, etc. Only 24, 155. 184. 199, εἴσω precedes. b) With gen. only Od. 8, 290. 2) *within, inside, perhaps* Od. 7. 13.

εἰσωπός, ὄν (ὤψ), *in the sight of, having in view*; with gen. εἰσωπὸς ἐγγίνοντο νεῶν, they were in sight of the ships, 15, 653. †

εἴται, see ἐπνυμι.

εἴτε—εἴτε, conj *whether—or, be it this—or that*. in indirect double interrogation: a) With indic., 1, 65. Od. 3, 90. b) With subj., 12, 239; εἴτε is also followed by ἢ καί, 2, 349.

εἴτε for εἴητε, see εἰμί.

εἴω, Ep. for εἴω, 4, 55; but εἴω, see εἰμί.

εἴωθα, see εἴω.

εἴων, see εἴω.

εἴως, Ep. for εἴως, q. v.

ἐκ, before a vowel ἐξ, prepos. with gen. General signif. is *from, out of*. in contradistinction from ἐν. 1) *Of place*: in denoting removal from the interior or immediate vicinity of a place, *out, out of, away from*, espaly with verbs of motion, ἰέναι, ἐρχεσθαι, etc. ἐκ νηῶν, from the ships. 8, 213. 2) In denoting distance with verbs of rest, *without*, only Ep ἐκ βελών. without the reach of weapons, 11, 163. With verbs of standing, sitting, hanging, etc., ἐκ stands to indicate the idea of consequent motion or distance contained in the verb. ἐκ δίφρου γονάζεσθαι, down from the chariot, 11, 130. αὐτόθεν ἐκ δέφροιο καθήμενος, Od. 21, 420. ἐκ πασσαλόφου κρέμασεν φόρμιγγα, he hung from (upon) the hook, Od. 8, 67. 2) *Of time*: a) Spoken of direct departure from a point of time, *from*, espaly ἐξ ὅδ, from which time, since; and ἐκ τοῦ or ἐκ τοῦδε, from this time, 1, 493. ἐξ ἀρχῆς, from the beginning, at first. b) Spoken of the direct consequence, *after*. ἐξ αἰθέρος, 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. εἶναι, γίνεσθαι ἐκ τινος, to spring from any one, 15, 187. b) Of the whole in reference to its parts. ἐκ πολλῶν πίσυρες, 15, 680. c) Of the author or agent, with pass and intrans. verbs, Ep. and Ion. like ὑπό, *by*. ἐφίληθεν ἐκ Διός, 2, 669. ἀπολέσθαι ἐκ τινος, 18, 107. d) Of the cause, ἐκ θεοφίν πολεμίζειν, to fight at the instigation of the gods, 17, 101. cf. 5, 384. ἐκ θυμοῦ φιλεῖν, to love from the heart,

9. 486. ε) Of suitability, after, according to. *ονομάζειν ἐκ γενεῆς*, (=) by the name of, after his family [by his hereditary name. Cp.], 10. 68. 4) *ἐκ* is often separated by some words from its gen., 11. 109; it is also in Epic writers placed after the gen., 1. 125; *ἐκ* after the subst. receives the accent; also when it is emphatic, 5. 865. See also the articles, *διέκ*, *παρέκ*, *ὑπέκ*. II) Adv. *ἐκ* is also used in its orig. signif. as an adv. of place: *ἐκ δ' ἀργύρεον τελαμώννα*, and thereon (attached to it), 18. 480; and often in tmesis, 1. 436. 13, 394. III) In compos. *ἐκ* = out (of), away from, utterly; expressing separation, origin, completion.

Ἐκάβη, ἡ, *Hecuba*, daughter of Dymas, king of Phrygia, sister of Asius and wife of Priam, 16. 718; in later writers, daughter of Kisseus.

Ἐκάεργος, ὁ (ἐργον), *working at a distance, far shooting*; according to Nitzsch, *throwing from a distance*, epith. of Apollo, because he slew with arrows, = *ἐκβόλος*, as adj. 5. 439. 2) As subst. *the far-shooter*, 1. 147, and Od. 8. 323.

ἐκάην, aor. 2 pass. of *καίω*.

ἐκαθεν, adv. (ἐκάς), *from far, from a distance*, also = ἐκάς, Od. 17. 25.

ἐκάθιζον, see *καθίζω*, Od. 16. 408.

Ἐκαμήδη, ἡ, daughter of Arsinous of Tenedos, whom Nestor received as a slave, 11. 624.

ἐκάς, adv. (ἐκ), *far, at a distance, far from*; often as prep. with gen. 5. 791; and often with ἀπό, 18. 256. Compar. *ἐκαστέρω*, superl. *ἐκαστάτω*, *at the farthest*, 10. 113. †

ἐκαστέρω, adv. compar. of ἐκάς, Od. 7. 321. †

ἐκαστόθι, *to each or every*, Od. 3. 8. †

ἐκαστος, ἡ, *on, each (one), every one*, as a collective adj. frequently with the plur. 1. 606. 10. 215; more rarely in the plur. Od. 9. 164. 24. 417. It also stands in the sing. in apposition, after a noun or pronoun plur. for the purpose of more exact definition, when the latter might rather stand in the relation of a gen. οἱ δὲ κληρὸν ἰσημήναντο ἐκαστος, each one of them, 7. 175. πάντων ἐπίστίον ἐστὶν ἐκάστω, Od. 6. 265.

ἐκάτερθε, before a vowel ἐκάτερθεν (ἐκάτερος), *on both sides*; also with gen. *ἀπὸ*, 3. 340.

Ἐκάτη, ἡ, *Hecate*, daughter of Perseus or Persæus and Asteria, grand-daughter of Koilus and Phœbé, to whom Zeus gave the power to operate every where. She presided over purifications, wealth, honour, and all prosperity, h. in Cer. 25. 52. Hes. Th. 409. There was a cave sacred to her in Zerinthus in Samothrace, Steph. At a later day she was confounded with Artēmis, and worshipt as presiding over the magic art (prob. from ἐκαστος, the far-working).

ἐκατηβελής, αο, ὁ, Ep. for *ἐκβόλος*, 1. 75. †h. Ap. 137.

ἐκατηβόλος, ον (βάλλω), *far-throwing, far shooting, or, hitting from a distance*, epith. of Apollo, 5. 444; of Artēmis, h. 8. 6. As subst. 15. 231.

ἐκατόγχιρος, ον (χείρ), *hundred-handed*, epith. of Briareus, 1. 402. †

ἐκατόζυγος, ον, Ep. for *ἐκατόζυγος* (ζυγόν), *having a hundred benches of rowers, hundred-oared*, 20. 247. †

ἐκατόμυβη, ἡ (βοῦς), *a hetacomb*, prop. a sacrifice of an hundred oxen; but mly, a solemn sacrifice, a *festal sacrifice*, e. g. of twelve oxen, 6. 93. 115; of eighty-one oxen, Od. 3. 59; also of other animals, Od. 1. 25.

ἐκατόμβοιος, ον (βοῦς), *worth a hundred oxen, τεύχεα*, *2. 449. 6, 236.

ἐκατόμπεδος, ον (πούς), *a hundred feet long*, 23. 164. † (Others *ἐκατόμπεδος*).

ἐκατόμπολις, ι (πόλις), *having a hundred cities, Κρήτη*, 2. 649. †

ἐκατόμυτλος, ον (πύλη), *having a hundred gates, hundred-gated*, epith. of the Egyptian Thebes, 9. 383. †

ἐκατόν, indecl. *a hundred*, II. and Od.

ἐκατος, ὁ (ἐκάς), *far-shooting*, epith. of Apollo, 7. 83. 2) As subst. *the far-shooter*, 1. 385; cf. *ἐκάεργος, ἐκατηβόλος*.

ἐκβαίνω (βαίνω), aor. 1 ἐξέβησα, aor. 2 ἐξέβην, 1) Intrans. *to descend, to alight, to disembark*, from a ship, 3. 113;

πέτρης, *to descend from a rock*, 4. 107. 2) Trans. in the aor. 1 and fut. aor. *to disembark, to put out*, with accus. Od.

24. 301. II. 1. 438.

ἐκβάλλω (βάλλω), aor. 2 ἐξέβαλον, Ep. *ἐκβαλλων*, 1) *to cast out of the ship*, Od. 15. 481; *τινά διέφρου*, *to hurl or dash a man down from his chariot*, 5. 39. 2) *to strike or knock out*, i. e. to cause any thing to fall, τί τινα, and with gen. βιδὸν χειρός, *to strike the bow from the hand*, 14. 419. 15. 468; also *έκτοσε χειρός*, Od. 14. 277; *δοῦρα*, *to fell trees*, Od. 5. 243. 3) *to let fall*; *δάκρυα*, Od. 19. 362; metaph. *έπος*, 18. 324. Od. 4. 503.

ἐκβασίς, ιος, ἡ (βαίνω), *an exit, the act of coming from or out of, a landing-place*; ἄλος, a landing-place from the sea, Od. 5. 403.

ἐκβλώσκω, poet. (βλώσκω), aor. 2 ἐξέμολον, poet. *έκμολον*. *to go out*, 11. 604. †

έκγεγάμεν, see *έκγίγνομαι*.

έκγεγάονται, see *έκγίγνομαι*.

έκγεγάως, *έκγεγαυία*, see *έκγίγνομαι*.

έκγελάω (γελάω), aor. *έξεγέλασα*, poet. *σσο*, *to laugh out, to laugh aloud*, Od. 10. 354. II. 6. 471.

έκγίγνομαι, depon. mid. (γίγνομαι), aor. 2 *έξεγενόμην*, Ep. perf. *έκγέγαα*, from this the infin. Ep. *έκγεγάμεν*, partep. Ep. *έκγεγάως, υία*, from which comes an Ep. fut. *έκγεγάονται*, without σ, h. Ven. 198. Butt. p. 272, note. 1) *to be born or begotten of, τινός*, any one, 5. 637. 20. 231; with dat. Πορθεί, 14. 115. 2) In the perf. *to spring from, to descend from, τινός*, any one, 5. 248. Od. 10. 138.

έκγονος, ον (έκγίγνομαι), *begotten or*

born of any one, as subst. a descendant, progeny, II. and Od. ἡ ἔκγονος, a daughter. Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), to take from, to receive in succession, τί τι, any thing from one, 13, 710.†

ἐκδέω (δέω), aor. ἐξέθησα, to bind, to fasten, with the accus. στανίδας, to fasten the door (with the thong), i. e. to lock it, Od. 22, 174; with gen. δρύς ἡμιόνων, to attach the (felled) oaks to the mules (for them to drag home). [Not, bound them on the mules. Cp.], 23, 121.

ἐκδηλος, ον (δηλος), very clear, very manifest, distinguished, μετὰ πάνιν, amongst all, 5, 2.†

ἐκδιαβαίνω (βαίνω), partcp. aor. 2 ἐκδιαβάντες, to go entirely through any thing, with accus. τάφρον, a trench, 10, 198.†

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἐκδοτε, to give out, to give up, to deliver again, with accus. κτήματα, 3, 459.†

*ἐνδικος, ον (δίκη), administering justice, taking vengeance, punishing, Batr. 96.

ἐκδύω, Ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδυσα, aor. 2 ἐξέδυν, partcp. ἐκδύς, 1) Trans. in the fut. and aor. 1, to strip off, τινά χιτῶνα, the tunic from any one. Od. 14, 341. 2) Mid. with aor. 2 intrans. to put off, to lay aside, τεύχεα, 3, 114. b) to go out, with gen. μεγάροιο, of the house, Od. 22, 234; metaph. to escape, with accus. ὄλεθρον, 16, 99; for ἐκδύμεν (Ep. infin. aor. 2, accord. to Wolf), read ἐκδύμεν, i. e. ἐκδύμεν, optat. aor. 2; conf. Butt. Lex. p. 424. Thiersch § 231, 101.

ἐκεῖθι, adv. there, in that very place, Od. 17, 10.†

ἐκεῖνος, η, ο, Ep. κείνος (ἐκεῖ), he, she, it, that person, with pron. κείνος ὄγε, that person there, 3, 391; with subst. without art. καίνοσ ἀνήρ. b) Also δεικτικῶσ, for adv. there; κείνοσ Ἄρησ, 5, 604. Od. 18, 239; the dative κείνησ as adv., Od. 13, 111. Voss on Aratus 75, decides that it must be κείνοσ when the preceding word is most important, 7, 77; on the other hand ἐκεῖνοσ, 9, 646. and var. lec.] 24, 90.

ἐκέκαστο, see καίνυμαι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἐκησ, see καίω.

ἐκπηβολή, ἡ (βάλλω), skill in shooting, or hitting at a distance; plur. 5, 54.†

ἐκπηβόλοσ, ον (βάλλω), far-shooting, far-hitting, as ἐκατηβόλοσ, epith. of Apollo, 1, 14. 2) As subst. the far-shooter, 1, 96. 110.

ἐκηλοσ, ον, 5, 759; and εὔκηλοσ, prop. ἐφηλοσ, 1, 554. Od. 3, 263. 1) quiet, Od. 21, 259; frer from care, at ease, 5, 759. h. Merc. 480. 2) unmolested, unhindered. ἐκηλοσ ἐρρέτω, let him go unhindered to ruin, 9, 376. cf. 6, 70. 17, 340. 3) Metaph. spoken of a resting, fruitless field, b. Cer. 431. (According

to Butt. Lex. p. 284, prob. related to ἐκῶν, ἐκητι, with the adj. ending ηλοσ [related to ἀκη, ἀκά, ἀκαλόσ (= ἡσυχασ, Hesych.), ἡκα, Lob. Path. 109. Död. 134].

ἐκητι, prep. with gen. on account of, by means of; esply of the gods: by the will of, by the favour of Ἑρμείω, *Od. 15, 319. 19, 86.

ἐκνήσχω (θηήσχω), only aor. 2, to die. γέλω ἐκθανον, they died with laughter, i. e. laughed long and loud, Od. 18, 100.†

ἐκθορον, see ἐκθρώσχω.
ἐκθρώσχω (θρώσχω), aor. 2 ἐξέθορον, Ep. ἐκθορον, to leap from, to spring out, with gen. προμάχων, 15, 573. Od. 10, 207; metaph. κραδίη μοι ἐξω στηθέων ἐκθρώσκει, my heart leaps from my breast, i. e. beats violently, 10, 95.

ἐκκαθαίρω (καθαίρω), to purify, to clear out, with accus. ούρουσ, 2, 153.†

ἐκκαιδεκάδωροσ, ον (δύροσ), sixteen palms long, κέρα, 4, 109.†

ἐκκαλέω (καλέω), aor. 1 act. partcp. ἐκκαλέσασ, 24, 582. aor. 1 mid. ἐκκαλεσάμενοσ, to call forth, τινά. Mid. to call to oneself, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), partcp. aor. mid. ἐκκαλυψάμενοσ, to uncover, to unveil; mid. to uncover oneself, Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for ἐκ κατιδών, 4, 508.

ἐκκίω (κίω), to go out, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλέπτω), to steal away, to take away privately, with accus. to lead off privately, Ἄρησ, 5, 390.†

ἐκκυλιῶ (κυλιῶ), only aor. pass. ἐξεκυλίσησ, to roll out, to sling off; pass. to be roll'd from, to tumble from, ἐκ δῖφροσ. *6, 42. 23, 394.

ἐκλανθάνω, ἐκλήθω (λήθω), Ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξελαθόμεν, Ep. ἐκλελαθόμεν with redupl. 1) Act. to cause to forget, τινά τι: Μούσαι αὐτὸν ἐκλέλαθον κιθαριστήν, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, 2, 600; also τινά τινοσ, Ἥρησ ἐκλελαθοῦσα, h. Ven. 40. 2) Mid. to forget, with gen. ἀλκήσ, 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see ἐκλανθάνω.

ἐκληθάνω, poet. for ἐκλανθάνω, Od. 7, 221.†

ἐκλησισ, τοσ, ἡ (λήθω), the act of forgetting, forgetfulness, Od. 24, 485.†

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, to loose, to release. 2) Mid. = act. τινά κακῶν, to release any one from toils, Od. 10, 286.†

ἐκμάσσοτο, see ἐκμαίομαι.

*ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσοτο for ἐξέμάσ, to invent, to discover, with accus. τέχνην, h. Merc. 511.

ἐκμείρομαι (μείρομαι), perf. ἐξέμμορα, to participate chiefly in, to obtain a chief share of, with gen. θεῶν τιμῆσ, Od. 5, 335.†

ἐκμολεῖν, see ἐκβλώσκω.

ἐκμυζάω (μυζάω), partic. aor. 1 ἐκμυζήσας, *to suck out*, with accus. αἷμα, 4, 218.†

ἐκπαγλος, ον (ἐκπλήσσω), exciting astonishment or terror; *terrific, frightful, awful*, spoken of men, 18, 170; of things: χειμών, Od. 14, 522; ἔπεα, 15, 198. The accus. neut. ἐκπαγλον and ἐκπαγλα, as adv. *dreadfully, terribly*, as κοτεῖσθαι, and mly, *vehemently, exceedingly*, φιλεῖν. ἐκπάγλως, adv. = ἐκπαγλον, II. and Od.

ἐκπαυάσσω, poet. (παυάσσω), *to leap furiously forth*, 5, 803.†

ἐκπαλθῖ for ἐκπαλτο, see ἐκπάλλω.

ἐκπάλλω (πάλλω), only sync aor. 2 mid. ἐκπαλτο. *to gush out*. μυελὸς σφονδυλίων ἐκπαλτο, the marrow gushed forth from the vertebræ, 20, 483.†

ἐκπατάσσω (πατάσσω), partic. perf. pass. ἐκπεπαταμένος, *to rush out*, metaph. = ἐκπλήσσω, *to terrify, to astound*, pass., Od. 18, 327.†

ἐκπέμπω (πέμπω), 1) *to send out or forth*, 24, 681; κειμήλια ἀνδρας ἐς ἀλλοδαπούς, 24, 381; τινά, Od. 16, 3. b) *to bring away*, spoken of things: θεμελίαι φητρῶν καὶ λάων, removed the foundation of blocks and stones, 12, 28. 2) Mid. *to send away from oneself, to dismiss*, τινά δόμου, any one from the house, Od. 20, 361.

ἐκπέπεται, see ἐκπίνω.

ἐκπεράω (περάω), aor. 1 ἐξεπέρησα, *to go through, to pierce through*, with accus. λαῖτμα μέγα, *to pass through the great deer*, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, 13, 652.

ἐκπέρθω (πέρθω), fut. ἐκπέρσω, aor. ἐξέπερσα, Ep. ἐκπερσα, *to sack, to destroy*, with accus. πόλιν, Ἴλιον, *1, 164; and often.

ἐκπέσειν, see ἐκπίπτω.

*ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐξέπητη (from the form ἵπταμαι), *to fly out*, Batr. 223.

ἐκπευθόμαι, Ep. for ἐκπυθάνομαι.

ἐκπεφυῖαι, see ἐκφύω.

ἐκπίνω (πίνω), aor. 2 ἐκπιον, Ep. for ἐξέπιον, perf. pass. ἐκπέπομαι, *to empty, to exhaust*, *Od. 9, 353. 22, 56.

ἐκπίπτω (πίπτω), aor. 2 ἐξέπεσον, Ep. ἐκπεσον, infin. Ep. ἐκπεσέειν, *to fall out*, with gen. δῖφρου, of the chariot, ἵππων, and with the dat. of pers. τόφρον οἱ ἐκπεσε χειρός, from the hand, 8, 329. δάκρυ οἱ ἐκπεσε, 2, 266.

ἐκπλήσσω (πλήσσω), aor. pass. ἐξέπλησθη and ἐκπλήσθη, Ep. for ἐξέπλάγην. 1) Act. *to strike out, to cast out*, metaph. any one (as by a blow), *to stun, to terrify or amaze*, τινά, Od. 18, 231. 2) Pass. intrans. *to be amazed or confounded, to be stunned, to be awe-struck*, 18, 225, with accus. ἐκ γὰρ πλῆγη φρένας, he was amazed in mind, 16, 403.

ἐκποτόμαι, Ep. for ἐκπέτομαι (πέτομαι), *to fly away, to fly down*, spoken of snow, with gen. Διός, from Zeus, 19, 357.†

ἐκπρεπής, ἐς, gen. ἐός (πρέπω), distinguished, excellent, eminent, ἐν πολλοῖσι, 2, 483.†

ἐκπροκαλέω (καλέω), aor. ἐκπροκαλεσάμην, Ep. σσ, *to call out or forth*, mid. *to call to oneself*, τινά μεγάρων, from the house, Od. 2, 400.† h. Ap. 111.

ἐκπρολείπω (λείπω), partic. aor. 2 ἐκπρολιπών, *to leave (by going forth)*, with accus. λόχον, their ambush (the cavity of the wooden horse), Od. 8, 515.†

ἐκπτύω (πτύω), aor. 1 ἐξέπτυσσα, *to spit out, στόματος ἄλμην*, Od. 5, 322.†

ἐκπυθάνομαι (πυθάνομαι), aor. 2 ἐξεπυθόμην, only infin. *to seek to ascertain, to enquire*, with ἦ, ἤ following. *10, 308. 320, in tmesis.

ἐκρέμω, imperf from κρεμαμαι.

ἐκρέω (ρέω), *to flow out*, only in tmesis, 13, 655. Od. 9, 290.

ἐκρήγγυμι (ρήγγυμι), aor. 1 ἐξέρρηξα, *to break out, to tear out or up*, with accus. νευρήν. 15, 469; with gen. ὕδωρ ἀλὲν ἐξέρρηξεν ὁδοῖο, the pent up water had torn away a part of the road, *23, 421.

ἐκσαώω (σαώω, Ep. for σώω), aor. 1 ἐξεσάωσα, *to rescue, to deliver*, τινά, 4, 12; τινά θαλάσσης, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), *to drive out*, only mid. ἐκσεύομαι, aor. sync. 3 sing. ἐξέεσσυτο, aor. 1 pass. ἐξεσούθη *to hasten out, to hurry away*, with gen. πύλων, out of the gates, 7, 1. φάρυγος ἐξέεσσυτο οἶνος, the wine gushed from his throat, Od. 9, 373; metaph. βλεφάρων ἐξέεσσυτο ὕπνος, sleep fled away from the eyes, Od. 12, 366. 2) Spoken of the spear's head: *to come out, to emerge*, in the aor. pass. 5, 293.

ἐκσπᾶω (σπᾶω), aor. 1 mid. ἐξεσπασάμην, poet. σσ, 1) Act. *to draw out*, with accus., 5, 859. 2) Mid. *to draw out* (with reference to the subject), ἔγχος στέροιο, his spear from his breast, *4, 530. 7, 255.

ἐκστρέφω (στρέφω), aor. 1 ἐξέστρεψα, *to turn out, to tear out*, with accus. ἔρπος βόθρου, the plant from the trench, 17, 58.† ἔκτα, see κτείνω.

ἐκτάδιος, ἴη, ἰον (κτείνω), extended, spread out, wide, χλαῖνα, 10, 134.†

ἐκταθεν, see κτείνω.

ἐκταμε, see ἐκτάμνω.

ἐκτάμνω, Ep. for ἐκτέμνω (τάμνω), aor. 2 ἐξέταμον, Ep. ἐκταμον, 1) *to cut out*, with accus. μηρούς, the thigh-bones (of the victims), 2, 423; ὀστὸν μηροῦ, an arrow from the thigh (spoken of the physician), 11, 515. 829. 2) *to cut down, to fell*; of trees, timbers, αἰγερων, 4, 486; ῥόπαλον, Od. 9, 320; and of the boar, ὕλην, 12, 149.

ἐκταν, Ep. for ἐκτασαν, see κτείνω.

ἐκτανύω (τανύω, Ep. for τεῖνω), aor. 1 ἐξετανύσσα, Ep. σσ, aor. 1 pass. ἐξετανύσθη, 1) *to stretch out, to extend on the ground*, τινά. 11, 844; ἐν κόνι, 24, 18. Spoken of the wind: ἐπὶ γαίῃ, *to cast to the ground*, 17, 58; pass. *to be stretched out, to be prostrated, to lie*, 7, 271.

ἐκτελείω, Ep. for ἐκτελέω.
 ἐκτελέω, Ep. ἐκτελείω (τελέω), fut. ἐκτελέω, Ep. ἐκτελέω, aor. 1 ἐξέτελεσα, Ep. σσ, perf. pass. ἐκτετέλεσμαι, aor. pass. ἐξέτελέσθην, 1) to finish, to complete, with accus. ἔργον, ἀέθλον, φᾶρος, Od. 2, 98; in the pass. spoken of time, Od. 11, 294. 2) to finish, to finish, to perform, spoken of the gods. γάμον, Od. 4, 7; τινὶ γόνον, to give offspring to any one, 9, 493; to perform, to finish, ὑπόσχεσιν, ἀπειλὰς, ἐέλωρ. Il. and Od.

ἐκτίθημι (τίθημι), aor. 2 partic. ἐκθείς, to put out, to place out, λέχος, Od. 23, 179. †

ἐκτινάσσω (τινάσσω), to thrust out, to dash out, only aor. 1 pass. ἐκ δ' ἐτίναχθεν ὀδόντες, 16, 348. †

ἐκτοθεν, adv. Ep. for ἔκτοσθεν, from without, without, apart from, *Od. 1, 132; but ἔκτοθεν αὐλῆς, Od. 9, 338, is without in the court.

ἐκτοθι, adv. (ἐκτός), out of, without, with gen. *15, 391, 22, 439.

*ἐκτορέω (τορέω), to thrust out, with accus. αἰώνα, to take away life, h. Merc. 42.

Ἐκτορίδης, οὐ, ὁ, son of Hector = Astyanax, 6, 401.

ἐκτός, adv. (ἐκ), out of, without, εἶναι, 4, 151; ἐκτός ἀπὸ κλισίης, 10, 151; mly with gen. out of, far from, τείχεος, Il. and Od.

ἔκτος, η, ον (ἕξ), the sixth, Il. and Od. ἔκτοσε, adv. out of, without, with gen. Od. 14, 277. †

ἔκτοσθε, before a vowel ἔκτοσθεν, Ep. ἔκτοσθεν (ἐκτός), from without, without, also as prep. on the outside of, with gen. 9, 552, conf. ἔκτοσθεν.

*ἐκτρέφω (τρέφω), aor. 1 mid. ἐξεθρεψάμην, to bring up, to nourish; mid. to rear for oneself, τινά, h. Cer. 221. Batr. 30

ἔκτυπε, see κτυπέω.

*ἐκτυφλώω (τυφλώω), to blind utterly, Batr. 241.

Ἐκτωρ, ορος, ὁ, Hector, son of Priam and Hecuba, husband of Andromachē and father of Astyanax, the bravest amongst the Trojan leaders and heroes, 2, 816. He bravely defended his country, and at last fell by Achilles, 24, 553. From this the adj. Ἐκτόρεος, ἐη, εον, appertaining to Hector, χιτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἀναξ).

ἐκυρή, ἡ, a mother-in-law, *22, 451. 24, 770.

ἐκυρός, ὁ, poet. a father-in-law, *3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, aor. 1 pass. ἐξεφάνθην, Ep. for ἐξεφάνθη, aor. 2 pass. ἐξεφάνην, 1) to expose, to bring to view, φώσδε, to bring to light (spoken of the goddess of birth), 19, 104. 2) Mid. with aor. 1 and 2 pass. to shine out, to appear, to gleam, to become visible, 4, 468; ὅσσε δεινὸν ἐξεφάνθεν, terribly gleamed the eyes, 19, 17; with gen.

Χαρούβδιος, from Charybdis, Od. 12, 441.

ἐκφέρω (φέρω), fut. ἐξοίσει, 1) to bear out, to bring out, τινά and τί τιμος, 5, 23†. 23, 259; a) to bear out, esply spoken of the dead, 24, 786. b) to bear away, of a prize, ἀέθλον, 23, 785. c) to bear away, to carry out, κτήμα, Od. 15, 470. 2) to bring on, μισθοῖο τέλος, the time of reward, 21, 45v. 3) Intrans. sc. ἐαυτὸν, to outrun, to run before, spoken of a race of men, and also of horses, 23, 376. 759.

ἐκφεύγω (φεύγω), aor. 2 ἐξέφυγον, Ep. ἐκφυγόν, to flee away, to escape. 1) With gen. of place, ἀλός, out of the sea, Od. 23, 236; esply spoken of missile weapons: to fly away, 11, 380; χειρός, from the hand, 5, 18. 2) With accus. when it denotes escape from danger: to avoid, to escape, ὁρμήν, 9, 355; θάνατον, κῆρα, Il. and Od.

ἐκφήμι (φήμι), fut. ἐξέρω, aor. 2 ἐξείπον, to speak out, to communicate, to announce, τί τινι. Of φημί H. has only infin. pres. mid. ἐκφάσθαι ἔπος, *Od. 10, 246. 13, 308.

ἐκφθίνω (φθίνω), to consume entirely, to destroy; only 3 pluperf. pass. νῆων ἐξέφθιτο οἶνος, the wine was consumed out of the ships, *Od. 9, 163. 12, 329.

ἐκφορέω (a form of ἐκφέρω), to bear out, Od. 22, 451. 24, 417. Mid. poet. to press forth, νῆων, out of the ships, 19, 360.

ἐκφυγε, see ἐκφεύγω.

ἐκφυώ (φύω), perf. ἐκπέφυκα, partic. fem. ἐκπεφυῖαι, to beget, to cause to grow. 2) Intrans. mid. aor. 2 and perf. act. to spring or grow from, with gen. ἐνὸς αὐχένος, from one neck, 11, 40. †

ἐκχέω, Ep. ἐκχεύω (χέω), aor. 1 mid. Ep. ἐκχευάμην, pluperf. pass. ἐξεκχυμένη, Ep. aor. sync. 2, ἐξέχυτο, and ἐκχυτο, partic. ἐκχύμενος. 1) to pour out, οἶνον (for sacrifice), 3, 295. 11) Mid. 1) Aor. 1 to pour out for oneself, to shoot out, δίστους, Od. 22, 3. 2) With Ep. aor. sync. 2 to pour itself out, to stream forth, 21, 300; metaph. spoken of things, 4, 526; of numerous men and animals streaming forth, 16, 259. ἰππόθεν, out of the horse, Od. 8, 515.

ἐκχύμενος, ἐκχυτο, see ἐκχέω.

ἐκων, ἐκούσα, ἐκόν, voluntary, willing, without force. 2) purposely, of design, of set purpose, 10, 372. Od. 4, 372.

ἐλάαν, see ἐλαύνω.

ἐλαίη, ἡ, the olive-tree, the olive, Il. esply in the Od. sacred to Athēnē, hence ἱερή, Od. 13, 372.

ἐλαῖνεος, η, ον, = ἐλαϊνός, *Od. 9, 320, 394.

ἐλαϊνός, ἡ, ὄν, made of the olive-tree, of olive-wood, 13, 612. Od. 5, 236.

ἐλαιον, τό (ἐλαίη), οἶλ, olive-oil, mly anointing oil, used after bathing and often perfumed, Od. 2, 339. Il. 23, 186; often λίπ' ἐλαίω, see λίπα.

ἐλασα, ἐλάσασκε, see ἐλαύνω.

Ἐλασος, ὁ, a Trojan slain by Patroclus, 16, 696 (= the driver; from ἔλασις).

ἔλασσα, see ἐλαύνω.

ἐλάσσων, ὄν, γεν. ὄνος (compar. of the poet. ἐλαχύν, and used as compar. of μικρός). *smaller, less, worse*. 10, 357.

ἐλαστρέω, 1ον. for ἐλαύνω, *to drive*, with accus. ζεύγεια, teams, 18, 543.†

ἐλάτη, ἡ, *the pine, or red-fir, pinus abies*, Linn.: 5, 560. 2) that which is made of pine-wood: *an oar*, 7, 5. Od. 12, 172.

ἐλατήρ, ἦρος, ὁ (ἐλαύνω), *a driver, esply of horses, a charioteer*, *4, 145. 23, 369. 2) *one who drives away*, βῶων, h. Merc. 14.

*Ἐλατιονίδης, ἀο. ὁ, poet. for Ἐλατιδης, son of Elatius = *Ischys*, h. Apoll. 210.

Ἐλατος, ὁ, 1) sovereign of the Lapithæ at Larissa in Thessaly, father of Κæneus (Cæneus) and Polyphémus, also of Ischys. 2) An ally of the Trojans, slain by Agamemnon, 6, 33. 3) a suitor of Pénélope, Od. 22, 267.

Ἐλατρεύς, ἔως, *a Phæacian*, Od. 8, 111 (the rower).

ἐλαύνω, poet. ἐλάω (Ep. ἐλώω), poet. imperf. ἔλων for ἔλαον, 24, 696; fut. ἔλασω, Att. ἐλώ (whence Ep. ἐλώσει for ἐλώσι, Od. 7, 319; infin. ἐλάαν for ἐλάν), aor. 1 ἤλασε, poet. ἔλασα, σσ, Ep. iterat. aor. ἐλάσασκε, subj. Ep. 2 sing. ἐλάσθηθα, aor. 1 mid. ἤλασάμην, Ep. σσ, perf. πασ. ἐηλάμαι, pluperf. ἤηλάμην and ἐηλάμην, 3 sing. ἐηλάδατο, Od. 7, 86; or more correctly ἐηλάετο, for the ἔρηρεδατ' of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. 1) Act. 1) *to drive, to put in motion*, spoken of men, brutes, and inanimate things, with accus. τινὰ ἐς μέσσον, 4, 299; of flocks: μήλα ὑπὸ σπέος, 4, 279; εἰς σπέος, Od. 9, 337; particularly a) Of horses, chariots, ships, ἵππους, ἄρματα, νῆα, 5, 236. Od. 7, 109; hence: νῆος ἐλαυνομένη, a sailing ship, Od. 13, 155. b) *to drive off*, of cattle seized as plunder, βουῖς, 1, 154. c) *to press, to urge* an enemy: οἱ δέ μιν ἄδην ἐλώσει, καὶ ἐσσύμενον πολέμοιο, 13, 315 (cf. ἄδην, Smitzner ad loc. places a comma after ἐλώσει, and connects consequently καὶ ἐσσύμενον with πολέμοιο). εἶτι μιν φημι ἄδην ἐλάαν κακότητος, Od. 5, 290 (cf. ἄδην). Metaph. χεῖρ ὀφείης ὀδύνησιν ἐηλάται (Voss. 'my hand is tortured with sharp pangs'), 16, 518. 2) *to strike, to thrust*, esply spoken of missile weapons: διὰ στήθεσφιν δόρυ, 8, 259; and pass. οἷστος διὰ ζωστήρος ἐηλάτο, the arrow was driven through the girdle, 4, 135; ὤμφ' ἐνι, 5, 400; hence: *to strike, to smite, to cleave*, of other weapons: ἐλαύνει τινὰ ξίφει, 11, 109; with double accus. τινὰ ξίφει κόρσην, *to smite one with a sword on the temple*, 13, 576. cf. 614; also οὐλήν, Od. 21, 219; mly b) *to strike, τινὰ σκήπτρῳ*, 2, 199; πέτρῳ. Od. 4, 507; χθόνα μετώπῳ, *the earth with the forehead*, Od. 22, 94. c) *πόντον ἐλάτρησι*, *to strike the sea with oars*, 7, 5; hence ἐλαύνοντες,

those rowing, Od. 13, 22. 3) *to drive, metaph.* a) Spoken of the working of brass, which is driven or beaten out by hammers: *to beat, to forge*, ἀσπίδα, 12, 296; πτύχας, 20, 270. b) *to draw or trace out*, τάφρον, 9, 349; hence: χάλκεοι τοίχοι ἐηλάδατ', brazen walls were traced, Od. 7, 86 (where Wolf reads ἔρηρεδατο); ὄμμον. *to mow a swath*, 11, 68. c) *κολῶν ἐλαύνειν*, *to excite a tumult*, 1, 575. d) ἐλαύνειν δίκην, see ἐξελαύνω. 4) Intrans. *to travel, to go, to proceed*, spoken of chariots: μάστιξεν ἐλάαν, βῆ δ' ἐλάαν, 11; of ships, Od. 3, 157. 12, 124. 11) Mid. with reference to the subject, chiefly in the signif. number 1, *to drive away for oneself*, with accus. Od. 4, 637; ἵππους ἐκ Τρώων, 10, 537; ῥύσια, 11, 674.

ἐλαφθόλος, ὄν (βάλλω), *stag-slaying; ἀνήρ, a stag-hunter, a deer-shooter*, 18, 319.†

ἐλαφος, ὁ, ἡ, *a stag, a hind*. ἐλάφωιο κραδίην ἔχων, *having the heart of a stag*, i. e. cowardly, 1, 225. cf. 13, 102.

ἐλαφρός, ἡ, ὄν, compar. ἐλαφρότερος, superl. ἐλαφρότατος (kindred to ἐλαφος), 1) *light in motion, agile, swift*, γνῖα, 5, 122. 13, 61; spoken of men, with accus. πόδας, Od. 1, 164; and with the infin. of horses: θείειν, *swift (of a horse)*, Od. 3, 370. 2) *light in weight, lãas*, 12, 450; metaph. *light*, i. e. not burdensome or distressing, πόλεμος, 22, 287.

ἐλαφρῶς, adv. *lightly*, πλώειν, Od. 5, 240.†

*ἐλάχιστος, ἡ, ὄν, superl. of ἐλαχύν, *the smallest, the least*, h. Merc. 573.

ἐλαχύν, see λαγχάνω.

ἐλαχύν, εἶα, ὄν, *small, short, insignificant, worthless*; the positive occurs only in the fem. ἐλάχεια, as proparoxyt. Od. 9, 116. 10, 509. h. Ap. 197; and (as the reading of Zenodotus) Od. 9, 116, 10, 509, instead of λάχεια. Voss in his translation follows Zenodotus, and Bothe has adopted the same reading. See λάχεια.

ἐλάω, an old form for ἐλαύνω.

ἐλδομαι and oftener ἐέλδομαι, prop. ἐφέλδομαι, poet. depon. only pres. and imperf. *to wish, to desire, to long for*, with gen. τινός, 14, 269. Od. 5, 210; and with accus. 5, 481; and with infin. τῶν τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι (ἵημι). [things] of which men are more eager to satisfy their desire [*things sought with keener appetite by most than bloody war*]. Cp.] 13, 638. Od. 4, 162. 5, 219; once in pass. signif.: νῦν τοι ἐελδέσθω πόλεμος, κακός, *now let evil war be desired by thee*, 16, 494.

ἐλδωρ and ἐέλδωρ, τό, poet. *wish, desire, longing* (only in the Ep. form), 1, 41. Od. 17, 242.

ἐλε, Ep. for εἰλε, see αἰρέω.

ἐλαείρω, a lengthened Ep. form of ἐλεέω, Ep. iterat. imper. ἐλαείρσκον, *to have compassion, to pity*, with accus. παῖδα, 6, 407; with κήδομαι, 2, 27. 11, 665.

ἔλεγχείη, ἡ, Ep. (ἐλέγχω), reproach, blame, shame, ignominy, Il. and Od.

ἐλεγχῆς, ἐς, gen. ἐός, poet. (ἐλέγχω), superl. ἐλέγχιστος, covered with reproach, reprehensible, infamous, despised, 4, 242; superl. 2, 285. Od. 10, 72.

ἔλεγχος, τό, reproach, blame, ignominy, shame; ἔλεγχος ἔσσεται, 11, 315 ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο, to us this would be a reproach, Od. 21, 329; esply in personal addresses, to denote disgraceful cowardice; abstract for concrete, κάκ' ἐλέγχεα, cowardly dastards, 2, 235. 5, 787 (as in Lat. opprobria).

ἐλέγχομαι, aor. 1 ἤλεξα (prob. from λέγω), to put to shame: to disgrace, to dishonour, with accus. τινά, Od. 21, 424; hence to despise. μή σὺν γε μῦθον ἐλέγξης μηδὲ πόδας, despise not their address, nor their journey, i. e. their mission [slight not their embassy, nor put to shame Their intercession. (P.), 9, 522.

ἐλεειν, i. e. ἐλεῖν, see αἰρέω.

ἐλεεινός, ἡ, ὄν (ἐλεος), pitiable, deserving compassion, exciting pity, 24, 309. 2) pitiful, woeful, δάκρυον, 8, 331. 16, 219; compar. ἐλεεινότερος, 24, 504; superl. ἐλεεινότατος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεινά, pitiaibly, 2, 314.

ἐλεέω (ἐλεος), fut. ἐλεήσω, aor. ἤλεθσα, poet. ἐλέθησα, 1) to compassionate, to pity any one, τινά, and absol. to feel pity, 6, 484. 16, 431. 2) to regret, to lament, 17, 346. 352.

ἐλεημων, ον, gen. ονος (ἐλεέω), compassionate, merciful, Od. 5, 191. †

ἐλεεινός, ἡ, ὄν, Att. for ἐλεεινός, also h. Cer. 285.

ἐλεητής, ὄος, ἡ, Ep. for ἐλεος, compassion, pity, *Od. 14, 82. 17, 451.

ἐλεκτο, see λέγω.

ἐλελίζω, poet. (a strengthened form from ἐλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελεξάμην, aor. 1 pass. ἐλελίχθην, Ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, 13, 558. 1) to put in a tremulous motion, to whirl, to roll, with accus. σχεδίων, Od. 5, 314; pass. Od. 12, 416; hence mly to cause to tremble, to shake, to agitate, Ὀλυμπον, 1, 530. 8, 199. Pass. to tremble, to shake, 12, 448; ἐλελίχθη γαῖα, 22, 448; ἐλελίχθη πέπλος, h. Cer. 183. 2) to turn suddenly, without the notion of repetition, spoken always of the sudden turning of warriors from flight against the enemy, 17, 278. Pass. 5, 497. 6, 106. 11, 588. II) Mid. to dart forward in spiral folds, winding in spiry volumes, spoken of a serpent, in aor. 1, 2, 316. 11, 39. 2) Like pass. to tremble, to shake, ἔγχο ἐλέλικτο, 13, 558.

Ἐλένη, ἡ, Helena, daughter of Zeus and Leda, sister of Kastor and Polydeukés (Castor, Pollux), and Klytæmnestra (Clytemnestra), wife of Menelaus, mother of Hermionê, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, 2,

161. 3. 91. 121, seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184, seq. (prob. = ἐλάνη, the torch, i. e. cause of war.)

Ἐλενος, ὁ, Helenus, 1) son of Priam and Hekabê (Hecuba), a noted prophet, 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromachê, Paus. 2) son of CEnopriôn, 5, 707. †

ἐλεόθρεπτος, ον (τρέφω), marsh-born, growing in marshes σέλινον, 2, 776. †

ἐλεός, ὁ, pity, compassion, 24, 44. †

ἐλεός, ὁ, the table upon which the cook carved the meat, a kitchen table, 9, 215. Od. 14, 432.

ἐλεσκον, see αἰρέω.

ἐλετός, ἡ, ὄν, that which one can seize, that may be taken. ἀνδρὸς ψυχὴ πάλιν ἐλθεῖν, οὔτε λείσθη, οὔθ' ἐλετή, for οὔτε λείσθον, οὔθ' ἐλετόν ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return again, 9, 409. †

ἐλεω, Ep. for ἐλευω, see αἰρέω.

ἐλεύθερος, ἡ, ον (from ἐλευθω), free: only ἐλεύθερον ἡμαρ, the day of freedom, i. e. freedom itself: opposed to δούλιον ἡμαρ, 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, *6, 528.

Ἐλευσινίδης, αο, ὁ, son of Eleusis = Keleos (Celeus), h. in Cer. 105 (with short c). [Ἐλευσίνιος, ἰα, ἰον, Eleusinian, h. Cer. 267.]

*Ἐλευσίς, ἰνος, ἡ (ἐλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothoontis, having a temple of Dêmêtêr, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now Lepisina, h. in Cer. 97; Ἐλευσίνιος δῆμος, v. 490.

Ἐλευσίς, ἰνος, ὁ, father of Keleos (Celeus) and Triptolemus, founder of Eleusis, Apd. 1, 5. 2.

ἐλεφαίρομαι, depon. mid. (kindr. with ἐλπω), aor. 1 partcp. ἐλεφηράμενος, to deceive by empty hopes, and mly to deceive, to delude; spoken of dreams, Od. 19, 565 (with reference to ἐλέφας, q. v., v. 564, as a paronomasia), with accus. 23, 338.

ἐλέφας, ανος, ὁ, ivory, the tooth of an elephant; in H. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, cf. Schol. Od. 19, 560; see ἐλεφαίρομαι and δρεῖρος.

Ἐλεφῆνωρ, ορος, ὁ, son of Chalcedôn, sovereign of the Abantes before Troy, 2, 540. 4, 463.

[Ἑλεψα, aor. 1 of λέπω. q. v.]
Ἑλεών, ὄνος, ὁ, 1) a village in Bœotia, north-west of Tanagra, 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for Ἡλώνη. (Ἑλεών, see ἔλος, a marshy place.)

ἐηλάδατο see ἐλαύνω.

ἐηλάται, ἐηλάτο. see ἐλαύνω.

ἐηλουθώς, see ἔρχομαι.

ἐθέμεν, ἐθέμεναι, see ἔρχομαι.

Ἐλικᾶν, ὄνος. ὁ. son of Anténôr and husband of Λαοδικῆ (Laodice), daughter of Priam, 3, 123.

Ἐλική, ἡ, a considerable town in Achaia, founded by Iôn, with a splendid temple of Poseidôn. It was destroyed by an earthquake Olym. 101, 4. 11, 2, 575. 8, 203.

*ἔλικοβλέφαρος, ὄν (βλέφαρον), having moving eye-lashes, shooting lively glances, h. 5, 19.

*ἔλικτός, ἡ, ὄν (ἐλίσσω), wound, tortuous, curled, h. Merc. 192.

*Ἐλικών, ὄνος, ὁ. Helikôn (Helicon), a noted mountain in Bœotia, sacred to Apollo and the Muses, now, according to Wheeler, *Lisona*. In H. h. in Nep. this mountain was also sacred to Poseidôn, *Batr.* 1.

Ἐλικωνίος, ἡ, ὄν, Heliconian, of Helicon. 2) Subst. ὁ Ἐλικωνίος, an appellation of Poseidôn. Some commentators, 20, 404, derive it from the town Helicê in Achaia, where Poseidôn was worshipped, see Ἐλική, cf. *Hdt.* 1, 148. According to its form, more correctly derived from the mountain Helicon in Bœotia; see *Ilgén*, ad h. in *Pos.* 21, 3, and *Paus.* 9 29, 1.

ἔλικώπις, ἰδος, ἡ, see ἐλικώψ.

ἔλικώψ, ὄπος, ὁ (ἐλίσσω), having glancing eyes, having rolling eyes, fiery-eyed; a mark of spirit and youthful fire. *Voss*: having gay, joyful looks, epith. of the Achæians, *1. 389. 3, 190; and a peculiar fem. ἐλικώπις, 1, 98; † an epith. of the Muses, h. 33, 1. *Wolf* and *Körppen* prefer the deriv. from ἔλιξ, ἔλικος (ἐλικτός), with round arched eyes, *Apoll. Lex.* cf. (*βοώπις*).

ἔλιξ, κος, ὁ, ἡ, adj. twisted, bent, curved, as epith. of cattle, like *camurus*, crooked-horned. It is incorrectly referred to the legs: for it is mly connected with εἰλιποδες, 21, 448. *Od.* 1, 92.

ἔλιξ, κος, ἡ, subst. prob. any thing twisted; particularly a bracelet, 18, 401. † n. in *Ven.* 87.

ἐλίσσω, see λίσσομαι.

ἐλίσσω, poet. (ἐλιξ), imperf. εἰλίσσομαι, 12, 49; aor. 1 act. ἐλίξας, aor. 1 mid. ἐλιξάμην, aor. part. pass. ἐλιχθείς, 1) to roll, to twist, to whirl, to turn around, mid. ἐλισσομένον περί δίνας, 21, 11. *Esply a*) Subaud. ἵππους: περί τέρματα, to guide round the goal, 23, 309. 466; in the aor. part. turned again, viz. from slight, 12, 74. 11) Mid. 1) to wind oneself, to turn oneself, ἀμφί τε, h. 6, 40, and

with accus. h. 32, 3, spoken of the serpent, περί χειρ, 22, 95; of the fume of fat, to roll up in volumes, 1, 317; hence also to turn hither and thither, to run hither and thither, of Hêphæstus: περί φύσας, about his bellows, 18, 372; of a wild boar: διά βήσας, 17, 283. cf. 8, 340. 12, 49. 2) Like the act. to roll, to whirl around, with accus. κεφαλὴν σφαιρῶδον, 13, 204.

ἐλκεσίπελος, ὄν (πεπλος), having a long trailing robe, epith. of the Trojan women, 6, 442. 22, 105.

ἐλκεχίτων, ὄν (χιτών), having a long chiton or tunic, having a trailing tunic, epith. of the Ionians, 13, 665. †

ἐλκῶ, poet form of ἔλκω, from which, besides the imperf. εἴλκεον, 17, 395, the fut. ἐλκήσω, aor. 1 act. ἤλκησα, aor. 1 part. pass. ἐλκηθείς, accus. with the strengthened signif., 1) to drag, to draw along, with accus. νέκυν, 17, 395; as prisoners: ἐλκηθεῖσαι θύγατρεις, 22, 62. *Esply a*) to tear, τινά (spoken of dogs, which tear a corpse), 17, 558. 22, 556. *b*) *Mly* to abuse, to dishonour, γυναῖκα, *Od.* 11, 580.

ἐλκηθμός, ὁ (ἐλκῶ), a dragging, a drawing along, capture, 6, 465. †

ἔλκητον, see ἔλκω.

ἔλκος, εος, τό, a wound. ἔλκος ὕδρου, a wound from a serpent, *2, 723; often plur.

ἔλκυστάζω, poet. form of ἔλκω, to draw, to drag along, only part. pres. *23, 187. 24, 21.

*ἔλκω, a later form of ἔλκω, aor. Ἐρ. ἔλκυσσα, *Batr.* 235.

ἔλκω, poet. ἐλκῶ, infin. pres. ἐλκέμεναι and ἐλκέμεν, poet. for ἔλκειν, only pres. and imperf. the last without augment in 11. and *Od.*; ἔλκων, only h. *Oer.* 308. 1) to draw, to drag, to trail; to draw along, to drag along; spoken of things animate and inanimate, τινά ποδός, any one by the foot, 13, 383. *Od.* 16, 276; ἐκ δίφροιο, 16, 409; οἷστον ἐκ ζωστήρος, 4, 213; also βέλος, ἔγχος; ἄροτρον νεοῖο, to draw the plough through the field, 10, 353; of mules, 17, 743. ὄτε—νεῖδον ἀν' ἔλκητον βόε οἰοντα πηκτόν ἄροτρον, *Od.* 13, 32 (the subj. after ὄτε is prop. to be resolved by εἰάν, *Rost*, *Gr.* § 123, 2). *Esply a*) to draw, to pull; νευρήν γλυφίδας τε, to draw the bow-string and arrow-notch (for shooting an arrow), *Od.* 21, 419. 11, 4, 122; conf. ἀνέλκω. *b*) to draw up, for weighing. ἔλκειν τάλαντα, to draw up the scales, 8, 72. 22, 212; ἰστία βοεῦσιν, to draw up the sails, *Od.* 2, 246. 15, 291. *c*) to draw, to draw down; νῆας ἀλαδε, to launch the ships, 2, 152. 163; pass. 14, 100. *d*) *Metaph.* to draw after, to let follow, νύκτα, 8, 486. 2) to drag, Ἐκτροπα περί σῆμα, 24, 52. 417. *Mid.* to draw (with reference to the subject), ξίφος, a sword, 1, 194; χαιτάς ἐκ κεφαλῆς προβαλόμενους, to draw out the hairs from the head with the roots, 10, 15; τόξον ἐπί τινι, to draw

the bow at any one (viz. τόξου πήχυν), 11, 583. ἔπισκύνιον, see the word, spoken of lions, 17, 136. Il. and Od.

ἔλλαβε, Ep. for ἔλαβε, see λαμβάνω.

Ἑλλάς, ἄδος, ἡ, 1) Originally, a town in Phthiôtis (Thessaly), according to tradition founded by Hellenus. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the Eacidae, 2, 683. 2) the territory of the town Hellas, between the Asôpus and Enîpeus, ἀπὸ, in connexion with Phthia, the realm of Peléus, 9, 395. Od. 11, 496. 3) It indicates, in connexion with Argos, as there were the extremities of the country, all Greece, Od. 1, 344; cf. Nitzsch ad loc.

ἑλλεδανός, ὁ (ἑλλάς), a straw band, for binding sheaves, 18, 553. † h. Cer. 456.

*ἑλλείπω (ἐν, λείπω), imperf. ἑλλείπων to leave behind in. 2) Intrans. to be behind, to remain behind. h. Ap. 213.

*Ἑλλήν, ηνος, ὁ, plur. οἱ Ἑλληνες, the Hellenes, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deukaliôn (Deucalion); they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7. 3. In H. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellenes, together with the Achaeans, were the most powerful tribes before Troy, H. embraces all the Greeks under the name Πανέλληνες, 2, 510.

*Ἑλλησποντος, ὁ, the sea of Hellê, so called from Hellê, daughter of Athamas, who was drowned here; now the straits of the Dardanelles, or of Gallipoli, 2, 845.

ἑλλισάμην, see λίσσομαι.

ἑλλίσσαστο, see λίσσομαι.

ἑλλιτάνευε, see λιτανεύω.

ἑλλός, ὁ, a young stag, a fawn, ποι-κίλος, Od. 19, 228. †

ἑλοίμι, see αἰρέω.

ἑλον, ἐλόμην, see αἰρέω.

ἑλος, εος, τό, a marsh, a swamp, a meadow, a moist place fit for pasturage. ειαμένη ἑλος, a low pasture, 4, 483. Od. 14, 474.

*Ἐλος, ους, τό, 1) a town on the sea in Laconia, above Gythion, founded, according to tradition, by Hélius son of Perseus, or rather named from its swamps. At a later period it was destroyed by the Spartans, and its inhabitants reduced to slavery, 2, 584. 2) a village or region in Elis on the river Alphéus, not known in the time of Strabo, 2, 594.

ἑλώσσι, see ἐλαύνω.

ἑλπίς, ἰδος, ἡ, hope. ἐτι ἐλπίδος αἴσα, there is still some hope, Od. 16, 101. 19, 84. h. Cer. 37.

*Ἐλπῆωρ, ορος, ὁ, voc. Ἐλπῆωρ, a companion of Odysseus (Ulysses), who was transformed by Kirkê (Ciré). Intoxi-

cated with wine, he fell asleep on Circê's roof, and during his sleep falling down broke his neck, Od. 10, 552. Odysseus (Ulysses) saw him in Hadês, Od. 11, 51.

ἔλωω, poet. 1) Act. to excite hope, to cause to hope, to let hope, τινά, any one, Od. 2, 91 13, 380. Oftener 2) Mid. ἔλομαι, Ep. ἐέλομαι, imperf. ἐόλωα, plur. perf. ἐώλωπεν, with signif. of the pres. and imperf. to hope, and mly, to expect, to think, to suppose, 7, 199; and, in a bad sense, to apprehend, to fear, 13, 8; also absol. ἔλομαι. 18, 194. It has a) Au accus. νίκην, 13, 609. 15, 539. b) More mly an infin. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ νηῖδά γ' οὕτως ἔλομαι γενέσθαι, I do not think I am born so simple, 7, 198; chiefly with an adjunct clause having a distinct subject, Od. 6, 297. According to the difference in sense we find the infin. pres., perf., fut., and aor., 9, 40. Od. 3, 375. 6, 297. Il. 13, 288. Often the pleon. θυμῷ, κατὰ θυμόν, ἐν στήθεσσι, also θυμὸς ἔλπεται (imperf. without augm. with exception of Od. 9, 419).

ἔλωρῃ, ἡ, poet. for ἐλπίς, hope, with infin., *Od. 2, 280. 6, 314.

ἔλσαι, infin. ἔλσας, see εἶλω.

ἔλύω, Att. ἐλύω, only aor. 1 pass. ἐλύσθην, to wind up, to crook, to coil. pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; προπάροιθε ποδῶν, 24, 510. ὑπὸ γαστέρ' ἐλύσθη, curled up under the belly, Od. 9, 433 but ῥυμὸς ἐπὶ γαίαν ἐλύσθη, the pole fell to the ground, 23, 393

ἔλχ' for ἔλας, see ἔλω.

*ἘΔΩ, ἔλλω, obsol. theme of εἶλω.

*ἘΔΩ, obsol. root of the aor. εἶλον, see αἰρέω.

ἔλων, Ep. for ἔλαον, see ἐλαύνω.

ἔλωρ, ορος, τό (ἐλεῖν), booty, spoil, prey, spoken espy of unburred corpses, the prey (ἔλωρ καὶ κύρμα) of enemies, 5, 488. 684; or of birds and dogs, Od. 3, 271. 2) ἔλωρα (τὰ) Πατρόκλοιο, the prey of Patroclus, i. e. the penalty for his slaughter, 18, 93.

ἐλώριον, τό = ἔλωρ, booty, prey, plur.

1, 4. †

ἔμβαδόν, adv. (ἐμβαίνω), on foot, by land, 15, 505. †

ἐμβαίνω (βαίνω), aor. 2 ἐνέβην or ἐμβην, subj. ἐμβέη, ἐμβήη for ἐμβῆ, perf. ἐμβέβηκα, 3 plur. ἐμβέβασαν, partic. ἐμβεβαώς, 1) Intrans. to enter, to step into, to embark, to go into, to mount, νηὶ κτιῶ ἐν νηί, in the ship, Il., and aor. 2, 6:9; ἵπποις καὶ ἄρμασι, into the chariot, 5, 199; metaph. μολυβδαίη κατὰ βοῦς κέρας ἐμβεβαῖα, a leaden ball fixed upon the horn of the ox, 24, 81. 2) to tread or trample upon, τινί, Od. 10, 164; absol. ἐμβητον, dash on! in the address of Antilochus to his horses, 23, 403 (upon the race-ground) 3) to intervene, to approach; ἀπ' Οὐλύμποιο, 16, 94. 4) Trans. aor. 1 ἐνέβησα, to bring in, to put in, with accus. Od. 11, 4, in tmesis.

ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον, Ep. ἐμβαλον, infin. ἐμβάλλειν, 1) *to cast in*, according to the context *to hurl in*, *to lay on*, *to bring*, *to give*, *to give*, rarely ἐν τινι, πῦρ νηί, *to cast fire into the ship*, 15, 598; τινὰ πόντηρ, 14, 258; τὶ χερσίν, *to give any thing into the hand*, 14, 218; in a bad sense, 21, 47; τινὰ εὐνή, *to conduct any one to the couch*, 18, 85; κώπης, *to lay hands on the oars* [to row with all their might; *incumbere remis*]. subaud. χείρας, Od. 9, 489. 10. 129. 2) Metaph. of the soul: ἔμερον θυμῷ, *to infuse a longing into the mind*, 3, 139; μένος τινί, 10, 366; also with double dat. σθένος τινὶ καρδίῃ, θυμῷ, *to inspire any one's heart with strength, with courage*, 14, 151. 11) Mid. *to cast in for oneself*, κλήρους, 23, 352; metaph. τὶ θυμῷ, *to lay any thing to heart, to expect*, 10, 447. 23, 313.

ἐμβασιλεύω (βασιλεύω), *to be king, to reign*, τινί, over any one, 2, 572. Od. 15, 413.

*Ἐμβασίχυτος, ὁ (χύτρα), *Pot-explorer*, name of a mouse, Batr. 137.

ἐμβέβασαν, see ἐμβαίνω.

ἐμβεβαώς, s-c ἐμβαίνω.

ἐμβήη and ἐμβήη, see ἐμβαίνω.

ἐμβήη, Ep. for ἐνέβηη, see ἐμβαίνω.

ἐμβλάπτω, formerly 6, 39, now divided.

ἐμβρέμομαι, depon. mid. (βρέμω), *to purr*, *to roar in*, with dat. ἰστίῳ, 15, 627. †

ἐμβρον, τό (βρῦν), prop. the unborn fruit of the womb, an embryo, 2) a newborn lamb, *Od. 9, 245. 309. 342.

ἔμεθεν, poet. for ἔμοῦ, see ἐγώ.

ἐμείο, Ep. for ἐμοῦ, see ἐγώ.

ἐμέμηκον, see μηκάομαι.

ἔμεν and ἔμεναι, see εἶμι.

ἔμεν and ἔμεναι, Ep. for εἶναι, see ἴημι.

ἐμέο, ἐμοῦ, Ep. for ἐμοῦ, see ἐγώ.

ἐμέω, *to spit out*, αἶμα. 15, 11. †

[ἐμήσατο, aor. 1 mid. of μῆδομαι.]

ἐμικτο, see μίγνυμι.

ἐμμαθε, see μαθάνω.

ἐμπαπῆς, poet. adv. *immediately, directly, quickly*, with ἀπόρουσε, 5, 836, and ὑπάκουσε, Od. 14, 485 (prob. from μαπέειν = μάρπτειν, *to grasp, to clutch*; others improb. from ἄμα τῷ ἐπει, with the word).

ἐμμεμαώς, νῆα, ὅς, Ep. μεμαώς, *vehemently desirous, ardently striving, eager, vehement*, *5, 142. 330. 240. 838 (see μέμαα).

ἔμμεν and ἔμμεναι, Ep. for εἶναι, see εἶμι.

ἔμμενός, adv. (neut. from ἔμμενής), *steadfast, constant, perpetual, always* ἔμμενός αἰεὶ, 10, 361. Od. 9, 386.

ἔμμορα, see μεύρομαι.

ἔμμορος, ον (μόρος), *partaking of, sharing in*, with gen. τιμῆς, Od. 8, 480. † h. Cer. 481.

ἐμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), *mine, my*, more rarely compounded with the article, τοῦμός, 8, 360. Strengthened by the gen. of αὐτός: ἐμόν αὐτοῦ χρεῖος,

my own need. Od. 2, 45. h. Ap. 328. Often also objective: ἐμὴ ἀγγελίη, an embassy which concerns me, 20, 205.

ἐμπάζομαι, Ep. depon. only pres. and imperf. *to trouble oneself about any thing, to care for any thing*, with gen. θεοπροπίης, 16, 50; † often in the Od.: once with accus. ἱκέτας, Od. 16, 422 (prob. from ἐμπαίος).

ἐμπαῖος, ον, Ep. adj. = ἐμπειρός, *acquainted with, experienced in*, *Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

*ἐμπαλι, adv. (πάλι), *backwards, back*, h. Merc. 78.

ἐμπάσω (πάσω), aor. 1 ἐνέπασα, Ep. σσ, *to sprinkle upon*; in H. *to inweave*, with accus. 3, 126, † and in tmesis, 22, 441.

ἐμπεδος, ον (ἐν, πέδον), prop. *standing in the earth*; hence firm, *immovable, not to be shaken*, τεῖχος, βίη, ἴς, μένος. τοῖσι ἐμπεδα κείται, sc. γέρα, *their gifts lie still secure*, 9, 335. 2) Of time: *perpetual, constant, lasting*, φυλακή, 8, 521; κομιδή, Od. 8, 453. 3) Metaph. firm, *steadfast, constant*, ἦτορ, φρένες, 6, 352. Od. 18, 215; spoken of Priam, 20, 183. The neut. sing. and plur. ἐμπεδον and ἐμπεδα, with the same signif., 1, firmly, *steadfastly, μένειν*. 2) *perpetually, constantly, θέειν* (to go on ruling), 13, 141. Od. 18, 113.

*ἐμπελάζω (πελάζω), fut. σω, intrans. *to approach*, δόμῳ, h. Merc. 523.

ἐμπεσεῖν, see ἐμπίπτω.

ἐμπήγνυμι, fut. πῆξω, *to stick or thrust into, to strike* (only in tmesis), 5, 40. Od. 22, 83.

ἐμπης, Ep. and Ion. for ἐμπαῖος (prop. ἐν πάσι), *at all events, for all that* (cf. *toutefois*). i. e. *although, still, yet*; hence often ἀλλ' ἐμπης, but still, 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, 5, 191; strengthened, ἀλλὰ καὶ ἐμπης, but even so; but nevertheless, 2, 297. 19, 422; καὶ ἐμπης, Od. 5, 205; and so also in the passages, where according to some it signifies *entirely, totally, at all*, 14, 174. 19, 308. Od. 19, 302. Sometimes it stands also when of two cases, one is indicated as preponderating. τόφρ' ὑμεῖς εὐχεσθε — σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶες γε πύθωνται, ἢ καὶ ἀμφαδίην, ἐπεὶ οὐτῶνα δεῖδιμεν ἐμπης, since, *for all that* [or, *be that as it may*], we fear no one (i. e. though they should hear), 7, 195; also in other cases; see 12, 236. 17, 632; hence with ref. to something unexpected: ἐμπης, μοι τοῖχος, κτλ., why surely [strange as it is, the walls of the house] seem to me to shine like fire [= *tamen ita est, quinquam non putabam initio*], Herm. ad Vig. p. 782. So also Od. 18, 334. 2) Often connected with πέρ with a partec. (*inimelisi*). Νέστορα δ' οὐκ ἔλαθεν ἰαχῇ, πίνοντά περ ἐμπης, 14, 1. Properly ἐμπης belongs in sense to what precedes, as ὁμως is also constructed; the sense is: the cry still did not escape

Nestor, although occupied with drinking. see 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in 14, 174, and Od 18, 395, it signifies *ὁμοίως*, but incorrectly, see Spitzner ad loc.

ἐμπίπλημι and ἐπίπλημι (πίπλημι), aor. 1 ἐπέπλησα, aor. 1 mid ἐπεπλησάμην, aor. 1 ἐπέπλησθην, infn. ἐπιπλησθῆναι, Ep. sync. aor. 2 mid. ἐμπλητο, 21, 607, and ἐμπληντο, Od. 8, 16. 1) *to fill up*, *to fill full*, τί τινος, anything with any thing; ῥεεθρα ὕδατος, 21, 311; θυμὸν ὀδυνάων, Od. 19, 117. 2) *τινά, to satiate any one*, Od. 17, 503; hence pass. aor. 1, υἱὸς ἐπιπλησθῆναι ὀφθαλμοῖς, *to satiate myself with looking on my son*; *to gaze my fill*, Od. 11, 452. Mid. *to fill oneself*, τιός, with any thing, 21, 607. Od. 7, 221; espily Ep. aor. 2 mid., Od. 8, 16. 2) *to fill for oneself*, τι; spoken of the Cyclopes. *μεγαλὴν νηδύν*, Od. 9, 296 and with gen. *μενεὸς θυμὸν*, 22, 312.

ἐμπίπτω (πίπτω). aor. ἐπέπεσον and ἐμπεσον, 1) *to fall in*, *to fall upon*, *to hit*; with dat. *πῦρ ἐμπεσε νησιῶν*, the fire fell into the ships, 16, 113, and ἐν ὕλῃ, 11, 155. ἐπέπεσε ζωστήρι ὀϊστός, the arrow pierced into the girdle, 4, 134. 2) Metaph. spoken of men: *to rush in*, *to press in*; with dat. *ὕμνῳ*, into the battle, 11, 297; *προμαχοῖς*, Od. 21, 526. b) Of the mind: *χόλος ἐμπεσε θυμῷ*, anger has entered the soul, 9, 436. 14, 207; and with double dat., 16, 206.

ἐμπλειος and ἐνίπλειος, η, ον, Ep. for ἐμπλεος (πλέος), *fill-d, full*, with gen. *Od. 14, 113; only in the Ep. form.

ἐμπληγῆν, αν. (ἐμπλήσσω), *rashly, inconsiderately*, Od. 20, 132. †

ἐμπλην, adv. (πλάω, πελάζω), *near, in the neighbourhood*, with gen., 2, 526. †

ἐμπλήσατο, see ἐμπίπλημι.

ἐμπλητο, ἐμπληντο, see ἐμπίπλημι.

ἐμπλήσσω, see ἐνπλήσσω.

ἐμπνεώ, Ep. ἐμπνεῖω, aor. 1 ἐπέπνευσα and ἐμπνευσα, 1) *to breathe into or upon*, *to blow upon*, with dat.: *μᾶλ' ἐμπνεῖοντε μεταφρένω*, breathing on my back [of horses held immediately behind a person], 17, 502; with accus. *ιστιόν*, into the sail, spoken of wind, h. 6, 33. 2) Metaph. *to inspire*, *to give, τί τινα*, any thing to any one, spoken of the gods: *μένος, θάρσος τινα*, 10, 482. Od. 9, 381; with infn. Od. 19, 138.

ἐμποιέω (ποιέω), fut. ἦσω, *to make . . . in*, with accus. 18, 490; ἐν πύργῳ πύλας, gates in towers, 7, 438. 18, 450. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (ἐμπολή), Ep. imperat. mid. ἐμπολόωντο, *to purchase*; mid. *to purchase for oneself*, with accus. *βίοντον*, Od. 15, 456. †

ἐμπορος (πόρος), any one who travels in another person's ship, *a sea-passenger, a traveller*, later ἐμβάτης, *Od. 2, 319. 24, 300.

ἐμπρησῶ = ἐν:πρήσω, q. v.

ἐμπυριβήτης, ὁ (πῦρ, βαίνω), *going on the fire, pre-bestriding*, τρίπους, 23, 702. †

ἐμφορέω, poet. form of ἐμφέρω (φορέω), *to bring in*, only pass. *to be brought in*, with dat. *κύμασιν ἐμφορόντο*, they were borne in upon the waves, *Od. 12, 419. 14, 309.

ἐμφύλος, ον (φύλον), *belonging to the same race or tribe, native, ἀνήρ*, Od. 15, 273. †

ἐμφύω (φύω), aor. 1 ἐπέφυσα. aor. 2 ἐπέφυν. perf. (ἐμπεφύκα), only 3 plur. ἐμπεφύασι, partcp. fem. ἐμπεφυνία, 1) Trans. pres. act. fut. and aor. 1 act. *to implant*, *to inspire, to infuse into*, τί τινα θεός μοι ἐν φρεσίν οἴμας παντοίας ἐπέφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. *to be produced in*, *to grow in*; with dat. *τρίχες κρανίω ἐμπεφύασι*, the hairs grow upon the skull of the horses, 8, 84; hence metaph. *to cling to*, *to fasten oneself to*. ὡς ἔχει ἐμπεφυνία, thus she held clinging fast, 1, 513; with double dat. ἐν τ' ἄρα οἱ φῦ χειρὶ for ἐπέφυ, held fast his hand, 6, 253, and often.

ἐν, poet. ἐνί, Ep. εἰν or εἰνί, I) Prep. with dat. ground signif. *in, on, upon, at*. 1) Used of place, ἐν signifies a) *being in* a place. ἐν γαίῃ, ἐν δάμασι; in like manner in geography, ἐν Ἀργεῖ, ἐν Τροίῃ. b) *being surrounded by* any thing. οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, 15, 192; often spoken of persons: *between, amidst, among't*, of being in a crowd, ἐν ἀθανάτοισι; hence *before, coram* (surrounded by a crowd of hearers). ἐν πᾶσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be. ἐνὶ πτολέμῳ, ἐν φιλότῃ, 4, 258. 7, 302. So also of persons in whose power any thing lies. *δύναμις γὰρ ἐν ὕμιν*, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) *being upon* another thing. ἔστη ἐν οὐρεσιν, upon the mountains. ἐν ἵπποις. d) *being in or by* another thing. ἐν οὐρανῷ, 8, 555. ἐν ποταμῷ, 18, 521. 2) Used as cause, instrument, means, it signifies a) *before, with*. ὄραν, ἰδεῖν ἐν ὀφθαλμοῖς, to see before or with the eyes, 1, 587. Again: ἐν χειρὶ λαβεῖν, to take with the hands, 15, 229. cf. Od. 9, 164. b) Suitableness: *according to*. ἐν μοίρῃ, i. e. κατὰ μοῖραν. Od. 22, 54. ἐν καρὸς αἰσῆ, 9, 378. 3) Apparently ἐν often stands for εἰς with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus ἐν γούνασι πίπτειν, to fall (and remain) upon the knees, 5, 370. Often βάλλειν ἐν κονίῃσι. ἐν τεύχεσιν ἔδυνον, 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied. ἐν Ἀλκινόοιο, subadv. οἴκῳ, Od. 10, 282; particularly εἰν Ἰδαῶ, 22, 389. 5) ἐν also stands after a subst., 18, 218; espily ἐνί, which then has the accent on the first syllable, 7, 221. II) Adverb; ἐν is often an adv. of place without case: *therein, thereby, thereon*, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis

[mly connected with δέ, thus ἐν δέ; it then takes the adv. signif. *besides, moreover, together, with,* etc., Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting or being* in or upon something.

ἐν, neut. of εἷς, one.

ἐναίρω, infin. pres. ἐναίρεμεν, aor. 1 mid. ἐνηράμην, 1) *to destroy, to kill, τινά*, in the II. always in battle with the ἄσῃunct τόφῃ, χαλκῷ; πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναίρεμεν, many Achaians hast thou to slay, 6, 229. Mid. in the signif. of act. with reference to the subject with accus., 5, 43, 6, 32. Od. 24, 424, and metaph. μηκέτι χροῖα καλὸν ἐναίρειο, destroy not thy beautiful skin, Od. 19, 263. (Buttm. Lexil. p. 109. Rem. derives it, not from ἐν and αἶρω, but from ἐνεροί, related to ἐναρα, ἐναρίζω, hence, prop. to send to the nether world.)

ἐναΐσμιος, ον (αἰσμιος), prop. that which is in fate, 1) *indicating fate, prophetic, ominous, auspicious, fatalis, portentous*, 2, 353. ἐναΐσμαι μυθήσασθαι, to utter words of fate (spoken of a soothsayer). Od. 2, 159; neut. sing. as adv. ἐναΐσμιον ἔλθειν, to come seasonably, 6, 519. 2) *befitting, just, equitable*, δῶρον, ἀνήρ, φρένες.

ἐναλίγκιος, ον (ἀλίγκιος), *similar, like*, τινί, 5, 5; and τί, in any respect, θεοῖς, αὐδῆν, Od. 1, 371; and often.

ἐνάλιος, Ep. εἰνάλιος, q. v.

*ἐναλος, ον (ἄλς) = ἐνάλιος, *in the sea*, h. Ap. 180.

ἐναμέλω (ἀμέλω), *to milk into*, with dat. Od. 9, 223.†

ἐναντα, adv. (ἄντα), *over against, opposite*, with gen. 20, 67.†

ἐναντίβιον, adv. from ἐναντίβιος (βία), *striking forcibly against*, and mly *against*, with μάχεσθαι, στήναι, μείναι, II. and Od.

ἐναντίος, η, ον (ἀντίος), 1) *opposite, in front of*, 6, 247; with dat., 9, 190. Od. 10, 89; hence, *visible*, Od. 6, 329. 2) *against, in opposition to*, in a hostile sense, mly with gen. Ἀχαιῶν, 5, 497; [but sometimes in a friendly sense with gen. and vice versa in a hostile sense with dat. cf. 1, 534. (Nägelsb.), 15, 304. 20, 252. Od. 14, 278.] Frequently the accus. neut. ἐναντίον, adv. as with μάχεσθαι, μίμνεν, ἔλθειν, etc.

ἐναξε, aor. 1 from νάσσω.

ἐναρα, τά (ἐναίρω), *the arms taken from a slain enemy, spoils*; and mly *war-spoils, booty*. ἐναρα βροτόεντα, bloody arms, *6, 68. 480. (Sing. not used.)

ἐναργής, ἐς, *visible, clear, manifest, plain*, spoken esply of the gods who appear to men in their real form: χαλεποὶ θεοὶ φαίνεσθαι ἐναργεῖς, terrible are the gods when they appear manifest, 20, 131. cf. Od. 7, 201. ἐναργές ονειρον, a plain dream, Od. 4, 841; (some derive ε. from ἀργός, ἀργής, *while, clear*, others φ.σι ἐν ἔργῳ.)

..αρηρῶς, νία, ὅς (partep. perf. from

ἐνάρω), only as an adj., *fitted in, fastened in*, Od. 5, 236.†

ἐναρίζω (ἐναρα), fut. ἐναρίζω, aor. 1 ἐνάριξα, prop. to strip a slain enemy, in H. with double accus. τινά έντρα, to despoil any one of his arms, 17, 187. 22, 323. 2) *to slay in battle*, 5, 155; and mly *to slay*, *1, 191.

ἐναριθμῖος, ον (ἀριθμῖος), *reckoned with, counted among, numbered with*, Od. 12, 65. 2) *esteemed, ἐν βουλῇ*, 2, 202.

ἐνατος, η, ον, and εἰνατος, *the ninth*, 2, 295. 313.

*ἐνασσαν. Ep. for ἐνασαν, see ναῖω.

ἐναυλος, ὁ, poet. (αὐλός), 1) *a ravine, formed by winter torrents*, 16, 71; *the torrent itself*, 21, 283. 312. 2) *a valley*, h. Ven. 74, 124.

ἐνδείκνυμι (δείκνυμι), *to show, to manifest*, only mid. *to shew oneself to any one*, Πηλεΐδῃ ἐνδείξομαι, either with Voss: 'I will expl. in myself to Peleides,' or with the Schol.: 'I will defend myself,' (ἀπολογήσομαι), 19, 83.†

ἐνδεκα, indecl. (δέκα), *eleven*, II. and Od.

ἐνδεκάπηχυς, υ (πήχυς), *eleven cubits long*, ἔγχος, *8, 494.

ἐνδέκατος, η, ον, *the eleventh*, ἡ ἐνδεκάτη, absol. subaud. ἡμέρα, Od. 2, 374.

ἐνδέξιος, η, ον (δεξιός), *on the right, on the right hand*. ἐνδέξια σήματα, omens on the right, i. e. auspicious, 9, 236; see δεξιός. Often as adv. ἐνδέξια, *on the right, to the right*; this direction was in all important cases observed as auspicious, 1, 597; in lots, 7, 184. Thus also Odysseus (Ulysses) begging, Od. 17, 365. 2) Later: *dexterous, skilful*, h. in Merc. 54.

ἐνδέω (δέω), aor. 1 ἐνέδησα, *to bind in or upon, to fasten, to f-tler*, with accus. νευρήν, 15, 469; τί ἐν τινι, Od. 5, 260; metaph. Ζεὺς ἐνέδησέ με ἄτη, Zeus has entangled me in misfortune, 2, 111. 9, 18. (Conf. ἐπάπτω.)

*ἐνδιάομαι, depon. (ἐνδιος), *to be in the open air*, h. 32, 6.

ἐνδίημι, Ep. (δίημι), 3 plur. imperf. ἐνδιέσαν, for ἐνεδίεσαν, *to drive away, to pursue*, 18, 584 † conf. διέμαι.

ἐνδῖνα, τά, *the entrails, the intestines*, 23, 806.† (from ἐνδον), or, the parts concealed under the armour, a doubtful passage.

ἐνδιος, ον, *at mid-day*; ἐνδιος ἦλθε, Od. 4, 450 II. 11, 725. (From Διός, obsol. root of Διός, the bright air; hence in reference to mid-day, the brightest part of the day, morning and evening being comparatively dusky, cf. εὐδιος, ἥερ, ἥεριος.)

ἐνδοθεν, adv. (ἐνδον), *from within*, ὑπακούειν, Od. 4, 283. 20, 101. 2) *within, inside of*, with gen. αὐλῆς, 6, 247.

ἐνδοθι, adv. (ἐνδον), *within*, 6, 498, with θυμός, 1, 243. Od. 2, 315. 2) *within, inside of*, with gen. πύργων, 31, 18, 287.

ἐνδον, adv. (ἐν), *within, in, at home*, ἐνδον εἶναι, mly spoken of a dwelling,

10, 378. 13, 363. 2) With gen. Διὸς ἔνδον in the abode of Zeus, 20, 13, 23, 200.
 ἔνδουπέω (δουπέω), aor. 1 ἔνδουπησα, without augm. *to fall in with a noise, to make a heavy sound in.* μέσσω ἔνδουπησα, I dashed into the midst [of the waves]. *Od. 12, 443. 15, 479.
 ἔνδουκέως, adv. *carefully, zealously, assiduously, faithfully, cordially,* in the Il. rarely δέχεσθαι, 23, 90. Often in the Od. with πέμπειν, λούειν; ἔνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτρεκής from τρέω.)
 ἔνδον = ἐνδύομαι, only imperf. ἐν ἔδονε, 2, 42. 1^u, 21.
 ἐνδύω (δύω), aor. 1 ἐνέδυσα, aor. 2 ἐνέδυσ, partcp. ἐνδύς, aor. 1 mid. ἐνεδυσάμην. 1) Trans. *to dress, to clothe, τινά.* Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. *to go in, then, to put on, to dress in,* with accus. χιτῶνα, 5, 736; χαλκόν, 11, 16.
 ἐνέηκα, Ep. for ἐνήκα, see ἐνίημι.
 ἐνείκαι, see φέρω.
 ἐνεμι (εἰμι), imperf. ἐνήεν, 3 plur. ἔνεσαν, *to be in, to be at, to be within,* 1, 593. Od. 9, 164; with dat. ἐνεῖη μοι ἦτορ, if a brazen heart were within me, 2, 490.
 ἐνεκα, prep. εἵνεκα and ἔνεκεν (Od. 17, 288. 310), *Exp. on account of, for the sake of, for, by means of,* with gen. placed sometimes before and sometimes after: ἐνεκ' ἀρητήρος, 1, 94.
 ΕΝΕΚΩ, obsol. root, from which several of the tenses of φέρω, are formed.
 ἐννήκοντα, Ep. ἐννήκοντα, indecl. ninety, 2, 602.
 ἐνένιπον, see ἐνίπτω.
 ἐνένιπτεν, see ἐνίπτω.
 ἐνένισπον, see ἐνίσπω.
 ἐνέπω and ἐννέπω, imper. ἔννεπε, optat. ἐνέπομαι, partcp. ἐνέπων, imperf. ἔνεπον and ἔνεπον, aor. ἐνίσπον, infin. ἐνεπεῖν, subj. ἐνίσπω, optat. ἐνίσπομαι, fut. ἐνίψω, 7, 447. Od. 2, 137, and ἐνίσπησσω, Od. 5, 98. 1) *to tell, to relate, to recount, to communicate, τί τινι.* any thing to any one, μῦθον, ὄνειρον, δαθρον, 8, 412. 2, 80. ἀνδρα μοι ἔνεπε, announce to me the man, Od. 1, 1; μνηστήρων θάνατον, Od. 24, 414. 2) *to speak, to say, to talk,* absol. 2, 761. Od. 3, 93; πρὸς ἀλλήλους, 11, 643; (fr. ἐν and ἔπω accord. to the old Gram.; Butt. Lexil. p. 123, makes it only a strengthened form of εἰπεῖν, as ὄν, ὀμφή, ἐνοπή, so ἔπω, ἔμπω, ἐνέπω.)
 ἐνερείδω (ἐρείδω), aor. 1 ἐνέρεισα, *to push, thrust, or drive in, μοχλῶν ὀφθαλμῶ, the stake into the eye,* Od. 9, 383. †
 ἐνερθε, before a vowel ἔνερθεν, also νέρθε, νέρθεν, adv. *from beneath,* 13, 75; *beneath:* οἱ ἐνερθε θεοί, the infernal gods, 14, 274. 2) With gen. beneath, ἐνερθε Αἰδέω, 8, 16; also ἀγκῶνος ἐνερθε, 11, 234.
 ἐνεροι, οἱ (prop. ἐνφεροι, inferi), *the inhabitants of the infernal world, both the deities and the dead,* 15, 188. h. Cer. 358. (From ἐν ἔνερ, infer.)

ἐνέρτερος, η, ον, compar. of ἔνεροι. *deeper, farther under.* ἐνέρτερος Οὐρανιῶνων, deeper than the children of Uranus, 5, 898. †

ἔνεσαν, Ep. see ἐνεμι.
 ἐνεσίη, ἡ, Ep. ἐννεσίη (ἐνίημι), *suggestion, counsel, command,* plur. 5, 894. †

ἐνεστήρακτο, see ἐνοστήριζω.
 ἐνετή, ἡ (ἐνίημι), *a buckle, a clasp,* = περόνη, 14, 180. †

Ἐνετοί, οἱ. Heneti, a people in Paphlagonia, who however are not afterwards mentioned, 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former Ἐνετοί. Strabo.

ἐνεύδω (εὐδῶ), *to sleep in.* with dat οἴκω, in the house, *Od. 3. 350. 20, 95.

ἐνεύαιος, ον (εὐνή), *lying in the bed;* τὸ ἐνεύαιον, *bedding, bed,* Od. 14, 51; plur. beds, *Od. 16, 35.

ἐνηεῖη, ἡ (ἐνηής), *gentleness, mildness, benevolence,* 17, 670. †

ἐνηής, ἐς, *gentle, mild, benevolent,* 17, 204. 23, 232. Od. 8, 200 (related to ἐθς).

ἐνημαί (ἡμαί), *to sit in,* Od. 4, 272. †

ἐνήρατο, 3 sing. aor. mid. from ἐνάραμ.
 ἐνθα, adv. (ἐν). 1) Of place: *there, in that place, here;* also for relat. ὅθι, *where,* 1, 610. It more rarely expresses a motion, *hither, thither,* 13, 23. Od. 3, 295; with gen. h 18, 22. Often ἐνθα καὶ ἐνθα, here and there, hither and thither, 2, 462; thither and back, Od. 2, 213; in the length and breadth, 7, 156. 10, 264. Od. 7, 86. 2) Of time: *then, at that time, now, 2, 155.* Od. 1, 11; also ἐνθα δ' ἔπειτα, Od. 7, 196.

ἐνθάδε, adv. (ἐνθα), 1) *there, here,* 2, 296. Od. 2, 51. 2) *thither, hither,* 4, 179.

ἐνθεν, adv. (ἐν). 1) Spoken of place: *from hence, from thence.* ἐνθεν μὲν—ἐνθεν δέ, from this side—from that side, Od. 12, 235. ἐνθεν, ἐνθεν with gen. h. Merc. 226. a) Metaph. of descent: ἐνθεν ἔμοι γένος, ὅθεν σοι, my race is derived from the same source whence thine is, 4, 58. b) For the relat. ὅθεν: οἶνος, ἐνθεν ἔπινον, of which they drank, Od. 4, 220; with ἐνθα preceding, Od. 5, 195.

2) Of time: *from this time, henceforth,* 13, 741.

ἐνθένδε, adv. (ἐνθεν), *from hence, hence away,* *8, 527. 9, 365.

ἐνθορε, see ἐνθρῶσκω.

ἐνθρῶσκω (θρῶσκω), aor. 2 ἔνθορον, Ep. for ἐνέθορον, *to leap in, to spring among,* with dat. ὀμίλῳ, 15, 623; πόντη, 24, 79. λάξ ἐνθορον ἰσχύψ, he dashed his heel against his thigh [mote with his uplifted heel Ulysses' haunch. Cp.], Od. 17, 233.

ἐνθῆμιος, ον (θυμός), *lying on the heart, causing anxiety.* μὴ τοι λίην ἐνθῆμιος ἔστω, let him not be a great cause of anxiety to thee, Od. 13, 421. †

ἐνί, poet. for ἐν, also in composition, see ἐν.

ἐνιαύσιος, ον (ἐνιαυτός), *a year old, σὺν,* Od. 16, 454. †

ἐνιαυτός, ὁ, a year. Διὸς ἐνιαυτοί, the years of Zeus, so far as he regulates the course of time, 2, 134. cf. Od. 14, 93. Originally it meant any complete period of time, embracing particular phenomena, a cycle, hence ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν, the year came in the revolutions of time, Od. 1. 16. τελεσφόρος εἰς ἐνιαυτὸν, within (i. e. up to it, as its limit) the completed year [τελεσφόρος, bringing an end, completing both other things and itself]; Od. 4, 86.

ἐνιαύω (ταύω), to sleep in, to dwell in, *Od. 9, 187. 15. 557.

ἐνιβάλλω, poet. for ἐμβάλλω.

ἐνιβλάπτω, old reading in 6, 39. 647; see βλάπτω.

ἐνίμι (ἰημι), fut. ἐνήσω, aor. 1 ἐνήκα, Ep. ἐνέκα, partcp. aor. 2 ἐνείς, 1) to send in, to let in, to drive in, spoken of persons; τινά, any into the war, 14, 131; πέλειαν (to introduce another), Od. 12. 65; metaph. with accus. of the pers. and dat. of the thing: τινα μάλλον ἀγνηγορήσω, to lead one deeper into his pride, i. e. to increase his haughtiness, 9, 700; πόνοισι, to plunge into troubles, 10, 89; ὁμοφροσύνησω, Od. 15, 198. 2) to put into, according to the difference of the context: to throw into, to thrust into, mly τί τινα, rarely ἐν τινα; πῦρ νηυσίν, 12, 411; often ἐνίεναι ἡγάποντω, to launch, Od. 2, 295; also without ἡγά, to put to sea, Od. 12, 401; metaph. of the mind: τινα ἀνάλκιδα θυμόν, to infuse into any one a timid spirit, 16, 656. τινα θάρσος ἐνὶ στήθεσσι, 17, 579; τινα κότον, to excite anger in any one, 16, 449.

Ἐνίητες, οἱ. Ion. for Αἰνιᾶνες, sing. Ἐνίη, the Ἐνιᾶνδες, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and Οἴτα, 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, to break in pieces; metaph. to destroy, to make null, with accus. *8, 408. 422.

Ἐνίπεός, ἦος, ὁ, a river in Elis, which flowed into the Alpheús, now Enipeo, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the Thesalian Enipeus, which flowed into the Apidánus, or rather the river god whose form Poseidón assumed, cf. Nitzsch ad Od. 3, 4.

ἐνίπῃ, ἢ (ἐνίπτω), a harsh address, always in a bad signification, blame, reproof, invective, 4, 02; threatening, insult, Od. 20, 266; often strengthened by an adj., 5, 492. Od. 10, 448.

ἐνίπλειος, ον, poet. for ἐμπλειος, q. v. ἐνιπλήσασθαι for ἐμπλήσασθαι, from ἐμπύμπλημι.

ἐνιπλήσω (πλήσω), Ep. for ἐμπλήσω, aor. 1 ἐνέπλησα, partcp. ἐνιπλήξας, only intrans. to fall into, to sink into, with dat. τάφρω, 12, 72. 15, 344; ἔρκει, to fall into a snare, see ἔρκος, Od. 2, 469.

ἐνιπρήθω (πρήθω), Ep. for ἐμπρήθω,

fut. ἐμπρήσω (9, 242) and ἐνιπρήσω, aor. 1 ἐνέπρησα, to set on fire, to inflame, to burn up, with accus. νῆας, νεκρούς: often strengthened with πυρί and πυρός αἰδομένοιο, 16, 82. 2) Spoken of wind, to blow into, to swell out. ἐν δ' ἄνεμος πρήσεν ἰστίον, the wind blew into or swelled the middle of the sail, 1, 481 [πρήθω = (1) to burn, (2) to spittle, to pour out; to blow], Buttm. Lex. 486.

ἐνίπτω, poet. aor. 2 ἐνένιπτον (incom. ἐνένιπτον) and ἠνίπατον (with redupl. like ἐρύκακον), prob. to address harshly, to assail with harsh language, to chide, to blame c. per-onæ accus.; not however always with the idea of abuse. κραδίην ἠνίπατε μύθω, he excited his heart [of Ulysses rousing up his own courage: "smiting on his breast reprovd The mutinous inhabitant within." Cp.]; Od. 20, 17; often with a dat. χαλεπῶ μύθω χαλεποῖσι δνεῖδεσιν, 2, 245. 3, 438; also simply μύθω τινα, to reprove any one with words, 3, 427; and without μύθω, 24, 768. 15, 546. (H. has two aorists; ἐνέπιπτεν, 15, 546. 552, is rejected by Buttm. Lex. p. 125, as contrary to the usus loquendi, he would read ἐνένιπτεν, which Spitz. adopts; ἐνίσσω is a form of equivalent import. According to Ruhnkens, the theme is ἴνος, a press; hence ἴπτω, ἐνίπτω, to press, to burden; see Thiersch, § 232, p. 389.)

ἐνισκίπτω, Ep. for ἐνσκιπτο (σκίπτω), aor. 1 act. partcp. ἐνσκιμψας, aor. 1 pass. ἐνισκίμψθη, 1) to fasten to, to fix, τί τινα; οὐδὲ καρῆατα, hanging their heads to the ground, 17, 437. Pass. to be fastened in, to remain attached. δόρυ οὐδὲ ἐνισκίμψθη, 16, 612. 17, 528.

ἐνισπε, ἐνισπεῖν, see ἐνέπω.

Ἐνίσπη, ἢ, a place in Arcadia, unknown even in the time of Strabo, 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, H. has only single forms suppleme: tary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἐνισπες, etc. The aor. 2 ἐνέπισπε, 23, 473, should be changed to ἐνένιπε, see Buttm. Lexil. p. 125; Spitzner has adopted ἐνένιπτεν.

ἐνίσσω, poet. form of ἐνίπτω (as πέσσω of πέπω) [= to fall on a man], to assail, to chide. with accus.; but absol. 15, 198. 22, 497; also partcp. pass. ἐνισσόμενος, Od. 24, 163.

ἐνιτρέφω, an old reading, 19, 326.

ἐνιχρίμπτω, poet. for ἐγχρίμπτω.

ἐννεά, indecl. nine. The number nine is often used by the poets as a round number, and as a triple triad; it seems to have been esteemed sacred, 2, 96. 6, 174. 16, 785.

ἐννεάβοιοι, ον (βοῦς), worth nine oxen, τεύχεα, 6, 236. †

ἐννεακαίδεκα, indecl. nineteen, 24, 496. †

ἐννεάπηχυς, υ (πήχυς), nine cubits long, 24, 270. Od. 11, 311.

ἐννεάχλιοι, α, a, poet. for ἐννεάκις χίλιοι, nine thousand, *5, 860. 14, 148.

ἔννεον, Ep. for ἔνεον, see νέω.
 ἔννεοργίος, ον (ὄργυιά), nine fathoms long, Od. 11, 312.† (in H. it is quadrisyllabic, and it is to be read ἔννεοργίος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ἦ, poet. for ἐνεσίη, q. v.

ἐννέωρος, ον (ἔωρα), for nine years, nine years old, ἄλειφαρ, 18, 351. ἐννέωρος βασιλευς, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω).

ἐννήκοντα, Ep. for ἐνετήκοντα, Od. 19, 174.†

ἐννῆμαρ, adv. (ἐννέα and ἡμαρ), for nine days, often in Il. and Od.

ἔννομος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, 2, 858 17, 218. 2) A Trojan, slain by Odysseus (Ulysses), 11, 422.

ἔννοσίγαιος, ὁ, poet. for ἐνοσίγαιος (ἐνοσίς), the earth-shaker, appellation of Poseidōn, because earthquakes were ascribed to him: as subst. 7, 455 and 9, 183, see Ποσειδῶν. (ἐνοσίς) related to ὄσμαι, so Butt. Lex. p. 115. [No: he considers ἐνοσίς related to ἐνω, ἐνώ with the meaning of to shake.]

ἐννύμι, poet. (ἔνω), fut. ἔσω, poet. σσ, aor. 1 act. ἔσσα, aor. 1 mid. ἐσάμην, Ep. ἐσάμην, infin. ἔσασθαι, 24, 646; perf. pass. εἶμαι, partep. εἰμένος, 3 plur. pluperf. εἶατο, 18, 596; also as if from ἔσμαι, 2 sing. perf. ἔσαι, and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔεστο, 12, 464; 2 dual ἔσθην. Fundamental signif. 1) to clothe, to put on; with double accus. τινά εἵματα, χλαῖνας, 5, 904. Od. 15, 338 2) Mid. and pass. to clothe oneself in, to attire oneself in, prop. spoken of clothes; with accus. φάρος, Od. 10, 543. χρύσεια εἵματα ἔσθην, they had attired themselves in golden clothing. 18, 517. χλαῖνας εὖ εἰμένας, beautifully clad in mantles. Od. 15, 331. 2) Metaph. spoken of weapons: to put upon oneself (sibi), περὶ χροῦ χαλκόν, 14, 383; τεύχεα, 4, 432; also ασπίδας ἐσάμενοι, covering themselves with shields, 14, 372; also εἰμένος ὤμοῦν νεφέλην, 'his shoulders wrapt in cloud,' 15, 308; and ἦ τέ κεν ἦδη λάινον ἔσσο χιτῶνα, already hadst thou been clothed with a tunic of stone, i. e. wouldst have been stoned, 3, 56.

ἐννύχιος, ἦ, ον (νύξ), by night, nightly, nocturnal, 11, 683. Od. 3, 178.

ἐννυχος, ἦ, ον = ἐννύχιος, 11, 716.† ἐνοινοχοῶ (χέω), to pour wine into, οἶνον, in the partep., Od. 3, 472.†

ἐνοπή, ἦ (ἐνέπω), 1) a voice, a tone, Od. 10, 147; a sound, of inanimate things, αὐλῶν, συρίγγων, 10, 13. 2) a cry, esp. a battle-cry, in connexion with ἐλαγγή, 3, 2; μάχη, 12, 35. b) a cry of lamentation, 24, 160.

Ἐνόπη, ἦ (appell. ἐνοπή), a town in Messēnia, which Agamemnon promised to Achilles for a dowry, 9, 150; according to Paus. 3, 26, = Gerēnia.

ἐνόρνυμι (ὄρνυμι), aor. 1 ἐνώρσα, aor.

syn. mid. only 3 sing. ἐνώρτο, act. to excite in; to awaken in; with accus. rei and dat. of pers. σθένος τινί, to excite strength in any one, 2, 451; γόνον τινί, 6, 499; αὐτοῖς φύζαν, 15, 62. Mid. to be excited in or among, to arise amongst. ἐνώρτο γέλως θεοῖσιν, 1, 599. Od. 8, 326. ἐνορούω (ὄρούω), aor. 1 ἐνόρουσα, to leap in or upon; with dat. to rush upon, to attack, Τρωσὶ, 16, 783; spoken of lions: αἰγεσιν, *10, 486.

ἐνορχος, ον (ὄρχις), not mutilated, not castrated, 23, 147.†

Ἐνοσχιθω, ονος, ὁ (ἐνοσίς, χθών), earth-shaker, a name of Poseidōn, as adj. 7, 445. Subst. often 8, 208; see Ἐνοσίγαιος.

ἐνοσκίπτω, see ἐνισκίπτω.

ἐνοστάζω (στάζω), perf. pass. ἐνέστακται, to instil; metaph. εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος, if the spirit of the father is implanted in (instilled into. Cp.) thee, Od. 2, 271.†

ἐνοστηρίζω (στηρίζω), to fasten in, only pass. ἐγχείη γαίη ἐνοστήρικτο, the spear remained fixed in the earth, 21, 168.†

ἐνοστρέφω (στρέφω), to turn in. Mid. to turn oneself in; with dat. μηρὸς ἰσχύω ἐνοστρέφεται, the thigh-bone turns in the socket, 5, 306.†

ἐντανύω (τανύω) = ἐντείνω, fut. ἐντανύσω, aor. 1 ἐντανύσσα, aor. 1 mid. ἐντανυσάμην, to stretch, to bend; with accus. βῖόν, τόξον, νευρήν, Od. 19, 577. 587; pass. Od. 21, 92; mid. τόξον, to bend his bow, Od. 21, 403. *Od.

ἐνταῦθα, adv. (ἐν), hither; to this, 9, 601.†

ἐντανυτοῖ, adv. (ἐν), here, κείσο, 21, 122; ἦσο, Od. 18, 105. h. Ap. 363. Never hither. Cf. Herm. ad Arist. Nub. 813.

ἐντεα, τά, ὡραῖον, arms, 5, 220. ἐντεα Ἀρήια, 10, 407; chiefly the cuirass, 10, 34. 2) Mly utensils, furniture; δαιτός, the furniture of a feast, Od. 7, 23; νηός, h. Ap. 489 (Ac ording to Butt. Lex. p. 134, from ἐννυμι, prop. that which one puts on; the sing. is obsol.).

ἐντείνω (τείνω), perf. pass. ἐντέταμαι, 1) to stretch, to strain; perf. pass. to be strained or stretched in, to hang; with dat. δίφρος ἱμάσιν ἐντέταται, the chariot body hangs in braces, 5, 728. 2) to stretch upon or over, spoken of a helmet; ἱμάσιν, 'with many a thong, well braced within' (Cp.), 10, 263.

ἐντερον, τό (ἐντός), a gut, sing. only ἐντερον οἴος, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. the bowels, the intestines, 11.

ἐντεροεργός, ὄν (ἐντεα 2, ἔργον), working in harness, i. e. drawing, ἡμίονοι, 24, 277.†

ἐντερεθεν, adv. thence, hence, Od. 15, 568.†

ἐντίθῆμι (τίθῆμι), imperf. 3 sing. ἐντίθει (τιθέω), aor. 1 ἐνέθηκα, aor. 2 ἔνθη ἐνθέμεναι, Ep. for ἐνθεῖναι, mid. aor. 1 ἐνεθέμην, 3 sing. ἐνθετο, imperat. ἐθεσε: act. only in tmesis, to put in, to place in, to introduce, with accus, mly of in

animate things : κῆρη, 8, 70 ; ῥῶτον οἶός, 9, 207. Mid. 1) to put or place in, to introduce (with reference to the subject), τί τιμῖ : ἰστία νηϊ, to put the sails into the ship, Od. 11, 3 ; spoken of persons : τινα λεχέεσσι, to lay any one on the bed, 21, 124. b) Metaph. μή μοι πατέρας ὁμοίη ἔνθεο τιμῆ, place not our fathers in equal honour, i. e. do not confer equal honour upon them, 4, 410. 2) to put into for oneself, to assume, τί, chiefly, metaph. ἴλαον ἔνθεο θυμόν, assume a gentle spirit, 9, 369 ; χόλον θυμῷ, to conceive anger in his heart, 6, 326 ; κότον, Od. 11, 102 ; μῦθον θυμῷ, to take the word to heart, Od. 1, 361.

ἐντο, see ἐξίτημι.
ἐντός, adv. (ἐν), therein, in, 10, 10. Od. 2, 341. 2) Prep. with gen. within, λιμένας ἐντός, 1, 432, and often.

ἐντοσθε, and before a vowel ἐντοσθεν, adv. = ἐντός. in, within, absol. 10, 262. 2) With gen. 6, 364. Od. 1, 126.

ἐντρέπω (τρέπω), to change, to turn about, only pres. pass. οὐδέ νύ σοί περ ἐντρέπεται ἦτορ ; even now is thy heart not changed ? i. e. art thou not brought to a different purpose,—dost thou not relent ? 15, 554. Od. 1, 60.

ἐντρέχω (τρέχω), to turn in ; metaph. to move in. εἰ γυνία ἐντρέχοι, 19, 385. †

ἐντροπαλίζομαι, depon. mid. Ep. (frequent. from ἐντρέπω), to turn oneself often, 6, 496 ; esp. spoken of one who in a slow retreat from an enemy often looks back, *15, 547. 17, 109 ; always partep. ἐντροπαλίζόμενος, oft turning, or looking back.

*ἐντροπία, poet. (ἐντρέπω), the act of turning, an artifice, a trick, δόλια ἐντροπία, crafty artifices [slippery turns], h. Merc. 245.

ἐντύνω and ἐνθύω (ἔντευα), aor. 1 partep. ἐντύνω, aor. 1 mid. ἐντύνάμενος, to equip, to prepare, to arrange, to furnish, with accus. ἵππους, to make ready the horses, 5, 720 ; ἐνήνην, to prepare the bed, Od. 23, 289 ; ἀοιδήν, to begin the song, Od. 12, 183 ; εὖ ἐντύνασα ἔαυτήν, having beautifully arrayed herself, 14, 162. Mid. 1) to arm or prepare oneself, Od. 6, 33 ; esp. to adorn oneself, Od. 12, 18. 2) to prepare for oneself, to arrange for oneself, with accus. δαίτα, to prepare a feast for oneself, Od. 3, 83 ; ἄριστον, 24, 124 ; ἐντύω occurs only in the imperf. act.)

ἐντυπάς, adv. (τύπτω), stretched upon the earth, ἐντυπάς ἐν χλαίνῃ κεκαλυμμένος, prostrate enveloped in a mantle, spoken of the sorrowing Priam, 24, 163. † (According to Voss 'so that only the form (of the body appeared)'. [Cp.: "the hoary king sat mantled, muffled close."])

ἐντύω, a form of ἐντύνα, q. v.
*Ενυάλιος, ὁ (Ἐννώ), the warlike, the god of battle, either as a name of Arés, only in Il. as subst. 2, 651. 7, 166 ; or as an epith. 17, 211. (Eustath. derives it from ἐνύω = φονεύω, Hesych. πολεμιστής.)

*Ενυεύς, ἦος, ὁ, king of Scyrus, whom Achilles slew, 9, 668.

ἐνύπνιος, ον (ὑπνος), occurring in sleep, whence neut. as adv. ἐνύπνιον, in sleep, in slumber, θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος, a divine vision appeared to me in sleep, 2, 56. Od. 14, 495 ; cf. Thiersch, § 269 ; (ἐνύπνιον as a subst. a dream, a vision, in a later signif.)

*Ενυῶ, ὄος, ἡ, Ἐνυῶ, the slaughtering goddess of war, companion of Arés, 6, 333. 592 ; the Bellona of the Romans, (from ἐνύω = φονεύω, Herm. on the other hand ὕω, Ἰπυndonα, cf. *Ενυάλιος).

ἐνωπαδῖος, adv. (ἐνωπή), facing, in the presence of, Od. 23, 94, Wolf. † Others read ἐνωπιδῖος.

ἐνωπή, ἡ (ὠπή), the countenance, only in the dat. ἐνωπῆ, as adv. in view of, openly, *5, 374. 21, 510.

ἐνώπια, τά, a wall of a house, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, 8, 435. Od. 4, 42 ; as well as captured arms, 13, 261. They were characterized as πμφανόωντα, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45 ; (prop. neut. plur. from ἐνώπιος, that which is before the eyes).

ἐνωπιδῖος, see ἐνωπαδῖος.
ἐνώψ, ὠπος, Ep. for ἐνωπή, the countenance, hence κατ' ἐνώπα, in the face, a reading adopted by Spitzner, after Aristarchus, for κατένωπα, 15, 320. †

ἐξ, prep. before a vowel for ἐκ.
ἐξ, indecl. six. In composition ξ becomes κ before κ and π.

ἐξαγγέλλω (ἀγγέλλω), aor. 1 ἐξήγγελλα, to proclaim, to publish, to disclose, τί τιμῖ, 5, 390. †

ἐξάγγυμι (ἀγγυμι), to break out. to break in pieces, with accus. ἐξ ἀχένα ἔαφε βοός, *5, 161. 11, 175 ; (occurs only in tmesis).

ἐξαγορεύω (ἀγορεύω), to speak out, to communicate, to publish, with accus., Od. 11, 234. †

ἐξάγω (ἀγω), aor. 2 ἐξήγαγον, poet. ἐξάγαγον, to lead out, to lead away, to bring out, τινα, mly with gen. of place : τινα μάχης, ὁμίλου, πολέμοιο, 5, 35. 353 ; ἐκ μεγάροιο, Od. 8, 106 ; metaph. spoken of Ilithyia, the goddess presiding over births : τινα πρό φώωσδε, to bring any one to light. i. e. into the world, 16, 188. 2) Neut. to go out, to march out. τύμβον χεύομεν ἐξαγαγοντες, 7, 336. 435. Thus Eustath. and Voss.: 'assembled without ;' others : ἐξάγειν ἐκ πεδίου, to erect out of the plain, cf. Heyne ; [so Bothe, educentes ex campo tumulum.]

*Εξάδιος, ὁ, one of the Lapithæ, at the marriage of Pirithous, 1, 264.

ἐξάετες (a form of ἐξέτης), adv. for six years, Od. 3, 115. †

ἐξάινυμαι, depon. (αἰνυμαι), to take away, to despoil, with accus. θυμόν, to

take away life, 4, 531, with double accus. 5, 155; and δώρα, Od. 15, 206; (only pres. and imperf.)

ἐξαιρετος, ον (ἐξαιρέω), taken out, selected, chosen, distinguished, 2, 227. Od. 4, 643.

ἐξαιρέω (αἰρέω), aor. 2 ἐξείλον, poet. ἐξελον, infin. ἐξελείν, aor. mid. ἐξελόμην, poet. ἐξελόμην, to take out, esp. to choose, to select, κούρην τινί, for any one, 11, 627. 16, 56. Oftener mid. to take out for oneself, τί τινος, οἷσθ' ἄρ' ἐφάρετρες, from the quiver, 8, 323; esp. a) to take away by force, to deprave, to despoil, 2, 690; and with ἐκ, 9, 331; frequently, θυμόν, φρένας, either with double accus. τινά θυμόν, to take away one's life, 15, 460. 17, 678; or with accus. and gen. τινός φρένας, 19, 137; μελέων θυμόν, Od. 11, 201; once τί τινι, 6, 234. b) to take out of several, i. e. to choose for oneself, 9, 272. Od. 14, 232.

ἐξαιρώ (αἰρώ), only mid. aor. 1. 3 sing. ἐξήρατο, to bear off for oneself, to secure, μισθούς, Od. 10, 84; with gen. Τροίης, to bear off as plunder from Troy. *Od. 5, 39

ἐξαισιος, ον (αἰσιος), contravening right and justice, unrighteous, unjust, indecorous, ἠσομη, ἀρή, 15, 598. οὔτε τινά ῥέξας ἐξαισιον, nor ever wronging any man by an unjust act, Od. 4, 690. 2) exceeding the due measure, extraordinary, δεισας τινά, fearing him excessively, as adv. Od. 17, 577.

ἐξαιίσσω (αἰίσσω), aor. 1 ἐξήϊξα, aor. 1 pass. ἐξήϊχθην, intrans. to leap out, to rush forth, 12, 145; likewise pass. ἐκ δέ μοι ἔγχος ἤϊχθη παλάμφιν, the spear flew from my hands, 3, 368.

ἐξαιτος, ον (αἰω = αἰνυμαι), taken out, selected, excellent οἶνος, 12, 320; ἐρέται, Od. 2, 307.

ἐξαιφνης, adv. (αἰφνης), suddenly, unexpectedly, *17, 738. 21, 14.

ἐξακέομαι, depon. mid. (ἀκέομαι), aor. 1 optat. ἐξακεσαίμην, to cure entirely, to heal thoroughly, to restore, 9, 507; metaph. to appease, to reconcile, χόλον, 4, 36. Od. 3, 145.

ἐξαλαώω (ἀλαώω), fut. ὄσω, to blind entirely, to render blind, τινί, Od. 11, 103; ὀφθαλμόν, *Od. 9, 453. 504.

ἐξαλαπάξω (ἀλαπάξω), fut. ξω, aor. ἐξαλάπαξα, to empty, to deprive, πόλιν, Od. 4, 176; chiefly in war: to sack, hence, to destroy, to raze, πόλιν, τειχος, νηας, 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), to avoid, to escape, 18, 586. in tmesis. †

ἐξάλλομαι, depon. mid. (ἀλλομαι), only part. aor. 2 sync. ἐξάλμενος, to leap out, to spring forth, with gen. προμάχων, from the front ranks, *17, 342. 23, 399.

*ἐξάλυω, poet. for ἐξαναλύσκω, to avoid, to escape, with acc. μόρον, h. 6, 51.

ἐξαναθύω (θύω), aor. 2 ἐξανέθυε, part. ἐξαναθύς, to come forth, to emerge, ἀλός, from the sea, *Od. 4, 405. 5, 438; ἀφ' ὕδατος, Batr. 133.

*ἐξαναίρω (αἰρέω), aor. 2 ἐξαναίλων, to take out, to take away, with gen. h. in Cer. 255.

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλύσαι, to lib. rate completely, to set entirely free, to deliver, ἀνδρα θανάτοιο, from death, *16, 442. 22, 180.

ἐξαναφανδόν, adv. (ἀναφανδόν), openly, plainly, Od. 20, 48. †

*ἐξαναίμι (αἰμί), to ascend from. 2) to return, with gen. ἀγρης, h. 18, 15.

ἐξανήμι (ἴημι), to emit, to send forth, spoken of the bellows: ἀύτην, 18, 471.

ἐξανύω (ἀνύω), aor. 1 ἐξήνυσα, to finish, to accomplish, to execute, βουλάς, 8, 370. 2) to slay (conscere), τινά, *11, 365. 20, 452

ἐξαπατάω (ἀπατάω), fut. ἦσω, aor. 1 ἐξαπάτησα, without augm. to deceive, with accus., 9, 371. Od. 9, 414.

ἐξαπαθίσκω, Ep. (ἀπαθίσκω), aor. 2 ἐξήπαθον, Od. 14, 379; aor. 1 ἐξαπάθησα, h. Ap. 376; aor. 2 mid. only optat. ἐξαπάθοιτο, 9, 376. 14, 160; to deceive, cheat, τινά μύθη, Od. 1. c. Mid. = act.

Διός νόον, to deceive the mind of Zeus, 14, 160; ἐπέεσσιν, 9, 376. The part. ἐξαπάθουσα as pres. is found in h. Ap. 379; it should prob. be written ἐξαπαθοῖσα, as aor. 2; cf. h. Ven. 38.

ἐξαπνίω, adv. = ἐξαιφνης, suddenly, unexpectedly, 9, 6; and often.

*ἐξαπλώω (ἀπλώω), to unfold, to extend, δέμας, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβην, to go out of, to disembark, νηός, Od. 12, 306. †

ἐξαποδύω (δύω), to strip, to take off, εἴματα, Od. 5, 372; cf. δύω.

ἐξαπόλλυμι (ἄλλυμι), to destroy utterly; only intrans. aor. 2 mid. ἐξαπωλόμην, and perf. 2 ἐξαπόλωλα, to perish from, to vanish from, with gen. Ἰλίου, from Troy, 6, 60. ἐξαπόλωλε δόμων κειμήλια, the stores have vanished from the houses,

18, 290; ἥλιος οὐρανοῦ, Od. 20, 357.

ἐξαπονόομαι, an old reading for ἐξάπων, separated.

ἐξαπονίζω (νίζω), to wash off, to clean, πόδας τινί, Od. 19, 337. †

ἐξαποτίνω (τίνω), to expiate entirely, to atone for, with accus. Ἐρινύας, 21, 412. †

ἐξάπτω (ἀπτω), aor. 1 ἐξήπα, to apprehend, to attach, with accus. and gen. πείσμα κίονος, the cable to a column or pillar, Od. 22, 466. *Ἐκτορα ἵππων, 24, 51. Mid. to attach oneself to, 8, 20.

ἐξαράσσω (ἀράσσω), to strike out, to crush. ἐκ δέ οἱ ἰσθὸν ἄραξε, Od. 12, 422; † in tmesis, cf. ἀράσσω.

ἐξαρπάσσω (ἀρπάσσω), aor. 1 ἐξήρπαξα, to snatch away, to bear off, with accus. and gen. of the place: τινά νεός, from the ship, Od. 12, 100; absol. to bear away, 3, 380. 20, 443.

ἐξάρχω, ον (ἀρχος), making a beginning; subst. a beginner. θρήνων, 24, 721. †

ἐξάρχω (ἀρχω), to begin, to commence, with gen. μολπῆς, ἐξάρχοντος (supply from the context αἰοδού), 18, 606. Od. 4, 19; γόσω, 18, 51; with accus. βολλάς

ἀγαθός, to propose first salutary counsel, 2, 273; and χορός, h. 27, 18. Mid. to begin, with gen. βουλῆς, Od. 12, 339.

ἐξανδάω (αὐδάω), to speak out, to utter, connected with μὴ κεύθε, 1, 363, 18, 74.

ἐξαυτίς, adv. (αὐτίς), again, anew, 1, 223. 2) Of place: back, 5, 134. Od. 4, 213.

ἐξαφαιρέω (ἀφαιρέω), to take away, only mid. aor. 2 ἐξαφειλόμην, to take away for oneself; ψυχὴν τινοῦ, to take a man's life, Od. 22, 444. †

ἐξαφύω (ἀφύω), to draw out, to empty, to exhaust, οἶνον, Od. 14, 95. †

ἐξείδον (ΕΙΔΩ), Ep. ἐξίδον, defect. aor. of ἐξοράω, to see (out) μέγ' ἐξίδεν ὀφθαλμοῖσιν, he saw clearly with his eyes, 20, 342. †

ἐξείης, adv. (poet. for ἐξῆς), in course, in succession, in order, 1, 448. Od. 1, 145.

ἐξεῖμι (εἶμι), 2 sing. pres. Ep. ἐξεῖσθα, infin. ἐξίμεναι, imperf. ἐξῆς, to go out, θύραζε, 18, 448; with gen. μεγάρων, Od. 1, 374. h. A. 28.

ἐξεῖπον (εἶπον), defect. aor. 2 of ἐκφῆμι, to declare, to communicate, τινί τι 9, 61. 24, 654.

ἐξεῖρομαι, Ion. for ἐξέρομαι (εἶρομαι), to interrogate, to seek for, with accus. τινά, 5, 756; βουλὴν, to ask counsel, only imperf. ἐξείροτο, 20, 15. Od. 13, 127.

ἐξεκλιόσθην, see ἐκκλιώ.

ἐξεῖσθα, see ἐξεῖμι.

ἐξελαύνω (ἐλαύνω), fut. ἐξελάσω, infin. ἐξελάαν (8, 527), aor. 1 act. ἐξήλασα, Ep. ἐξέλασα, 1) to drive out, to drive away, to expel, spoken of men and brutes, with accus. τινά γαίης, to expel any one from the land, Od. 16, 381; τάφρον, 8, 255; μῆλα ἀντροῦ, Od. 9, 312; πάντασ ὀδόντας γναθῶν, to knock out every tooth from a man's jaws, Od. 18, 29; metaph. δίκην ἐξελαύνειν (subaud. ἀγορῆς), to expel or banish justice, 16, 388. 2) Intrans. to proceed, to drive, 11, 360.

ἐξελείν, see ἐξαίρω.

ἐξέλκω (έλκω), to draw out, with gen. θαλάμης, Od. 5, 432. Pass. II. 4, 214; see ἀγνυμι.

ἐξέμεν, Ep. for ἐξεῖναι, see ἐξίημι.

ἐξέμεν for ἐξεῖν, see ἔχω.

ἐξέμεω (ἐμέω), aor. 1 ἐξήμεσα, to vomit forth, to cast forth, spoken of Charybdis, *Od. 12, 237. 437.

ἐξέμμορε, see ἐκμειρομαι.

ἐξεναρῖζω (ἐναρῖζω), fut. ἴζω, and aor. 1. to strip the armour from the dead, with accus. τινά τεύχεα, 5, 151. 7, 146. 13, 619. 2) to kill. to slay, 4, 488. Od. 11, 272.

ἐξερεῖνω, Ep. (ἐρεῖνω), to seek after, to inquire after, to explore, 9, 672; πόρουσ ἀλόσ, Od. 12, 259; metaph. to try, κῆθάρην [to elicit its tones], h. Merc. 183. Mid. like the act. τινά μύθη, 10, 81.

ἐξερείπω (ἐρείπω), aor. 2, only subj. ἐξερείπη and partcp. ἐξεριπών, prop. to cast down; in aor. 2 intrans. to fall, spoken of the oak, 14, 414; χαιτή ζεύγλης, the mane falling from the collar of the yoke, *17, 440. 19, 416.

ἐξερέομαι, depon. mid. Ep. form of ἐξεῖρομαι, to seek out, only pres. and imperf.; see ἐξέρω.

1) ἐξέρω, Ep. for ἐξέρω, fut. of ἐκφῆμι, to declare, to proclaim, 1, 204. ὡδε ἐξέρω, 1, 212. 8, 286. (It must not be confounded with the following word.)

11) ἐξέρω, Ep. for ἐρεῖνω (ἐρέω), only pres. 3 plur. ἐξερέουσι, subj. 3 sing. ἐξερέησι, optat. ἐξερέοις, partcp. ἐξερέων, to interrogate, to enquire after, to seek, with accus. ἕκαστα, Od. 14, 375; absol. Od. 3, 116; γόνον, to ask after a man's family, Od. 19, 166; to explore, to examine, κνημοῦσ, Od. 4, 337. 17, 128 (like ἐξερεῖνω, Od. 12, 259). Mid. as depon. ἐξερέομαι, to question, ἐκ τ' ἐρέοντο, 9, 671; and infin. ἐξερέεσθαι, subj. ἐξερέηται, Od. 1, 416; optat. ἐξερέοιτο, Od. 4, 119.

ἐξέρυω (ἐρύω), aor. 1 ἐξείρυσσα, poet. σσ and ἐξέρυσσα, Ep. iterat. aor. ἐξέρυσσασκε, to draw out, to pull out, to tear out; with accus. and gen. βέλος ὦμον, the weapon from the shoulder, 5, 112; in like manner δόρυ μήρον, 5, 666; ἰχθύασ θαλάσσης, Od. 22, 386; but τινά ποδόσ, to draw a man out by the foot, 10, 490; δῖφρον ῥυμοῦ (by the pole), 10, 505; to tear out, μήδεα, Od. 18, 87.

ἐξέρχομαι, depon. (ἐρχομαι), only aor. 2 ἐξήλυθον and ἐξῆλθον, to go out, to come out, 9, 476. 576; with gen. κλισίης, out of the tent, 10, 140; μεγάροιο, Od. 21, 229.

ἐξερῶω (ἐρωέω), aor. 1 ἐξηρώησα, to spray out of the way, to run from the way, spoken of horses, 23, 468. †

ἐξεσίη, ἡ (ἐξίημι), embassy, mission; only ἐξεσίην ἔλθειν, to go on an embassy, to go any where as an ambassador, 24, 235. Od. 21, 20; see ἀγγελίην ἔλθειν.

ἐξέτης, es, another form of ἐξαέτης (ἔτος), six years old, ἵπποσ, *23, 266. 655.

ἐξέτι (ἔτι), prep. with gen. since, from the time. ἐξέτι τοῦ ὄτε, from the time when, 9, 106. ἐξέτι τῶν πατρῶν, from the time of the fathers, Od. 8, 245. h. Merc. 508.

ἐξευρίσκω (εὐρίσκω), aor. 2 optat. ἐξεύρομαι, to find out, to discover, 18, 322. †

ἐξηγέομαι, depon. mid. (ἡγέομαι), to lead or conduct out, τινός, 2, 806. †

ἐξήκοντα, indecl. (ἔξ), sixty, 2, 584. Od. 14, 20.

ἐξήλασα, see ἐξελαύνω.

ἐξήλατος, ον (ἐξελαύνω), beaten, hammered out, ἀσπίσ, 12, 295. †

ἐξῆμαρ, adv. (ἡμαρ), during six days, *Od. 10, 80.

ἐξήμοιβός, ὄν (ἐξαμείβω), changed, for a change; ἐματα, garments for change, Od. 8, 249. †

ἐξῆπαφον, see ἐξαπαφίσκω.

ἐξηράνθη, see ξηραίνω, II.

ἐξηρατο, see ἐξαίρω.

ἐξηρώησα, see ἐξερωέω.

ἐξῆς, poet. ἐξείης (ἔχω, ἔξω), in order, one after another, *Od. 4, 449. 580.

ἐξίημι (ιῆμι), only infin. aor. 2 ἐξέμεν,

Ἐρ. for ἐξείναι, and aor. 2 mid. 3 plur. ἐξέντο in tmesis. Act. *to send out*, with accus. ἐς Ἀχαιοῦς, 11, 141. Mid. *to send out*, *to expel*, only in the common formula: ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντρο, after they had expelled the desire of food and drink, 1, 469. 2, 432.

ἐξίθνω (ἰθύνω), *to make exactly straight* [to divide it aright. Cp.], δόρυ νήϊον, 15, 410.†

ἐξικνέομαι, depon. mid. (ικνέομαι), only aor. 2 ἐξικόμην, *to arrive at*, *to reach*, with accus. θάκους, 8, 439; espily *to reach at length*, with accus., Od. 13, 206. 11. 9, 479.

ἐξίμεναι, see ἐξίμι.

ἐξίσχω (ἰσχω = εχω), *to hold out*; with accus. and gen. of place: ἐξίσχει κεφαλὰς βερέθρου, she *protrudes* [Cp.] her heads out of the abyss (spoken of Scylla), Od. 12, 94.†

ἐξοίσω, see ἐκφέρω.

ἐξοικνέω, poet. (a form of οἰχομαι), *to go out*, 3 plur. pres. ἐξοικνεῖσι, 9, 384.† ἐξοίχομαι (οἰχομαι), *to go out*, *to go away*, *to depart*; the pres. prop. with signification of perf. ἐς Ἀθηναίης, sc. δόμον, 6, 379. Od. 4, 665.

ἐξόλλυμι (όλλυμι), aor. 1 ἐξώλεσα, *to annihilate*, *to destroy utterly*, Od. 17, 597; φρένας τινί, *to destroy a man's understanding* (in tmesis), 7, 360. 12, 234.

*ἐξολολύζω (όλολύζω), *to howl out*, *to wail*, Batr. 101.

ἐξονομάζω (ονομάζω), prop. *to call by name*; *to name*, *to utter*, h. Merc. 59; and frequently ἐπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν, where it must be connected with ἐπος, *to utter the word*, like *eloqui verbum* (Voss, 'beginning he spake'), 1, 361. 3, 398, seq. [she said what she had to say and declared it fully, Nägelsb. ad 11. 1, 361].

ἐξονομαίνω (ονομαίνω), aor. 1 subj. ἐξονομηνης, and infin. ἐξονομηῆναι, *to call by name*, with accus. ἀνδρα, 3, 166; γάμον, *to name her marriage*, Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (ὄνομα, καλέω), *mentioned by name*, *by name*; with ὀνομάζειν, 22, 415, and καλεῖν, Od. 4, 278.

ἐξόπιθεν, also ἐξόπιθε, adv. poet. for ἐξόπισθεν (όπισθεν), *from behind*, *on the back part*, *backwards*, 4, 298. 2) As prep. with gen. *behind*, *κεράων*, *17, 521.

ἐξοπιάω, adv. (όπίσσω), 1) Of place: *backwards*, 11, 461; also prepos. with gen. *behind*, 17, 357. 2) Of time: *hereafter*, *in future*; only in Od. 4, 35. 13, 144.

*ἐξοργίζω (όργίζω), *to make angry*, *to exasperate*. Pass. *to become very angry*, Batr. 185.

ἐξορμάω (όρμάω), partcp. aor. 1 ἐξορμήσας, *to go forth*, *to rush* or *hurry forth*. μή σε λάθῃσιν κείσ' ἐξορμήσασα sc. ηγῦς, lest it (the vessel) unperceived by you rush thither, Od. 12, 221.†

ἐξορούω (όρούω), *to spring out*, *to leap out*, only in tmesis; spoken of the lot, 3, 325; of men, Od. 10, 47.

ἐξοφέλλω (όφέλλω), *to increase greatly*, *to augment*, with accus. ἔεθνα, Od. 15, 18.† ἐξοχ' for ἐξοχα, see ἐξοχος.

ἐξοχος (ἐξέχω), origin. prominent; metaph. *distinguished*, *excellent*; spoken of men, 2, 188; of brutes, 2, 480; of a piece of land, τέμενος, 6, 194. 20, 184; often with gen. ἐξοχος Ἀργείων, eminent among the Argives, 3, 227; also with dat. ἐξοχον ἠρώεσσιν for ἐν ἠρώεσσιν, 2, 483. The neut. ἐξοχον and ἐξοχα as adv. *most*, *among all*, *before all*, 5, 61; ἡμοὶ δόσαν ἐξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἐξοχον ἄλλων, 9, 641; with superl. ἐξοχ' ἀριστοί, by far the best, 9, 638. Od. 4, 629; also μέγ' ἐξοχα, Od. 15, 227.

ἐξυπανίστημι (from ἐξ, ὑπό, ἀνά, ἴστημι), only in aor. 2, *to arise from a place under*. σμῶδιξ μεταφρένου ἐξυπανίστη, a weal arose upon his back, 2, 267.†

*ἐξυφαίνω (ύφαίνω), *to finish a web*, *to weave out*, Batr. 182.

ἐξω, adv. (ἐξ), *out*, *without*, Od. 10, 95. 2) *out of*, *away from*, 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb; στηθέων, 10, 94. ἐξω βήτην μεγαρόιο, Od. 22, 378.

ἐξω, see ἔχω.

ἐο. Ep. for οὐ, q. v.

ἐοί, Ep. for οἶ, see οὐ.

ἐοι, Ep. for εἶη, see εἰμί.

εοικα, as, e, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual Ep. εἶκτω, partcp. εοικώς, once εἰκώς, 21, 254; fem. εἰκνία, once plur. εοικνίας, 18, 418; plur. perf. ἐώκειν, eis, ei, dual Ep. εἶκτην, 3 plur. εοικεσαν, 13, 102. Also the Ep. pass. form εἶκτο, was like, 23, 107, and ἦκτο, Od. 4, 796. 1) *to be similar*, *to be like*, *to resemble*, τινί, any one, τί, in any thing; Μαχάων πάντα, in all respects, 11, 613; δέμας γυναικί, Od. 4, 796; strengthened by ἀγκιστὰ [to resemble closely], eis ὤπα, 14, 474. Od. 1, 411; chiefly in partcp. νυκτὶ εοικώς, like night, 1, 47. cf. 3, 151, etc. 2) *to befit*, *to behove*; *to be proper*, *becoming*, *just*; always impers., except Od. 22, 348, where εοικα is pers., I ought, it behoves me. εοικα δέ τοι παραεἶδεν, ὥστε θεῶ, it behoves me to sing before thee as before a god; cf. however, no. 3: often absol., as 1, 119; it takes the pers. in the dat., 9, 70. Only Od. 22, 196, ὡς σε εοικεν, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὐ σε εοικε, κακὸν ὡς, δεῖδίσσασθαι, it does not become you to tremble like a coward, 2, 190. 234; or with an infin. simply: οὐκ εοικ' ὀτρυνόμεν, 4, 286. The partcp. is often used as an adj. *becoming*, *suitable*, *fitting*, *deserved*. μῦθοι εοικότες, suitable speech, Od. 3, 134 (Voss: similar, i. e. to the discourse of Ulysses).

εὐκότα καταλέγει, Od. 4, 239. εὐκότι κείται ὀλέθρῳ, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἰκνία ἀκούτις, a fitting, i. e. dear spouse, 9, 399. 3) *to seem, to appear*; only εὐκα δέ τοι παραίδειν, ὥστε θεῶ, I seem to thee as to a god to sing [*videor (mihi) tibi tanquam deo accinere. Päsli.*], Od. 22, 348. (So Eustath.—Voss: thou listenest to my song like a god.) In this signif. εὐκα is not elsewhere found in H., and therefore the former explanation seems preferable.

εὐοῖο, Ep. for εὐοῦ, see εὐός.

εὐοῖς, Ep. for εἰς, see εἰμί.

εὐοπα. perf. see ἔλπω.

εὐον, Ep. for ἦν, see εἰμί.

εὐοργα (εργῶ), see ἐρῶω.

εὐορτή, ἡ, *a feast, a festival*, *Od. 20, 156. 21, 258.

εὐός, εἴ, εὐόν, Ep. for ὄς, ἦ, ὄν, pron. possess. (from οὖ), *his, her*, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν εὐόν τε Πόδαργον, 23, 295; τὰ δ' ὀνόματα, 15, 88. 6) Strengthened by αὐτός: τὸν αὐτοῦ χρῆσις, his own need, Od. 1, 409. (The hiatus is mly found with it, cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), *to be proud of any thing, to glory in* with dat. πολέμῳ, 16, 91. †

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγελα,

to announce, to report, εἶσω, Od. 4, 775. †

ἐπαγειρώ (ἀγειρώ), *to collect, to bring together*, with accus. 1, 126. †

ἐπάγην, see πῆγνυμι.

ἐπαγλαίζομαι, depon. mid. (ἀγλαίζω), *to pride oneself in any thing, to glory in*. οὐδέ εἴ φημι δηρὸν ἐπαγλαίεσθαι (infin. fut.), I think he will not long exult in them, 18, 133. †

ἐπάγω (ἀγω), aor. 2 ἐπήγαγον, *to lead to, to bring to*, with accus. λιν, 11, 480. ὅς ἐπάγοντες ἐπῆσαν, subaud. κύνas, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 445; metaph. *to induce, to cause*, in connexion with πείθω, Od. 14, 392.

ἐπαίρω, Ep. for ἐπαίρω (ἀείρω), aor. 1 ἐπήειρα, *to raise*, with accus. κεφαλῆν, 10, 80; *to lift up upon, to lay upon*, with accus. and gen. of place; τινὰ ἀμαξάων, upon the carriages, 7, 426; κρατεντάων, *Il. 9, 214.

ἐπαθον, see πάσχω.

ἐπαγίζω (αἰγίς), *to blow strongly upon, to rush upon*, spoken of wind, 2, 148. Od. 15, 293.

ἐπαίνω (αἰνέω), fut. Ep. ἐπαίνησω (1 plur. ἐπαίνεομεν, 16, 443), aor. ἐπήνησα, *to praise, to approve, to pronounce good*; mly absol., but also with accus. μῦθον, 2, 335; and with dat. of the pers. Ἐκτορι, *to agree with Hector*, 18, 312; and μῦθόν τινι, h. Merc. 457.

ἐπαινός, ἡ, ὄν (αἰνός), *very frightful, very terrible*; only fem. ἐπαινή as epith. of Persephῆnē, 9, 457. Od. 10. 491. 534.

11, 47. According to others euphemistic for ἐπαυνητή, lauded, venerable. The first explanation, as a strengthening of αἰνή (δευνή), deserves the preference; cf. Voss on h. Demet. 1. Butt. Lex. p. 62, rejects ἐπαυνή, and would read ἐπ' αἰνή, ἐπί being taken as an adv. = moreover, besides.

ἐπαίσσω (αἰσσω), aor. 1 ἐπήϊσα, iterat aor. ἐπαΐσασκε, aor. 1 mid. ἐπήϊζαμην, *to rush upon, to assail*, often absol.: spoken of the wind, 2, 146; mly of battle. a) With gen. τινός, against any one, 5, 263. 323; never in the Od. b) With dat. τινί: Κίρκῃ ἐπαΐσσειν, to rush upon Kirkē (Circē), Od. 10, 295. 322; also with dat. instrum. ἔγχει, δουρί, 5, 584; τινὶ μελίσι, Od. 14, 281. 3) With accus. transit. *to attack, to fall upon*, μόθον ἴππων, 7, 240. cf. 18, 159; τείχος, 12, 308; Ἐκτορα, 23, 64. II) Mid. *to move oneself quickly*; with gen. χεῖρες ὀμων, from the shoulders, 23, 628. 6) With accus. ἐπαΐσασθαι ἄθλον, to rush upon the prize, 23, 773.

ἐπαίτω (αἰτέω), optat. aor. ἐπαίτησειας, *to ask for in addition, to demand further*, with accus. 23, 593. †

ἐπαίτιος, ον (αἰτία), *that is guilty, that deserves to be complained of, culpable*. οὔτι μοι ὕμεις ἐπαίτιοι, I have no reason whatever to complain of you, 1, 335. †

ἐπακούω (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, Ep. without augm. *to listen to, to hearken to*, mly with accus. ἔπος, 9, 100; spoken of Hēlios, πάντα, 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, 2, 143. h. Merc. 566.

ἐπακτῆρ, ἦρος, ὁ (ἐπάγω), *that goes upon a chase, a hunter*, Od. 19, 435. ἄνδρες ἐπακτῆρες, 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), aor. partcp. ἐπαληθείς, *to wander over, to wander through, to reach in wandering*; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθείς, after a long wandering, *Od. 4. 81. 15. 176.

ἐπαλαστέω (ἀλαστέω), aor. 1 partcp. ἐπαλαστήσας, *to be displeased at, to be angry*, Od. 1, 252.

ἐπαλείφω (ἀλείφω), aor. ἐπήλειψα, *to anoint, to besmear, οὔσα πασιν*, *Od. 12, 47. 177, 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, *to ward off, to avert, to remove, τί τινι*, any thing from any one; Τρώεσσαν κακὸν ἤμαρ, 20, 315. 2) *to aid, to assist, τινι*, one, 8, 365. 11, 428. *Il.

ἐπαλλάξω, see ἐπαλάομαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) *to exchange, to alternate*. 2) *to entwine, to connect*, 13, 359. † ἐρίδος κρατερῆς καὶ ὁμοίου πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, the snare or cord of terrible contention and common war they drew alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Zeus and Poseidῶn,

of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Zeus, who knows nothing of the undertaking of Poseidōn, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain ἐπαλλάξαντες by συνάψαντες, συνδήσαντες, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *rugna junem connectentes, ad utrosque intenderunt*. Köppen considers πείραρ πολ. = πείρατα πολ., see πείραρ, and translates: 'the issue of common war they stretched, alternating, over both,' cf. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions, to make the knot faster, cf. Jahrb. Jahn und Klötz, März 1843, p. 261. *Ed. Am.*]

ἐπάλμενος, see ἐφάλλομαι.

ἐπάλις, ιος, ἡ (ἀλέξω), *a breast-work, a parapet*, espily the battlements of the city walls, behind which the besieged fight, *12, 258. 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian slain by Patroclus, 16, 415. (Ἐπάλτης.)

ἐπάλο, see ἐφάλλομαι.

ἐπαμόσμαι, depon. mid. (ἀμάω), aor. ἐπημησάμην, *to hear up, to hear together, εὐνήν* (of leaves), Od. 5, 482.†

ἐπαμείβω (ἀμείβω), fut. ἐπαμείψω, 1) *to exchange, to change, τεύχεά τινι*, arms with any one, 6, 230. 2) Mid. *to go alternately hither and thither*, with accus. νίκη ἐπαμειβεται ἄνδρας, *victory alternates amongst men*, 6, 339.

ἐπαμοιβαδῖς, adv. (ἐπαμείβω), *alternately, mutually, reciprocally*. ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς, *they had grown mutually interlaced* (the trees), Od. 5, 481.†

*ἐπαμοίβιος, ον = Ep. ἐπημοιβός, ἐπαμοίβια ἔργα, *things of exchange, barter*, h. Merc. 516.

ἐπαμύντωρ, ορος, ὁ (ἀμύντωρ), *a helper, a protector*, Od. 16, 263.†

ἐπαμύνω (ἀμύνω), aor. 1 ἐπήμυνα, infin. ἐπαμύναι, *to come to aid, to help, to assist*, with dat. and absol. *6, 362. 8, 414.

ἐπανατίθηναι (τίθημι), *to lay upon*, whence aor. 2 infin. Ep. ἐπανθέμεναι (for imperat.) σανίδας, *shut the gates*, 21, 535.† Wolf after Aristarchus has here introduced ἐπανθέμεναι instead of the former ἐπ' ἄψ θέμεναι.

ἐπανίστημι (ἵστημι), aor. 2 ἐπανάστην, *to cause to rise*; intrans. aor. 2 and perf. *to rise in addition*, 2, 85.†

*ἐπαντιάω (ἀντιάω), *to meet, to fall in with*, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, Ep. and Ion. for ἐπωδή, prop. a magic song; then, *an incantation for staunching blood*, Od. 19, 457.†

ἐπαπειλέω (ἀπειλέω), aor. 1 ἐπηπέλησα, *to threaten in addition*, absol. 14, 45; τινί τι, *to threaten a man with anything*, 1, 319; ἀπειλάς, Od. 13, 127.

ἐπαρρίσκω, poet. (ΑΡΩ), aor. 1 ἐπήρησα, perf. ἐπάρηρα, Ion. for ἐπάραρα, 1) Trans. aor. 1, *to attach to, to fasten to*; θύρας σταθμοῖσιν, *to fix the doors to the posts*, 14, 167. 339. 2) Perf. and pluperf. intrans. *to be attached, to be infixed*, κληῖς ἐπαρήρει, 12, 456.

ἐπάρη, ἡ, Ion. for ἐπάρα (ἀρά), *an imprecation, a curse*, 9, 456.†

*παρήγω (ἀρήγω), infin. aor. 1 ἐπαρήξαι, *to help, to aid, τινί*, 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρῶς, see ἐπαρρίσκω.

ἐπαρκέω (ἀρκέω), aor. 1 ἐπήρκεσα, *to ward off, to avert, to remove, τινί τι*, any thing from any one; ὀλεθρόν τινι, 2, 873; with accus. *to hinder any thing*, Od. 17, 568.

ἐπάρουρος, ον (ἄρουρα), *living in the country, being a rustic*, Od. 11, 489.†

ἐπαρτής, ἐς (ἀρτέω), *equipped, ready, prepared*, *Od. 8, 151. 14, 332.

*ἐπαρτύνω = ἐπαρτύω, h. in Cer. 128, in mid.

ἐπαρτύω (ἀρτύω), *to attach to, to fasten*, with accus. πάμα, Od. 8, 447; metaph. πῆμα κακοῖο, *to prepare punishment for crime*, Od. 3, 152. 2) Mid. *to prepare for oneself, δέυνον*, h. in Cer. 128.

ἐπαρχομαι, mid. (ἄρχω), aor. 2 ἐπαρχάμην, prop. *to begin in addition*, in a religious signif.: *to devote the first of a thing to the deity*; always ἐπαρχασθαι δεπέσσιν, spoken of libation; according to Buttm. Lex. p. 167, 'to pour out into the goblets for the purpose of libation,' so that in ἐπί the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.' The word δεπέσσι may be explained more correctly, 'into the goblets'; hence, *to pour 'the first into the goblets'* (for libation), since the goblets were already in the hands of the guests; cf. Nietzsche ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Mly, *to present, to offer*, with accus. νέκταρ, h. Ap. 125.

ἐπαρωγός, ὁ (ἀρωγός), *a helper, an aid*, Od. 11, 498.†

ἐπασκέω (ἀσκέω), perf. pass. ἐπίσκημαι, *to labour carefully in addition, to furnish with any thing*, with dat. αὐλή ἐπίσκηται τοίχῳ καὶ θρυγκοῖσι, *the court is surrounded with a wall and battlements*, Od. 17, 266.†

ἐπασσύτερος, ἡ, ον (ἄσσον), *near to each other, close upon one another, in quick succession*; sing. κύμα ἐπασσύτερον ὄρνυται, *wave upon wave arose*, 4, 423; elsewhere plur., 8, 277. Od. 16, 366.

ἐπαυλος, ὁ (αὐλή), *a stall for cattle, a pen*, for the night, Od. 23, 358.†

ἐπαυρίσκω (ΑΥΡΩ), H. has of the mid. the pres. only, 13, 733. Of the act. only aor. 2 subj. ἐπαύρη, infin. ἐπαυρεῖν, Ep. ἐπαυρέμεν, fut. mid. ἐπαυρήσομαι, aor. ἐπηυρόμην, from which 2 sing. subj. ἐπαύρηαι and ἐπαύρη, and 3 plur. ἐπαύρωνται, I) Act. 1) *to take to oneself, to obtain, to procure, to partake, to enjoy*, with gen. κρεάτων, 18, 802. Od. 17, 81.

b) Frequently spoken of missiles; to touch, to graze, to injure, as it were tasting, with accus. *χρῶα*, 11, 573. 13, 649. 15, 316; absol. 11, 391; and with gen. *λίθου*, to graze the stone (coal), 23, 340. 11) Mid. 1) to enjoy, to participate in, in a good and bad signif. with gen. *νόου*, to enjoy intelligence, i. e. to enjoy the fruit of it, 13, 733; *βασιλῆος*, to learn to know their (bad) king [ironically: *that all may find much solace in their king*. Cp.]. 1, 410, 15, 17; and absol. *δίω μιν ἐπαυρήσασθαι*, I think he will soon feel it, or reap the fruits of it, 6, 353. b) With accus. to receive, to draw upon oneself, *κακῶν καὶ μείζον*, Od. 18, 107.

ἐπαφύσω (ἀφύσω), aor. ἐπήφυσα, to pour upon (in addition), Od. 19, 388 †

ἐπεγείρω (ἐγείρω), aor. sync. mid. ἐπέγερτο, partcp. ἐπεγρόμενος, 1) Act. to awaken, to arouse, with accus., Od. 22, 431. 2) Mid. to wake up, to awake, 10, 124. 14, 256; only aor. sync.

ἐπέγερτο, see ἐπεγείρω.

ἐπέδραμον, see ἐπιτρέχω.

ἐπέην, see ἔπειμι (εἰμί).

ἔπει, Ep. also ἐπειή (ἐπί), conj. used to indicate time and motive. 1) Of time: as, when, after, always spoken of the past, a) With the indicat. in asserting a fact, 1, 57, 458. b) With the subj. when the declaration is conditional [or indefinite], mly with *ἄν* or *κε* (ἐπει *ἄν*, contr. ἐπήν). ἐπει *ἄν σὺ γε πότμον ἐπίσπης*, when thou shalt have met thy fate. Without *ἄν* with subj. only 15, 363. h. Ap. 158; cf. however Thiersch, § 324, 4. c) With optat. when the declaration indicates a frequently recurring case [indefinite frequency], 24, 14. The Ep. *ἄν* or *κε* is added when there is a condition, or the discourse is oblique, 9, 304. 19, 208. 24, 227; cf. Thiersch, § 324, 8. 2) Of a ground or motive: as, because, since, inasmuch as, quoniam, Ep. also ἐπειή, a) With indicat. *ἄν* is added when the clause is conditional. ἐπει οὐ *κεν ἀνδρωτί γ' ἐτελέσθη*, since it would not have been accomplished, 15, 228. b) In other cases the construction is as in no. 1. It can also often be translated by *for*, 3, 214. Sometimes, esply in address, ἐπεί stands where the protasis is wanting; we may supply, 'I will tell thee,' 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: ἐπεί *ῥα*, as soon as, since now. b) ἐπεί *γε*, since at least, since' (that is). c) ἐπεί *οὖν*, when then [referring a present action to the past from which it proceeds, &c.], when once, when first [with ref. to an action to be related, which depends upon this. Näg.], when therefore. d) ἐπεί *περ*, since indeed, since yet. ἐπεί *οὐ* is dissyllabic by synzesis, Od. 19, 314.

Ἐπειγεύς, ἦος, ὁ, son of Agaclès, a Myrmidon, who, on account of the slaughter of his uncle, was obliged to fly

from Budèum to Pèleus, and who went with Achilles to Troy. He was slain by Hector, 16, 571, seq.

ἐπείγω, only pres. and imperf. 1) Act. to press, to urge, to pursue closely, with accus., 12, 452; *κεμῶδα*, to press, to pursue a roe, 10, 361; hence pass. ἐπείγεσθαι *βελέσσιν*, to be pressed by weapons, 5, 622. 13, 511, b) to drive, to urge on, spoken esply of wind, 15, 382; *νῆα*, h. Ap. 408; and pass. Od. 13, 115; *ἔρετρα*, to move the oars, Od. 12, 205; hence, to drive, to hasten, *ἄνον*, Od. 15, 445. c) Intrans. to press, to oppress, to urge. *ἀνάγκη ἐπείγει*. 6, 85; *γῆρας*, 23, 623; cf. h. Ven. 231. 11) Mid. to urge (on) for oneself, to hasten, *γάμον*, Od. 2, 97. 19, 142. b) to press oneself, spoken of the wind; hence, to hasten, to make haste, with infin., 2, 354. 6, 363. Frequently the partcp. ἐπειγόμενος stands as an adj. *hastening, rapid, quick*, 5, 902. c) With gen., hastening after any thing, to long for, to desire, *ὄδοιο*, Od. 1, 309. 315. Ἄρῃος, 19, 142; and with accus. and infin. *ἥλιον, δύναι ἐπειγόμενος*, wishing the sun might set, Od. 13, 30. (Accus. ing to Buttm. Lex. p. 118, not a compound word.)

ἐπειδάν, conj. as soon as, when, after, 13, 285. † Thiersch, § 324, 1, rejects the word as not Homeric; and reads ἐπὶν δῆ.

ἐπειδή, conj. (ἐπεί δῆ), since, as, when, after. 1) Mly with indicat., and with preterite: ἐπειδή *πρώτα*, since first, when over. b) With subj. ἐπειδή—*δαμάσσεια* (for *δαμάσσηται*), 11, 478. cf. Spitzner 2) More var. y in assigning a reason, since, because, with indicat., 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, ἐπεί *has* e lengthened, 22, 379.)

ἐπειδὸν (εἰδὸν), defect. aor. 2 of ἐφώραω, to look upon, to look at, with accus., *22, 61; see ἐφώραω.

ἐπειή, Ep. for ἐπεί ἦ, always in the signif. since, because. According to Schol. Ven. ad Il. 1, 156, ἐπει ἦ, would be more correct. This Thiersch, § 324, 2, approves, and Spitzner has adopted it.

ἐπείη, optat. pres. of ἔπειμι (εἰμί).

ἐπεί *κε*, see ἐπεί.

(ἐπείκω), obsol. pres. of ἐπέοικε, q. v.

ἐπείμι (εἰμί), imperf. Ep. ἐπῆεν and ἐπέην, plur. ἔπεσαν, fut. Ep. ἐπέσσομαι, to be at, to be upon, to be over, absol. 5, 127. Od. 2, 344; with dat. loci, *κάρη ὤμοισιν ἐπέην*, may my head (no longer) remain on my shoulders, 2, 259; with dat. of pers. *οἷσιν ἐπέστι κράτος*, h. Cer. 150. 2) Of time: to be after, to be left behind, Od. 4, 756.

ἐπείμι (εἰμί), 3 sing. imperf. Ep. ἐπήϊεν, 3 plur. ἐπήϊσαν, Od. 11, 233, and ἐπήσαν, Od. 19, 445; fut. ἐπέισομαι, aor. 1 mid. ἐπείωσαμένη, 21, 424. 1) to go to, to come upon, to approach, with accus. *ἀγρόν*, to go to the field, Od. 23, 359; metaph. *πρὶν μιν καὶ γῆρας ἐπείωσιν*, before old age comes upon her, 1, 29. 2) Esply in a hostile signif. to rush upon, to attack,

to fall upon, with accus., 11, 367; with dat. 13, 482. 17, 741; and often without cases: ὁ ἐπιών, the one attacking, 5, 238; often ἐπ' ἄλλοισιν ἰόντες, marching against each other, 11.

Ἐπειοί, ὁ, the *Erpeans*, the oldest inhabitants of Elis, who derived their name from Erpeus, the son of Endymion, 2, 619; cf. Paus. 5, 1. 2.

Ἐπειός, ὁ, *Erpeus*, son of Panopeus, who, with the aid of Athene, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by Polydectes, 23, 664, seq. 839.

ἐπεί—περ, conj. since at least, with indicat. always separated, see ἐπεί.

ἔπειτα, adv. (ἐπί, εἶτα), thereafter, hereafter, afterwards, hereupon, thereupon, then, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, directly after, Od. 2, 60; καὶ τότε ἔπειτα, and then at once, 1, 426. It often follows πρώτον, is connected with αὐτίκα, αἶψα; also ἔνθα, ἔπειτα. Sometimes it stands pleonastically, after a participle with a finite verb, 14, 223. 2) It often forms in the Epic language the apodosis, to render it emphatic: a) After a participle of time: ἐπειδὴ σφαίρῃ πειρήσαντο, ὥρχεισθην δὴ ἔπειτα, then they danced, Od. 8, 378; cf. 18, 545. b) After a participle of doubt or condition: εἰ μὲν δὴ νῦν τοῦτο φίλον, — Ἑρμείαν μὲν ἔπειτα — ὀτρύνομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with ὅς κε, 1, 547. 2, 392. 3) therefore, (according to what you say), then, a) In a question, 9, 437. Od. 1, 65. b) In other clauses, 11, 49. 18, 357.

ἐπεκέλετο, see ἐπικέλομαι.

ἐπέκερσε, see ἐπικεῖρω.

ἐπελαύνω (ἐλαύνω), aor. 1 ἐπῆλασα, perf. pass. ἐπελήλαμαι, to drive upon, to hammer out over, spoken only of the working of metals, χαλκόν, 7, 223; of a shield: πολὺς ἐπελήλατο χαλκός, much brass was beaten out over it, 13, 804. 17, 493.

ἐπελήλατο, see ἐπελαύνω.

ἐπέλησε, see ἐπιλανθάνω.

ἐπεμβαίνω (βαίνω), partcp. perf. Ep. ἐπεμβεβαώς, to go upon, perf. to stand upon, with gen. οὐδοῦ, upon the threshold, 9, 582. †

ἐπενεῖκαι, see ἐπιφέρω.

ἐπένειμε, see ἐπινέμω.

ἐπενήνεον, see ἐπιννήνω.

ἐπενήνοθε (ἐνήνοθε), 3 sing. of an old Ep. perf. with pres. signif. which is also used as imperf. to be or lie upon, to sit upon, only four times; spoken of the head of Thersites, as imperf. ψεδνὴ ἐπενήνοθε λάχνη, thin woolly hair was upon it, 2, 219; of a mantle: ἐπενήνοθε λάχνη, 10, 134; as pres. with accus. οἶα θεοὺς ἐπενήνοθεν αἰὲν ἔόντας, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm.)

Lex. p. 111, from ἐνω or ἐνέθω, perf. with Att. redupl. ἐνήνοθα, see Thiersch, § 232)

ἐπεντανύω, Ep. form of ἐπεντεύω, to stretch upon, to extend upon, Od. 22, 467 †

ἐπεντύνω and ἐπεντύω (ἐντύω), to equip, to put in order, ἵππους, to harness the horses, 8, 374. Mid. to put oneself in order, to prepare oneself, ἀεθλα, for the contests, Od. 24, 89.

ἐπέοικα (εἶοικε), it is becoming, it is befitting, it is proper, with dat. pers. and infin. 4, 341; or accus. with infin., 1, 126. 10, 146. Ellipt. with accus. ὦν ἐπέοιχ' ἱκέτην ἀντιάσαντα (subaud. from the foregoing οὐ δεύσεσθαι), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, 9, 392.

ἐπέπιθον, see πείθω.

ἐπέπληγον, see πλήσσω.

ἐπέπλωσ, see ἐπιπλώω.

ἐπεποιθεῖ, see πείθω.

ἐπεπόνθει, see πάσχω.

ἐπέπταρε, see ἐπιπτάω.

ἐπέπτατο, see ἐπιπτάμαι.

ἐπέπυστο, see πυνθάνομαι.

ἐπερείδω (εἰρίδω), aor. 1 ἐπέρεισα, to slay upon, to lean upon, to thrust against, with accus. ἔγχος ἐς κενεῶνα, 5, 856; absol., 11, 235; metaph. Ἴν' ἀπέλεθρον, to apply prodigious power, 7, 269. Od. 9, 538.

ἐπερέφω (εἰρέφω), to roof over, and hence, generally, to build, in tmesis, ἐπὶ νηὸν ἐρέφω, 1, 39 †

ἐπερρώσαντο, see ἐπυρρώομαι.

ἐπερύω (ἐρύω), aor. ἐπέρυσα. Ep. σσ, to draw to, to draw towards, θύρην κορώνῃ, (with the ring), Od. 1, 144 (see κορώνῃ) ἐπὶ στήλῃν ἐρυσαντες, *Od. 12, 46.

ἐπέρχομαι (ἐρχομαι), fut. ἐπελεύσομαι. aor. 2 ἐπῆλθον, Ep. ἐπήλυθον, perf. ἐπελήλυθα, 1) to come to, to come on, to come near, to approach, with dat. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. ἐπὶ κνέφας ἦλθε, darkness came on, 11, 194. Ἄχαιοῖς ἐπήλυθε ὕπνος, sleep came upon them, Od. 5, 472. 12, 311; with the accus. esp. when it contains the idea of surprising or creeping upon insensibly; ἐπήλυθέ μιν ὕπνος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, 7, 262. 2)

In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat., 5, 220. Spoken of lions: βουσίην, 10, 485. 15, 630. 3) Of places: to pass through, to go through, like obire, with accus. ἀγκυα, to go through the valleys, 18, 321. Od. 16, 27.

ἐπεσβολή, ἡ (ἔπος, βάλλω), words which one drops inconsiderately, prattle, loquaciousness, idle discourse. ἐπεσβολίας ἀναφαίνειν, to exhibit idle prattle [to seem loquacious. Cp.], Od. 4, 159 † (not from ἐπει, but from ἐπεα and βάλλειν).

ἔπεσβόλος, ον (βάλλω), *uttering idle, foolish words, loquacious (qui verba facit); λωβήτηρ* (V. a troublesome prater), 2, 275.† According to Döderlein it is not to be explained by ἔπεα ἐκβάλλων, but by ἔπεισι βάλλων, i. e. *ιάπτων, verbis lacescens or feriens.*

ἔπεσον, see πίπτω.

ἔπέσπον, see ἐφέπω.

ἔπέσσεται, see ἔπειμι (εἰμι).

ἔπέσσεται, see ἐπισεύω.

ἔπέστη, see ἐπίστημι.

ἔπέσχον, see ἐπέχω.

ἔπετήσιος, ον (ἔτος), *annual, lasting a year, καρπός*, Od. 7, 118.†

ἔπευ, Ion. for ἔπου, see ἔπομαι.

ἔπευφημέω (εὐφημέω), αορ. *επευφήμησα, to assent, to speak approvingly. επευφήμησαν αιδεῖσθαι, κ.τ.λ., [their voice was to respect (him). Cp.]*, 1, 22.†

ἔπέυχομαι, αορ. mid. (εὐχομαι), fut. *ἔπέυχομαι*, dep. 1) *ἔπευξάμην, to pray, to supplicate a divinity, θεοῖς*, Διί, 3, 350. Od. 14, 423. 2) *to vaunt oneself, to boast*, absol. and τινί, over any one, 11, 431.

ἔπεφνον, see ΦΕΝΩ.

ἔπέφραδον, see φράζω.

ἔπέχω (ἔχω), αορ. 2) *ἔπέσχον, partep. ἐπισχών*, αορ. 2 mid. *ἔπεσχόμεν*, Ep. 3 plur. pluperf. *ἐπάχατο*, q. v. 1) *to hold on, to, upon*, with dat. *πόδας θρήνυι*, to put the feet upon the stool, 14, 241. Od. 17, 410; hence: *to hold out, to reach, to present*, οἶνον, 9, 489; *μαζόν παυδί*, 22, 83. 2) *Intrans. to rush upon, to assail*, τινί, Od. 19, 71. cf. Od. 22, 75. 3) *to check, to restrain, to withhold*, with accus. *ρέεθρα*, 21, 244; and *θυμὸν ἀνιπής*, to restrain the mind from rebuke, Od. 20, 266; *see absol. to restrain oneself, to delay*, Ἀντίνοος δ' ἐτ' ἐπέχε, Od. 21, 136. 4) *to embrace, to occupy, to extend*, with accus. *ἐπὰ πλέεθρα*, 21, 407. *ὄπισσον ἐπέσχε πῦρ*, as far as the fire extended, 23, 238. 1) Mid. 1) *to direct oneself to, to assail*, like act. 2. Spoken of shooting with the bow, *ἐπισχόμενος, aiming*, Od. 22, 15. 2) Like act. 3, *to restrain, to withhold, to hold up*, with accus. *ἑαυτὸν πτύχας*, h. Cer. 176.

ἔπηβόλος, ον (βάλλω), that has attained any thing, *partaking, possessing*, with gen. *νηός, ἑρετῶν*, Od. 2, 319.†

ἔπηγαγον, see ἐπάγω.

ἔπηγκενίδες, αἱ [*long planks*. Cp.], *the long planks on the sides of a ship, which served to cover the ribs of the sides (σταμίνας) and extended from stem to stern. To prevent the pressure of water, Odysseus (Ulysses) covers these planks with osier hurdles (ρίπεσσι οἰσύνησιν)*, Od. 5, 253, seq † (prob. from ἐνεγκεῖν = φέρειν, to extend oneself), see Nitzsch ad loc. and σταμίνας.

ἔπηεν, Ep. for ἐπήν, see ἔπειμι (εἰμι).

ἔπηετανός, ὄν (ἔτος), 1) *lasting a whole year, παρέχειν γάλα ἔπηετανόν*, to give milk the whole year, Od. 4, 89; *πλυνοί*, Od. 6, 86. 2) *sufficient for a whole year, abundant, superfluous*, Od.

18, 360. 8, 233. The neut. *ἔπηετανόν* as adv. always in the year, Od. 7, 128; *abundantly, in abundance*, *Od. 7, 99. 10, 427.

ἔπήεν, see ἔπειμι (εἰμι).

ἔπήλθον, and ἐπήλυθον, see ἐπέρχομαι.

*ἔπηλυσίη, ἡ, *enchantment, fascination*, h. Cer. 218, 220. Merc. 37.

ἔπημοιβός, ὄν (ἀμείβω), *alternating, exchanging, corresponding; ὄχης*, two bolts meeting each other, which one from each side of the door were fitted together, and held by a lock, see *κλιής*, 12, 456; *χιτῶνες*, clothes for a change, Od. 14, 513.

ἔπημύω, see ἡμύω.

ἔπην, conj. Hom. for ἐπάν, see ἐπέαι.

ἔπηνεον, see ἐπαίνεω.

ἔπηξα, see πήγνυμι.

ἔπηπύω (ἡπύω), *to call to joyfully, to applaud*, with dat., 18, 502.†

ἔπήρατος, ὄν (ἔραω), *beloved, lovely, charming, agreeable*, spoken only of inanimate objects: *δαίς*, 9, 228; *εἰματα*, Od. 8, 366; mly of regions of Ithaca, Od. 4, 606.

ἔπηρετμος, ὄν (ἔρετμός), *at the oar, rowing, ἑταῖροι*, Od. 2, 403. 2) *furnished with oars, νηες*, *Od. 4, 559.

ἔπηρεφής (ἔρέφω), *covering over, standing over, overhanging*, πέτραι, Od. 10, 131. 12, 59, κρημοί, 12, 54 [overhanging precipices].

Ἐπήριτος, ὁ (disputed), son of Aphidas, from Alybas, whom Odysseus (Ulysses) pretended to be, Od. 24, 306.

ἔπηρσε, see ἐπαρῆσκω.

ἔπησαν, see ἔπειμι (εἰμι).

ἔπητής, οὔ, ὁ (ἔπος), *affable, humane, kind, benevolent*, *Od. 13, 122. 18, 128.

ἔπητρίμος, ὄν (ἡτρίον), prop. close-woven, hence; *thickly over, close together, compact*, πυρσοί, 18, 211; *δράγματα ἐπητρίμα πέπτον*, the sheaves fell close together, fell thick, 18, 552. 2) Of time: *in quick succession*, *19, 226.

ἔπητύς, ὄς, ἡ (ἔπητής), *friendly address, and mly kindness, benevolence*, Od. 21, 306.†

ἐπί, I) Prepos. with gen., dat., and accus. Ground signif. *at, upon*, in manifold relations. A) With gen. a) To mark rest in a place: *on, upon, in, at, near*, esply with verbs of existence, rest, etc.: *ἐπὶ μελήεις ἐρεισθείς*, 22, 225; and without a verb: *ἐπὶ ὤμων, ἐπ' ἀγροῦ, ἐπὶ κρατὸς λιμένος*, at the head of, Od. 13, 102; metaph. *ἐπὶ ξυροῦ ἀκμής*, 10, 173; see ἀκμή. b) To mark motion to an object, with verbs of motion: *ἔρπειν νῆα ἐπ' ἠπείροιο*, upon the land, 1, 485; *βαίνειν ἐπὶ νηός*. 2) Spoken of the time *in or during* which any thing happens. *ἐπ' εἰρήνης*, in time of peace, 2, 797; *ἐπὶ προτέρων ἀνθρώπων*, 5, 637. 3) To mark manner, cause, etc.: only *σιγῇ ἐφ' ὑμείων*, in silence by yourselves, i. e. for yourselves, 7, 195. B) With dative, 1) Spoken of place: a) To mark rest *upon, at, or by* an object: *ἐπὶ χθονί*, on the

earth, 1, 58: ἐπὶ τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἔλκει ἔλκος ἀρέσθαι, wound upon wound, 14, 130. cf. Od. 7, 120; ἐπὶ τῆσι, in addition to these, 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσκε θέειν ἐπὶ εἶδει, together with, i. e. besides his beauty, Od. 7, 126, 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, 7, 163. *b*) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: *υπον*, against, 1, 382. 3, 15. 2) Of time: ἐπὶ νυκτί, by night, 8, 529; ἐπ' ἡματι τῷδε, on this day, 13, 234; but ἐπ' ἡματι, by day, Od. 2, 284, and as adv. *daily*, Od. 14, 105. 3) Of manner, cause, etc.: *a*) To mark design, purpose: ἐπὶ δόρπῳ, for supper, Od. 18, 44; ἐπὶ χάρμῳ, 13, 104; ἐπὶ Πατρόκλῳ, for Patroclus, 23, 776; υἱὸν ἐπὶ κτεάτεσσι λιπέσθαι, to leave a son for his treasures [i. e. to inherit them], 5, 154. *b*) To mark the ground or motive: *about*, *at*, *for*, *on account of*; γελᾶν ἐπὶ τινι, 2, 270; μογεῖν, πάσχειν ἐπὶ τινι, 1, 162. 9, 492. *c*) To mark the price, or mly, the condition: *for*; ἐπὶ τινι ἀθλεύειν, 23, 274; ἐπὶ μισθῷ for hire. ἐπὶ δώροισι, for presents, 9, 162. *C*) With accus. 1) Of place: *a*) To mark direction or motion to an object: *to*, *towards*, *against*; ἐπὶ νῆας ἔρχεσθαι, ἔξεσθαι ἐπ' ἔρετμα, Od. 12, 171. *b*) To mark motion *upon* or *over*, or an extension, or spreading out upon: πλεῖν ἐπὶ οἴνωπα πόντον, Od. 1, 183. cf. 2, 370; ἐπ' ἑννέα κείτο πέλεθρα, Od. 11, 577; ἐπὶ γαίαν, *per terram*, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ, to the right, to the left. 2) Of time: *a*) In marking the limit: ἐπ' ἡώ, till morning, Od. 7, 288. *b*) To mark continuance: *for*, *during*; ἐφ' ἡμέραν, 2, 299; ἐπὶ δηρόν, for a long time, 9, 415. In like manner to mark the measure: ὅσον ἐπι, as far as, 2, 616; ἐπὶ ἡμισυ πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: *a*) To mark design or purpose: ἐπὶ βοῦν ἴτω, for an ox, i. e. to fetch him, Od. 3, 421; στέλλειν ἐπ' ἀγγελίην, on an embassy, 4, 384; more rarely spoken of persons: ἐπ' Ὀδυσσῆα ἵεναι, Od. 5, 149. *b*) To mark conformity: ἐπὶ στάθμην, by the line, Od. 5, 245; ἐπ' ἴσα, 12, 436. *c*) To mark a respect in which any thing is true; ἀριστοὶ πᾶσαν ἐπ' ἰθύν, in every attack, 6, 79. II) As an adv. often found in H. in the signif. *then*, *moreover*, *besides*, *thereupon*, etc. 1, 458. 5, 705. Od. 3, 164. 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἐπι, in anastrophe. 1) for ἐπι, when it follows the governed word. 2) for ἐπι-

εσσι, *it is present*, *it is there*, *there is*, *thou art*, Od. 14, 92; mly with dat., 1, 515. Od. 11, 307. Also with infin. following, οὐκ ἐπ' ἀνὴρ—ἀρῆν ἀπὸ οἴκου ἀμύναι, there is no man to avert the evil from the house, Od. 2, 59.

ἐπιάλλω (ιάλλω), aor. 1 ἐπέηλα, *to send to*, *to cast upon*, *to lead or bring to*. τι τινι; οὐρον Κῆρας τινί, Od. 2, 316; ἐπέηλεν τάδε ἔργα, he has brought about these things, *Od. 22, 49.

ἐπιάλμενος, see ἐφάλλομαι.

ἐπιανδάνω, poet. for ἐφανδάνω, q. v.

ἐπιαύω, another reading for ἐνίαυεν, Od. 15, 557.

ἐπιάχω, poet. (ιάχω), *to call to*, *to shout aloud to*, *to cheer*, *to applaud with shouts*, 7, 403. 13, 822. 2) Mly, *to cry out*, *5, 860. 14, 148 (only pres. and imperf.).

ἐπιβαθρον, τό (βαίνω), *the passage-money*, the price paid by a passenger (ἐπιβάτης) on ship-board, Od. 15, 449. † ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. Ep. ἐπιβήμενα, fut. mid. ἐπιβήσομαι, aor. 1 mid. ἐπεβήσαμην (only the Ep. forms ἐπεβήσετο, ἐπιβήσεο). 1) Intrans. *to mount*, *to ascend*, *to step upon or into*.

a) With gen. ἵππων δίφρου, 5, 46; 8, 44; πύργων, νεῶν, etc. again: κροσσάων, to mount the battlements, 12, 444; γαίης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, 4, 99. *b*) *to go to*, *to reach*, with gen. πόλης, to the city, 16, 396; with accus. rarely; Πιερίην ἐπιβάσα, over Pieria [not to P.], 14, 226. Od. 5, 50; often metaph. ἀναδείξω, to give oneself up to impudence, Od. 22, 424. εὐφροσύνης, Od. 23, 52; τέχνης, to try art. h. Merc. 166, 465. 2) Transit. only fut. and aor. 1 act. *to cause to mount*, *to cause to ascend*; τιὰ ἵππων, upon the chariot, 8, 129; hence: *to lead to*, *to place upon*, *to bring to*, πολλοὺς πυρῆς, 9, 546; τιὰ πατρῆς, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σοφροσύνης, to elevate any one to renown, to bring one to understanding, 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβαλόμην, 1) Act. *to cast upon*, *to lay upon*, with accus., 11, 846; ἐπιβάλλειν ἱμάσθλην, subaud. ἵππους, to give the horses the lash, Od. 6, 320. *b*) Intrans. *to cast oneself upon*, *to go to*; ἡ δὲ Φεᾶς ἐπέβαλλε, the ship sailed to Phœ. Od. 15, 297; h. Ap. 427. 2) Mid. *to cast upon for oneself*, κληρούς, Od. 14, 209. *b*) *to cast oneself upon a thing*, *to fall upon it*, *to seek or strive after*, with gen. ἐνάρων, 6, 68.

ἐπιβάσκω (βάσκω), poet. form of ἐπιβαίνω, with transit. signif.: κακῶν ἐπιβασκόμεν νλας Ἀχαιῶν, to bring the sons of the Achæians into misfortunes, 2, 234. † ἐπιβήμενα, see ἐπιβαίνω.

ἐπιβήτωρ, ορος, ὁ, *one that mounts*, ἵππων, Od. 18, 263. 2) *a leaper* (spoken of the boar), *Od. 11, 131.

ἐπιβλήης, ἦτος, ὁ (ἐπιβάλλω), prop. that

which is thrust forward; a *doll* or *bar*, for fastening the door, 24, 453.†

ἐπιβοάω (βοάω), only fut. mid. ἐπιβώσομαι, Ion. for ἐπιβοήσομαι, to cry to. 2) Mid. to call upon, to call to for aid, with accus. θεούς, 10, 463. Od. 1, 378.

*ἐπιβόσκομαι (βόσκω), to pasture upon, to feed upon, τινί, Batt. 54.

ἐπιβουκόλος, ὁ (βουκόλος), a herdsman, always with βοῶν, *Od. 3, 422.

ἐπιβρέω (βρέω), to roar against, to kindle (trans.) with a roaring sound, πῦρ [the wind roars through the fire. Cp.] 17, 739.†

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρισα, to fall heavily upon. ὄτ' ἐπιβρίση Διὸς ὄμβρος, when the rain of Zeus falls violently, 5, 91. 2) Metaph. to press upon, to press heavily, πόλεμος Τρώων, 7, 343. 12, 414; in a good sense: ὀππότε Διὸς ὄραι ἐπιβρίσειαν ὑπερθεν, when the hours of Zeus from above load (the vines) with fruit; weigh down their boughs, Od. 24, 344.

ἐπιβρασόμεθα, see ἐπιβοάομαι.

ἐπιβῶτωρ, ορος, ὁ (βῶτωρ), a shepherd, perhaps chief-shepherd, μῆλων, Od. 13, 222.†

ἐπιγδουπέω, Ep. for ἐπιδουπέω, to utter sounds around; to this is referred: ἐπὶ δ' ἑγδούπησαν [rolled sounds, as of thunder, around him], 11, 45.

ἐπιγέγνομαι (γίγνομαι), to arise again, to come again, spoken of time, 6, 148. 2) to reach; ὅσον τ' ἐπὶ δουρὸς ἔρωή γίγνεται, *15, 358.

ἐπιγιγνώσκω (γιγνώσκω), aor. 2 ἐπέγνων, subj. 3 plur. Ep. ἐπιγνώσσι for ἐπιγνώσι, optat. ἐπιγνοίη, to recognize, to know again, with accus. Od. 24, 217. 2) to become acquainted with, to view (the strife), *Od. 18, 30.

*ἐπιγναμπτός, ῥή, ὄν, bent, curved, twisted, h. Ven. 87.

ἐπιγνάπτω (γνάπτω), aor. ἐπέγναμψα, to curve, to bend around, to twist, with accus. δόρυ, 21, 178; metaph. (to bend the mind =) to influence, to prevail with, to persuade, τινά, 2, 14; κῆρ, 1, 569; νόον ἑσθλῶν, to persuade the minds of the brave, *9, 514.

ἐπιγνοίη, see ἐπιγιγνώσκω.

ἐπιγνώσσι, see ἐπιγιγνώσκω.

ἐπιγούνις, ἴδος, ἡ (γούνι), the part above the knee, the thigh. μεγάλην ἐπιγουνίδα θεῖτο, [so] he would get a bulky thigh [i. e. grow stouter], *Od. 17, 225.

ἐπιγραβδῆν, adv. (ἐπιγράφω), grazing [lightly inscribing] the surface; superficially, with a scratch, 21, 166.†

ἐπιγράφω (γράφω), aor. 1 ἐπέγραψα, to graze or scratch upon the surface, with accus. χροά, 4, 139; with double accus. τινά ταρσόν, to graze one on the sole of the foot, 11, 388; hence, 2) ἐπιγράφειν κλήρον, to mark a lot (by scratching upon it), 7, 187. (It is = σημαίνειν, v. 175; the idea of writing is inadmissible.)

*ἐπιδαίομαι, depon. mid. (δαίω), the upper rim of the chariot-seat = ἀρτυξί, 10, 475.†

oath upon it, h. Merc. 383 [Herm. prefers ἐπιδώσομαι ὄρκον].

Ἐπίδαυρος, ἡ, a city in Argolis, on the Saronic gulf, with a temple of Æsculapius, now Pidauro, 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω.

ἐπιδέξιος, ον (δεξιός), prop. on the right, only neut. plur. ἐπιδέξια, as adv. on the right. ὄρνυσθ' ἐξείης ἐπιδέξια, rise in order [to try the bow] from left to right, i. e. to the right beginning from him who occupies the seat of honour, at the mixing vessel, Od. 21, 141; see Butt. Lex. p. 291. This direction was regarded as propitious, see δεξιός; hence ἀστράπτων ἐπιδέξια, lightening on the right (a sign of prosperity promised by the deity), 2, 353.

ἐπιδενής, ἐς, poet. for ἐπιδεής, needing, wanting, lacking, with gen. δαιτὸς εἰσῆς οὐκ ἐπιδενεῖς, sc. ἐσμέν, we lack not a common meal, 9, 225. ἄλλης λῶβις, οὐκ ἐπιδενεῖς, sc. ἐστέ, ye need no other wrong, 13, 622; absol. ὅς κ' ἐπιδενεῖς, sc. ἦ, who is needy, poor, 5, 481. 2) inferior, deficient (in), with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδενεῖς εἰμὲν Ὀδυσσῆος, we are inferior in strength to Odysseus (Ulysses), Od. 21, 253; the neut as adv. ἐπιδενεὶς ἔχειν δίκης, to lack justice, 19, 180.

ἐπιδενόμεαι, depon. mid. (δενόμεαι), to fall in, to want, to lack, with gen. χρυσοῦ, 2, 229; τοῦτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. μάχης, 23, 670; also with gen. of the pers.: πολλὰν κείνων ἐπιδενεῖαι, thou art much inferior to them, 5, 636; and with double gen. μάχης Ἀχαιῶν, in battle to the Greeks, 24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημέω, to abide in the country, to be at home, Od. 16, 28.†

ἐπιδήμιος, ον (δήμιος), among the people, internal, domestic, πόλεμος, 9, 64. δ) at home. present, Od. 1, 194.

ἐπιδίδωμι (δίδωμι), fut. ἐπιδώσω, aor. 1 ἐπέδωκα, infin. aor. 2 ἐπιδούναι, to give in addition, to add to, τί τινι, 23, 559; to give as a dowry, θυγατρὶ μείλια, 9, 148. 290. 2) Mid. to take thereto for oneself, only ἐπιδώμεθα θεοῦς, let us take the gods to it (viz. as witnesses, supply from v. 255, μαρτύρους), 22, 254. (Schol. μαρτύρους ποιησάμεθα.) The derivation from ἰδέσθαι is improbable, although Voss. follows it: 'let us look up to the gods.'

ἐπιδινέω (δινέω), aor. partcp. ἐπιδινήσας, partcp. aor. pass. ἐπιδινηθείς, 1) Act. to turn about, to whirl around in order to cast, with accus. 3, 378. 7, 263. Pass. to fly around in a circle, spoken of an eagle, Od. 2, 151. 2) Mid. to revolve any thing by oneself; metaph. ἐμοὶ τόδε θυμὸς πόλλ' ἐπιδιναίται, my mind often revolves this, i. e. the thought often occupies (haunts) my mind, Od. 20, 218.

ἐπιδιφριάς, ἄδος, ἡ (δίφρος), the upper rim of the chariot-seat = ἀρτυξί, 10, 475.†

ἐπιδίφριος, ον (δίφρος), *lying upon the chariot-seat, being upon the chariot-seat.* δῶρα ἐπιδίφρια τιθέναι, to lay the presents upon the chariot-seat, *Od. 15, 51, 75.

ἐπιδραμεῖν, ἐπιδραμέτην, see ἐπιτρέχω.
ἐπιδρομος, ον (ἐπιδραμεῖν), prop. whither one can run, *accessible, exposed to attack;* τείχος, a wall easy to storm or scale, 6, 434. †

ἐπιδύω (δύω), aor. 2 ἐπιδύναί, to set only in tmesis. μη πρὶν ἐπ' ἡέλιον δύναί, 2, 413 †

ἐπιδώμεθα, see ἐπιδίδωμι.
ἐπιείκελος, ον (εἰκέλος), *similar, resembling, τιμί.* always with ἀθανάτοισιν and θεοῖς, 4, 394, and Od. 15, 414.

ἐπιεικής, ἐς (εἶκος), 1) *suitable, becoming, fitting, proper.* τύμβος ἐπιεικής τοῖος, a mound such as is fitting, 23, 246. Often the neut. either absol. ὡς ἐπιεικές, as is fitting, 8, 431; or with infin. ὄν κ' ἐπιεικές ἀκούειν, which (μῦθος) it is suitable to hear, 1, 547. cf. Od. 2, 207.

ἐπιεικτός, ἡ, ὄν (εἶκος), *yielding, giving way;* always with a negat. μένος οὐκ ἐπιεικτός unyielding spirit, 5, 892; σθένος, invincible strength, 8, 32; πένθος, unceasing grief, 16, 549; hence, 2) With negat. *intolerable, evil,* like σχέτλιος. ἔργα οὐκ ἐπιεικτά (not to be endured), Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.

ἐπιειμένος, η, ον, see ἐπιέννυμι.
ἐπιείσομαι, see ἐπιεῖμι (εἶμι).
ἐπιέλπομαι, depon. mid. only pres. (ἐλπω), to hope, with infin, 1, 545; with accus., Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (έννυμι), aor. 1 ἐπίεσσα, partep. pass. ἐπιειμένος, 1) to put on, to clothe, to put over; with accus. χλαίνας, to lay over, Od. 20, 143; metaph. in the partep. perf. ἐπιειμένος, clothed with; with accus. ἐπιειμένος ἀναδείην, clothed with impudence, 1, 149; ἀλκήν, with power, 7, 164. Od. 9, 214. 2) Mid. to clothe oneself with, νεφέλην, 14, 350; only in tmesis.

ἐπιζάφελος, ον, *vehement, violent;* χόλος, 9, 525; and the adv. ἐπιζαφελῶς, *vehemently, exceedingly,* 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and δφέλλειν.)

ἐπίηλε, see ἐπιάλλω.
ἐπίηρα, only twice, in the phrase ἐπίηρα φέρειν τιμί, to be favorable to any one, to render oneself agreeable, to show kindness, *1, 572. 578. Wolf. (Buttm. Lex. p. 335, supposes a tmesis, and writes separately, ἐπὶ ἦρα, cf. ἦρα.)

ἐπίηρανος, ον (ἄρω), *agreeable, welcome,* with dat., Od. 19, 343. † [Lexil. 341, 344.]
ἐπίητος, ον, *agreeable, grateful,* Frag. h. 56 † [Lexil. 338.]

ἐπιθαροσύνω (θαροσύνω), to inspire, to encourage, to embolden, any one, with accus., 4, 183. †

ἐπιθεῖτε, see ἐπιτίθημι.
ἐπιθήμα, τό, Ep. for ἐπιθέμα, that

which is placed upon any thing, a cover a lid, 24, 228. †

ἐπιθρέξας, see ἐπιτρέχω.
ἐπιθρώσκω (θρώσκω), to leap upon; with gen. νῆος, the ship, 8, 515; with the dat. τύμβω, upon the grave (by way of insult), 4, 177; without cases: τόσσον ἐπιθρώσκουσι, so far they leap (spoken of horses), *5, 772.

ἐπιθύω (θύω), aor. partep. ἐπιθύσας, 1) to rush upon, to attack, 18, 175. Od. 16, 297. 2) to desire earnestly, h. Merc. 475. (Some derive it from ἰθύω, but this has always short υ; in both cases the υ is long; and ι is long by its position in the arsis.)

ἐπίστρω, opos, ὃ, ἡ (ἴστρω), *acquainted with, experienced in;* with gen. μεγάλων ἔργων (peritium, i. e. auctorem magnorum factorum, Damm), Od. 21, 26 †

*ἐπικαίω (καίω), to kindle upon, to light, πῦρ, h. Ap. 491; in tmesis, 22, 170.

*ἐπικαμπύλος, ον (καμπύλος), *curved, bent,* h. Merc. 90.

ἐπικάρ, adv. on the head, a different reading for ἐπὶ κάρ, 16, 392; see κάρ.

ἐπικάρσιος, η, ον (ἐπικάρ), prop. head foremost, stooping forward. αἱ νῆες ἐφέροντ' ἐπικάρσαι, the ships were borne forward with depressed prow ['their heads deep plunging.' Cp.] (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').

Ἐπικάστη, ἡ, in the tragic poets Ἰοκάστη, daughter of Menœceus, and wife of king Laüs of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

ἐπικέμαι, depon. mid. (κείμαι), fut. ἐπικείσομαι, to lie upon; spoken of doors, to be joined to, Od. 6, 19; metaph. ἐπικείσεται ἀνάγκη, force will overpower 6, 458.

ἐπικείρω (κείρω), aor. 1 Ep. ἐπέκερσα, to shear off, to cut off; φάλαγγας, to cut down the squadrons, i. e. to penetrate, 16, 394. 2) Metaph. to hinder, to render void; μήδεα, *15, 467. 16, 120.

ἐπικελαδέω, poet. (κελαδέω), to cry out, to cheer, to applaud, only in tmesis. ἐπὶ δὲ Τρώες κελάδησαν, *8, 542. 18, 310.

ἐπικέλλω, poet. (κέλλω), aor. ἐπέκελσα, 1) to impel, to run into, spoken only of ships; νῆας, to run ships to the shore, Od. 9, 148. 2) Without accus. intrans. to land, to lie on the strand; Od. 9, 138; and of the ship, ἡ ἠπειρὸς ἐπέκελεσεν, the ship ran upon the land, *Od. 13, 114.

ἐπικέλομαι, depon. mid. poet. (κέλομαι) aor. 2 Ep. ἐπέκεκλόμη, to call to, with accus. Ἐρμηνῆς, 9, 454. †

ἐπικεράννυμι (κεράννυμι), aor. 1 infin. ἐπικρῆσαι, Ep. for ἐπικεράσαι, to mingle with. 2) to mingle again; οἶνον, to mix wine again, Od. 7, 164. †

ἐπικερτομέω (κερτομέω), to speak, to

mock, to deride; only in the partic. with προσέφη, 16, 744. Od. 22, 194. 2) In a milder signif. *to jest with, to banter*, 24, 649.

ἐπικεύθω (κεύθω), fut. ἐπικεύσω, *to conceal, to hide*, often with the negat., 8, 821; μῦθον, Od. 4, 744.

ἐπικίδνημι, Ep. (κίδνημι, poet. form of σκεδάννυμι), pres. and imperf. mid. *to spread itself upon, to diffuse itself*; with accus. ὕδωρ ἐπικίδναται αἶαν, the water spreads itself over the land, 2, 850; spoken of the morning light, *7, 451. 458.

ἐπικλείω, poet. (κλείω), *to praise, to celebrate*, with accus. αὐδῆν, Od. 1, 351.† Or, with Nitzsch, *to accompany with applause*. The var. lec. ἐπικλύουσι is preferred by Näg. ad II. p. 230; and seems confirmed by Plato's ἐπιφρονέουσιν; but it wants MS. authority.

Ἐπικλῆς, ἦος, ὅ, a Lycian ally of the Trojans, slain by Telamonian Ajax, 12, 378.

ἐπικλήσις, ἰος, ἡ (ἐπικαλέω), an appellation, a surname; only accus. absol. with the surname. τῶν ἐπικλήσιων Κορωνήτην κίκλησκον, 7, 138. Ἀστυνάξ, ὃν Τρώες ἐπικλήσιν καλεούσι, 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλῶν (κλίω), perf. pass. ἐπικέκλιμαι, *to lean upon*; pass. *to be inclined*. οὐδ' εὖρ' ἐπικεκλιμένας σανίδας, he found not the doors inclined, i. e. shut, 12, 121.†

ἐπικλόπος, ον (κλέπτω), *thievish, cunning*, Od. 11, 364. 13, 291; also with gen. μύθων, crafty in words, 22, 281; τόξων, dexterous with the bow [rather, join θηγήτηρ καὶ ἐπικλόπος, a right cunning examiner of the bow. Fäsi. It is ironical], Od. 21, 397.

*ἐπικλύω (κλύω), *to inundate, to sprinkle*. pass. κύμασι, Batr. 69.

ἐπικλύω (κλύω), *to listen to, to understand*, with accus., 23, 652; with gen. Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, aor. 1 act. ἐπέκλωσα, aor. 1 mid. ἐπεκλωσάμην, 1) *to spin*; only metaph.; prop. spoken of the Parcae, who spin for every one his fate; then mly of the gods, *to impart, to allot, to assign*, τί τινι; τινὶ ὄλβον, Od. 3, 208. 16, 64. φτε Κρονίων ὄλβον ἐπικλώσει γαμόντι τε γενομένῳ τε, to whom the son of Kronus (Saturn) in his marriage and birth shall allot happiness, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλώσῃ, with more propriety). 2) Mid. as depon. spoken of the gods, *to surpass*; ὄλεθρον ἀνθρώποις, destruction over men, Od. 8, 579; ὀξύν, Od. 20, 196; and with infin. instead of accus. *to allot, to grant*; οἰκόνδε νέεσθαι, Od. 1, 17, and ζῶειν, 24, 525 (in the II. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, *to strike upon from above*; βούν, to strike upon the neck of the ox in order to kill it, to slay the ox, Od. 3, 443.†

ἐπικουρέω (ἐπικουρός), fut. ἐπικουρήσω, *to help, to aid*, absol., 5, 614.†

ἐπικουρός, ον (κεῦρος), *helping, aiding*;

only as subst. a helper, an assistant; spoken of Arès, Βροτῶν, h. 7, 9; and as fem., 21, 431. The plur. often used of the allies of the Trojans, 2, 130. 815. H. calls them frequently τηλεκλητοί, *9, 233.

ἐπικραίω, Ep. lengthened ἐπικραίω (κραίω), aor. 1 ἐπέκρηνα, Ep. ἐπεκρήνηνα, optat. ἐπικρήναι, imperat. ἐπικρήνον, 1) *to finish, to fulfil, to accomplish, to grant*, τινὶ τι; ἐπικρήνον, 1, 455; ἀρήν τινος, 15, 599; and absol. οὐ σφιν ἐπεκράϊαινε, he did not grant it to them, 3, 302. 2) *to rule to govern*, θεούς, where Herm. would substitute οἴμους, h. Merc. 531 (from ἐπικραίω, only ἐπικρήναι, 15, 599, and pres. h. Merc. l. c.).

ἐπικρατέω (κρατέω), *to hold the rule, to command, to govern*, with dat. νήσσην, 10, 214, and absol., Od. 17, 320. 2) *to have the mastery, to be victorious, to conquer*, 14, 98.

ἐπικρατέως, adv. (ἐπικρατής), *with great force, with might*, *16, 81. 23, 863.

*ἐπικρέμαμαι, depon. mid. (κρέμαμαι), *to hang upon, to hang over, to impend*. πέτρῃ ἐπικρέμαται, h. in Ap. 284.

ἐπικρήνον, Ep. see ἐπικραίω.

ἐπικρήναι, see ἐπικραίω.

ἐπικρήσαι, see ἐπικραίνυμι.

ἐπικριον, τό (ικριον), a sail-yard, *Od. 5, 254. 318.

ἐπικυρέω (κυρέω), aor. ἐπέκυρσα, *to fall upon* any thing; to this is assigned ἐπὶ σώματι κύρσας, 3, 23; see κυρέω.

ἐπιλάμπω (λάμπω), aor. 1 ἐπέλαμψα, *to shine upon*. ἥλιος ἐπέλαμψε, the sun shone thereon, 17, 650.† h. Merc. 141.

ἐπιλανθάνω and ἐπιλήθω (λήθω), aor. ἐπέλησα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαθόμην, 1) Act. *to cause to forget*; with gen. in aor. 1: ὁ ὕπνος ἐπέλησεν ἀπάντων, sleep caused a forgetfulness of every thing, Od. 20, 85. 2) Mid. *to forget thereupon*, any thing, with gen. Ἰθάκης, Od. 1, 57; and, generally, *to forget*, 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in H., and from ἐπιλήθω only ἐπελήθητο, Od. 5, 324.

ἐπιλέγω (λέγω), *to collect to or in addition*; only mid. in tmesis, ἐπὶ δὲ ζύλα πολλὰ λέγεσθε, 8, 507, and λέγοντο, v. 547.

ἐπιλείβω (λείβω), *to pour upon*, espily upon the flame in making libations of wine, Od. 3, 341; and in tmesis, 1, 463.

*ἐπιλέπω (λέπω), aor. ἐπέλεψα, *to peel off, to strip off the bark*, h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (λεύσσω), *to look upon, to see, τόσον*, 3, 12.†

ἐπιλήθωμαι, see ἐπιλανθάνω.

ἐπιλήθος, ον (ἐπιλήθω), *causing to forget, producing oblivion*; with gen. φάρμακον κακῶν ἐπιλήθον ἀπάντων, which caused an oblivion of all evils, Od. 4, 221.†

ἐπιληκῶ (ληκῶ), *to make a noise upon, to clatter [to beat time whilst others dance, Passow, cf. Athenæus I. 13]*, Od. 8, 379.†

ἐπιλίγηδην, adv. (λίγηδην), *scratching, grazing*, 17, 599. †

ἐπιλλίζω (ιλλίζω), *to give the wink, to make a sign with the eyes*, with dat., Od. 18, 11. † h. Merc. 387.

ἐπιλωβέω (λωβέω), *to insult, to offer an affront to*, Od. 2, 323. †

ἐπιμαίνομαι, depon. (μαίνομαι), aor. ἐπεμνήαμην, *to be madly desirous of any thing, to desire vehemently*; with dat. τῷ γυνῆ Προίτου ἐπεμνήατο, κρυπταδίη φιλότῃ μιγέμεναι, for him the wife of Proetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγέμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμνήατο τῷ μιγέμεναι, 6, 160. †

ἐπιμαίομαι, depon. mid. (μαίομαι), fut. ἐπιμάσομαι. Ep. σσ, aor. 1 ἐπεμασάμην, Ep. σσ, 1) *to touch, to handle, to feel*, with accus. μάστιγι ἵππους, 17, 430. 5, 748; τινά ράβδω, Od. 13, 429. 16, 172. οἰῶν ἐπεμαίετο νότα, Od. 9, 441; spoken of a physician, ἔλκος, to examine a wound, 4, 190; ξίφος κώπην, to grasp the hilt of the sword, Od. 11, 530; χεῖρ, i. e. χεῖρί, not χεῖρ, as ed. Wolf. [cf. Eustath. and Bothe]. ἐπιμασσάμενος, grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 480; metaph. πυρὸς τέχνην, to essay the art of fire, h. Merc. 108. 2) With gen. *to seek to attain, to desire, to strive after*; σκοπέλου, to seek the rock, Od. 12, 220; and metaph. νόστου, Od. 5, 344; δῶρων, 10, 401 (μαίομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol. μάομαι).

ἐπιμάρτυρος, ὁ (μάρτυρος), *a witness on any occasion*; spoken only of the gods, 7, 76. Od. 1, 273.

ἐπιμάσσομαι, see ἐπιμαίομαι.
ἐπιμαστός, ὁ (ἐπιμάομαι), prop. *sought out, picked up*; ἀλήτης, passively, a beggar picked-up on the road, Od. 20, 377. † The Schol. explains it actively, 'a beggar that picks up his living.'

ἐπιμειδάω (μειδάω), aor. partep. ἐπιμειδήσας, *to smile at or upon*; always with προσέφη, 4, 356. 10, 400. Od. 22, 371.

*ἐπιμειδιάω = μειδάω, h. 9, 3.
ἐπιμέμφομαι, depon. mid. Ion. (μέμφομαι), *to blame about, to reprove for, to reproach with*, τινί τι, Od. 16, 97; with dat. of pers., Od. 16, 115. 2) *to trouble oneself about, to be displeased with, to be angry*; with gen. εὐχολῆς, on account of a vow, 1, 65; and with ἔνεκα, 1, 94.

ἐπιμένω (μένω), aor. ἐπέμηνω, 1) *to remain at, to tarry, to wait, ἐν μεγάροις*, Od. 4, 587; ἐς αὔριον, Od. 11, 351; ἐπίμεινον, τεύχεα δύο, wait, that I may put on my armour, 6, 340; and with ἴνα, h. Cer. 160.

ἐπιμήδομαι, depon. mid. (μήδομαι), *to plot, to devise, to contrive*; δόλον τινί, an artifice against any one, Od. 4, 437. †

ἐπιμηνώ (μηνίω), *to be angry, to be in a rage with*, τινί, any one, 13, 460. †

ἐπιμνησάμην (μνησάμην), aor. 1 mid ἐπεμνήαμην, and aor. 1 pass. ἐπεμνήασθην, 1) *to remind of*. 2) Mid. with aor. pass. *to remember, to think of*, with gen. παίδων, 15, 662; χάρις, 17, 103. τοῦ ἐπιμνησθεῖς, remembering him, Od. 4, 189. (Only the mid. and partep. aor. 1 pass.)

ἐπιμύνω (μύνω), poet. form fr. ἐπιμένω, *to remain, to wait for*, *Od. 14, 66. 15, 372.

ἐπιμίξ, adv. *mixed, mingled together, pell-mell*; spoken of warriors and horses confusedly blended together, 21, 16. 11. 525. Od. 11, 537. κτείνονται ἐπιμίξ, they were slain without distinction, 14, 60.

ἐπιμίσγω (μίσγω), Ep. form of ἐπιμίγνυμι, 1) Act. *to mingle with*. 2) Mid. which alone H. uses, *to have intercourse with any one, to have commerce or communication with*; with dat. Φαίηκεσσι, to come to the Phæaciens, Od. 6, 241; in the Il. always spoken of battle, *to meet, to mingle in fight*; Τρώεσσι, with the Trojans, 10, 548; absol. *to mingle in the battle*, 5, 505.

ἐπιμνησάμεθα, see ἐπιμνησάμην.
ἐπιμύζω (μύζω), aor. 1 ἐπέμυζα, *to murmur or mutter at, to sigh from displeasure*, *4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπινέμω (νέμω), aor. 1 ἐπένευμα, *to impart, to share, to distribute*; with dat. σίτον τραπέζῃ, to distribute the bread to the table, i. e. upon the table, 9, 216. 24, 625; spoken of persons: *to distribute among several*, Od. 20, 254.

ἐπινεύω (νεύω), aor. 1 ἐπένευσα, *to give the nod to, to make a sign to*, as an indication of command or of assent to a prayer, τινί, 9, 620. ὡς οἱ ὑπέστην πρώτον, ἐμὸν δ' ἐπένευσα κάρητι, as I first promised him, and nodded with my head (to confirm the promise), 15, 75. h. in Cer. 169; and by tmesis, ἐπ' ὀφρύσι νεύσει, 1, 528. Od. 16, 164; and only to nod, κόρυθι, 22, 314.

ἐπινεφρίδιος, ὄν (νεφρός), *at or upon the kidneys*, 21, 204. †

ἐπινέω or ἐπινέθω (νέω), aor. 1 ἐπένησα, *to spin*, like ἐπικλώθω, used of the Parcae. τινί τι, *to allot any thing to any one*. ἄσσα οἱ Αἴσα γενομένην ἐπένησε λίμφ, what Aisa spun in a thread for him at birth, i. e. what she allotted him, 20, 128; spoken of Moira, 24, 210. (H. does not use the pres.)

ἐπινηνέω, Ep. form (νηνέω, νήω), *to heap upon, to lay upon*; νεκροῦς πυρκαϊῆς, upon the funeral pile, *7, 428. 431.
*ἐπινήχομαι, depon. mid. Ep. form (νήχομαι), *to swim upon*, Batr.

ἐπινύσσειν, see πινύσσειν.
*ἐπινώτιος, ὄν, *lying on the back*, Batr. 80.

ἐπίξυνος, ὄν, poet. for ἐπικόινος (ξύνος), *common, in common*, ἐπίξυνον ἐν ἀρούρη [= κοινὸς ὄρους ἐχούση, Schol. Villosis.], *on the common boundary of a field*, 12, 422. †

*ἐπιουνοχοεῖω (οἰνοχοεῖω), to pour out wine, θεοῖς, h. Ven. 205.

*ἐπιόπτης, ου. ὁ. poet. for ἐπόπτης, ου, ὁ, a looker-on, a spectator, Ep. 12.

ἐπιορκέω (ἐπιορκος), fut. ἐπιορκήσω, to swear falsely, πρὸς δαίμονος, by a divinity, 19, 188.†

ἐπιορκος, ον (ὄρκος), swearing falsely, perjured. H. has only the neut. as subst. in the sing.: a false oath; as εἰ δὲ τι τῶνδ' ἐπιορκον, sc. ἐστὶ, 19, 264; and ἐπιορκον ὀμνύνααι, to swear a false oath, *10; 332. 19, 260.

ἐπιόσσομαι, depon. poet. (ὄσσομαι). to look at with the eyes; metaph. to consider, to observe; θάνατον ἐταίρων, 17, 381.†

ἐπίουρα, τά, see under ὄρον.

ἐπίουρος, ὁ (ὄρος), a spectator, a watch, an inspector, a keeper, like ἔφορος, with gen. ὕαν ἐπίουρος, Od. 13, 405; with dat. Κρήτη, ruler over Crete, 13, 450.

ἐπιόφομαι, see ἐφορέω.

ἐπιπάσσω (πάσσω), to strew or sprinkle upon, with accus. φάρμακα, only in tmesis, *4, 219. 5, 401.

ἐπιπειθεῖσθαι, mid. (πειθεῖσθαι), fut. ἐπιπεισομαι, prop. (to allow oneself) to be persuaded; to yield to persuasion, Od. 2, 103. 10. 406; generally, to obey, to comply with, μύθοι, 1, 565. 4, 412; with double dat. εἰ δὲ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, if he shall not obey my words, 15, 162. 178.

ἐπιπέλομαι, depon. mid. poet. (πέλομαι), to come to, to arrive; only the kypc. partcp. ἐπιπλόμενον ἔτος, *Od. 7, 261. 14, 287; τινί, to any one, in tmesis, Od. 15, 408. 2) to reach, to extend, like ἐπιγίγνεσθαι, in tmesis, 10, 351.

ἐπιπέταμαι or ἐπιπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπεπτάμη, and from ἐπεπτόμη the infin. ἐπιπτέσθαι, to fly to, with dat. εἰπόντι ἐπέτατο δεξιὸς ὄρνις, 13, 821. Od. 15, 160; and spoken of an arrow, καθ' ὄμιλον, 4, 126.

ἐπιπίλαμαι, depon. mid. poet. (πίλαμαι), a form of ἐπιπελάω, to draw near, to approach. χῶν ἐπιπίλαται [snow invades. Cp.], Od. 6, 44.† (Only in the pres.)

ἐπιπλάσσομαι (πλάσσω), partcp. aor. 1 pass. ἐπιπλαγχεῖς, to wander over, to stray about, with accus. πόντον, over the sea, Od. 8, 14.†

ἐπιπλέω (πλέω), to sail over, to navigate, with accus. ὑγρά κέλευθα, 1, 312; ἀμυρόν ὕδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form ἐπιπλώω pres., aor. 1, and aor. 2, q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, to strike upon, with accus. τόξω, 10, 500; metaph. to reproach, to chide, to reproach, τινί, *12, 211. 23, 580.

ἐπιπλώω, Ion. and Ep. for ἐπιπλέω; from which partcp. pres. ἐπιπλώων, Od. 5, 284; 2 sing. aor. 2 ἐπέπλωσ, Od. 3, 15; partcp. ἐπιπλώς, 6, 291; and aor. 1 ἐπιπλώσας, 3, 47.

ἐπιπνέω, Ep. ἐπιπνέω (πνέω), aor. 1 ἐπέπνευσα, to blow upon, to breathe upon, to blow, absol. 5, 698; espily spoken of a favorable wind, with dat. νηί, to blow upon the ship, Od. 4, 357. 9, 139 (only the Ep. form ἐπιπνέω).

ἐπιποιμήν, ἑνος, ὁ, ἡ (ποιμήν), shepherd, shepherdess, as fem. Od. 12, 131.†

ἐπιπρέω (πρέω), to be prominent or conspicuous, to show or discover itself in, to appear in. οὐδὲ τί τοι δούλειον ἐπιπρέπει, nothing servile appears in thee, Od. 24, 252.†

ἐπιπροέμεν, see ἐπιπροΐημι.

ἐπιπροιάλλω (ιάλλω), aor. 1 ἐπιπροΐηλα, to send forth to, with accus. θεοῦς, h. Cer. 327; spoken of things: to place before; τράπεζάν τινι, to place a table before any one, 11, 628.

ἐπιπροΐημι (προΐημι), aor. 1 3 sing. ἐπιπροΐηκε, infin. aor. 2 ἐπιπροέμεν, Ep. for ἐπιπροείνααι, to send away to, to send forth to, spoken of men, with accus. τινά, 9, 520; and dat. of the place: τινά νηυσίν, any one to the ships, 17, 708. 18, 58; but τινά νηυσίν Ἰλιον εἰσω, to send any one in ships to Troy, 18, 439. b) Of missiles: to cast at, to throw or shoot at; τόν τινι, an arrow at any one, 4, 94. 2) Apparently intrans. to steer to, to sail to, sc. ναῦν: νησοῖσι, to the islands, Od. 15, 299. (ε in the middle syll. is short.)

*ἐπιπροχέω (χέω), to pour out at or upon any occasion, metaph. θρήνων, to pour forth a lamentation, h. 18, 18.

ἐπιπταίρω (πταίρω), aor. 2 ἐπέπταρον, to sneeze at or upon; τινί ἐπέεσσιν, at any one's words, Od. 17, 545.† This was considered a propitious omen, h. Herm. 297.

ἐπιπτεύσθαι, see ἐπιπέτομαι.

ἐπιπυλώομαι, depon. mid. (πυλώομαι), obire, to go over, to walk about, with accus. mly spoken of leaders: to inspect, with accus. στίχας ἀνδρῶν ['the warrior ranks Ranges' Cp.], 3, 196. 4, 250; spoken also of warriors, in order to attack, στίχας ἔγχετ τε ἄορι τε, 11, 264. 540.

ἐπιῤῥέω, poet. (ρέω), iterat. imperf. ἐπιῤῥέεσκον, to sacrifice at or upon, Od. 17, 211.†

ἐπιῤῥέπω (ρέπω), to incline towards, met. ἡμῖν ὄλεθρος ἐπιῤῥέπει, 'our own preponderating scale plunges us' (Cp.) into destruction, 14, 99.†

ἐπιῤῥέω (ρέω), to flow to or upon, to run, spoken of a river: μιν καθύπερθεν ἐπιῤῥέει, it flows upon it above, 2, 754; metaph. of men, to flow to, *11, 724.

ἐπιῤῥήσσω (ρήσσω), to draw into, to push in, to thrust into; ἐπιβλῆς, τὸν τρεῖς ἐπιῤῥήσεσκον (iterat. imperf.), a bar, which three were wont to thrust in (to bar the door), *24, 454. 456.

ἐπιῤῥίπτω (ρίπτω), aor. ἐπέῤῥιψα, to cast upon, to throw to or against, δοῦρά τινι, a spear at any one, Od. 5, 310.†

ἐπιῤῥόθος, ον, Ep. ἐπιῤῥόθος, hastening to aid, helping, subst. helper, assist-

anti, with dat. 4, 390. 23, 770; see ἐπι-
τάρροθος (for ἐπιρρόθω).

ἐπιρρώομαι, depon. mid. Ep. (ῥώομαι),
aor. I ἐπερρώσάμην, 1) to move rapidly
or vehemently, at or about, with dat.
μύλαις δώδεκα ἐπερρώοντο γυναῖκες,
twelve women moved vigorously (work-
ed) at the mills, Od. 20, 107. 2) Spoken
of the hair: to roll or fall upon. χαιῖται
ἐπερρώσαντο κρατὸς ἀπ' ἀθανάτοιο, the
locks rolled forwards from his immortal
head, I, 529. cf. h. 26, 14; see ῥώομαι.
By ἐπί is indicated that the motion of
the hair follows the nod, Nägelsb.

ἐπίσειω, Ep. ἐπισείω (σειώ), to shake
or brandish against, τί τινα, spoken of
Zeus: αἰγίδα πᾶσιν, to brandish the
regis against all (to excite terror), *4,
167. 15, 230 (only the Ep. form).

ἐπίσειω, Ep. ἐπισσεύω, for the most
part poet. (σεύω), aor. I ἐπέσσευα, perf.
pass. ἐπέσσευμαι, with pres. signif., plu-
perf. ἐπέσσευμην; which is also Ep. aor.
2. hence partcp. with retracted accent,
ἐπέσσευμένος. I) Act. to drive away, to put
in motion, with accus. δμῶας, to excite the
servants against (me), Od. 14, 399; κῆτός
τινα, to drive a sea-monster against one,
Od. 5, 421. 2) Metaph. κακά τινα, to
send evils upon any one, Od. 18, 256;
δνεύρατα, Od. 20, 87. II) Mid. and pass.
esply perf. pass. as pres., and pluperf.
as Ep. aor., prop. to be driven on. 1) to
hasten to, to rush to, 2, 86; hence,
ἐπέσσευμένος, hastening, ἀγορήνδε to the
assembly, 2, 207; νομόνδε, 18, 575; with
dat. τινί, to hasten to any one, Od. 4,
841; εἰς τινα, 13, 757; with gen. of place,
πεδίοιο, through the plain, 14, 147; with
accus. νῆα, to the ship. Od. 13, 19;
δέμνια, Od. 6, 20; with infin. ὁ δ' ἐπέ-
σσευτο διώκειν, he made haste to pursue
him, 21, 601; metaph. ἐπέσσευται τοῖς
θυμός, thy heart is driven, is prompted
(to desire), I, 173. 9, 42. 6) In a hostile
signif. to rush upon, to attack, often absol.
and with dat., 5, 459. 884; with accus.
τείχος ἐπέσσευμένος, 12, 143. 15, 395.
(The gen. is unusual: τεύχος, 12, 388;
depends upon βάλε: he cast him from the
wall; cf. Spitzner; metaph. spoken
of fire and water, 11, 737. Od. 5, 314.
H. has only the Ep. form.)

ἐπίσκοπος, ὁ (σκοπέω), 1) an observer,
a spy, a scout, with dat. νῆεσσιν, against
the ships, 10, 38. 342. 2) overseer, com-
mander, protector, spoken of Hector, 24,
729. ἐπίσκοποι ἀρμονιάων, the defenders
of covenants (of the gods), 22, 255;
ὀδῶων, inspector of wares, Od. 8, 163.

ἐπισκύζομαι, depon. mid. (σκύζομαι),
aor. I ἐπεσκυσάμην, to be displeased,
angry at any thing, 9, 370; τινί, any one,
Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), the skin of
the forehead, above the cavity of the eyes,
which moves in various passions, super-
cilium, the brow; hence metaph. like
ὄφρυς, as a sign of anger, pride, spoken
of lions: πᾶν δέ τ' ἐπισκύνιον κάτω ἔλ-

κεται, he draws down his whole brow
into frowns [Cp], 17, 136.†

ἐπισμυγρός, adv. (ἐπισμυγρός), as if
scorched by flames (σμίγω, υρο); hence
shamefully, miserably, ἀπέτισεν, Od. 3,
195; ναυτίλλεται [cum sua pernicie πασι-
gaverit, cf. Barnes and Bothe], *Od. 4, 672.

ἐπίσπαστος, η, ον (ἐπισπάω), drawn to
oneself, attracted. ἐπίσπαστον κακὸν
ἔχειν, to have drawn an evil upon one-
self, *Od. 18, 73. 24. 462.

ἐπίσπειν, see ἐφέπω.

ἐπισπέρχω (σπέρχω), to urge forward,
to hasten on, Od. 22, 451; with accus.
κέντρον, to urge or spur on, sc. the steeds,
23, 430. 2) Intrans. to urge oneself, to
hurry forward rapidly, ἀελλαι ἐπισπέρ-
χουσι, Od. 5, 304.

ἐπισπένθαι, ἐπισπόμενος, see ἐφέπω.

ἐπίστω, see ἐφέπω.

ἐπισσεύω, see ἐπίσειω.

ἐπισσεύω, see ἐπίσειω.

ἐπίσωτρον, τό, Ep. for ἐπίσωτρον.

ἐπισταδόν, adv. (ἐφίστημι), proceeding
to, going up to, Od. 12, 392. 13, 54. οἱ
δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο, *Od.
16, 453; ἐπισταδόν is unnecessarily ex-
plained 'one after another;' Voss,
'busily.' The sense is, 'they went and
prepared the evening meal.'

ἐπίσταμαι, depon. imperf. ἐπιστάμην,
without augm. fut. ἐπιστήσομαι, 1) to
understand, to know, to be acquainted
with, with accus. ἔργα, 23, 705; ἔργα
περικαλλέα, Od. 2, 117; spoken of wo-
men who are skilled in feminine works.
2) to understand, to know how, to be
able; spoken both of the mind, as φρεσίν,
14, 92; θυμῷ, Od. 4, 730; and of the
body, as χερσίν, 5, 60; with infin., 4,
404. ἐπίστατο μείλιχος εἶναι, he knew
how to be mild to all, 17, 671. The partcp.
pres. ἐπιστάμενος, η, ον, prop. under-
standing, mly as adj. intelligent, practised,
experienced, often absol. of men and
brutes, and also ἐπιστάμενοι πόδες, 18,
599. a) skilful, dexterous, mostly with
infin. σάφα εἰπεῖν, 4, 404. b) With gen.
ἐπιστάμενος πολέμοιο, acquainted with
war, 2, 611, ed. Barnes; αὐδῆς, Od. 21,
406. c) With dat. ἐπιστάμενος ἄκοντι,
sc. πολεμίζω, 15, 282 (prob. Ion. for
ἐφίσταμαι, to direct one's thought to
any thing. cf. the Germ. verstehen and
the Engl. understand). [Buttm. thinks
it a simple vb.]

ἐπισταμένως, adv. intelligently, skil-
fully, scientifically, dexterously, 10, 265.
Od. 20, 161.

ἐπιστάτης, ον, ὁ (ἐφίστημι), origin. one
who approaches; only σὸς ἐπιστάτης,
who approaches thee, a beggar, Od. 17,
455.† (Hesych. ἀπὸ τοῦ ἐφίστασθαι τῇ
τραπέσῃ.)

*ἐπιστεναχίζω = ἐπιστενάχομαι, Batr.
73; but ἐπιστεναχίζω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω),
to groan at or over, 4, 154.†

ἐπιστεφής, ἐς (ἐπιστέφω), up to the
brim, brimful, with gen. only κρητῆρας

ἐπιστέφας οἴνοιο, mixing-vessels brimful of wine, 8, 232. Od. 2, 431; see ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφομαι, always κρητήρας, ἐπιστέψαντο οἴνοιο, they filled the vessels full to the brim [they crowned the vessels with wine], 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. I. 13; and also most modern, as Heyne, Voss; and Buttm. Lex. p. 291, who explains it, 'to fill so full that the liquor rises above the brim and forms a crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. Æn. 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), intelligent, experienced, acquainted with, Od. 16, 374. † ἐπίστιον, τό (prop. neut. of ἐπίστιος, belonging to the hearth), subst. a cover, a shed, under which the ships drawn on shore stood supported by stakes; otherwise νῆριον; πᾶσιν ἐπίστιόν ἐστιν ἑκάστω, each one of all (the Phæaces) has here a shed, Od. 6, 265; † cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props.' The masc. ἑκάστω cannot refer to νῆες [in like manner Cowper, inaccurately, 'each stationed in her place.' Am. Ed.].

ἐπιστοναχέω (στοναχέω), = ἐπιστενάχομαι, from which aor. 1 ἐπιστοναχῆσα, τό τσαρ, spoken of the sea, 24, 79. †

*ἐπιστοναχίζω = ἐπιστεναχίζω, q. v. ἐπιστρέφω (στρέφω), to turn to, to turn towards, with accus. only aor. 1 ἐπιστρέψας, 3, 370. † 2) Mid. to turn oneself towards, to go, to penetrate, h. 27, 10.

ἐπιστροφάδην, adv. (ἐπιστρέφω), turning hither and thither, turning on all sides; κρείνειν, to slay (to smite them) on all sides, 10, 483; τύπτειν, Od. 22, 308 (others, fiercely; Voss, vigorously; Schol. ἐνεργῶς).

ἐπιστροφος, ον (ἐπιστρέφω), prop. turning oneself to, consorting with, holding intercourse with; with gen. ἀνθρώπων, with men, Od. 1, 177. †

*Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, 2, 517. 2) leader of the Halizonians, an ally of the Trojans, 2, 856. 3) son of Evēnos, brother of Mynes, slain by Achilles on the expedition against Lyrnessus, 2, 692.

ἐπιστροφάω (στρωφάω), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφομαι, to turn oneself to, to go into, to visit; a-cus. πόλης, to go through cities, Voss, Od. 17, 486; † metaph. of cares, h. Merc. 44.

Ἐπίστωρ, ορος, ὁ, a Trojan, slain by Patroclus, 16, 695 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφύριον, prop. neut. of ἐπισφύριος), an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened: κενημίδες ἐπισφυρίοις ἀραρυῖαι. According

to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' *3, 331. 11, 18, etc.

*ἐπισχεδόν, adv. (σχεδόν), near, almost, h. Ap. 3.

ἐπισχερώ, adv. (σχερός), prop. connected together, in a row, one after another, in order, like ἐφεξῆς, with κείνεσθαι, ἀναβαίνειν, *11, 668. 18, 68.

ἐπισχεσίη, ἡ (ἐπέχω), a pretext, a precat: with gen. οὐδέ τι ν' ἄλλην μύθον ποιήσασθαι ἐπισχεσίην εἰδύνασθε, ἀλλ' ἐμὲ ἴεμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθον here by στάσις, uproar, noise, it being ἔολ. for μῦθος, see μῦθος).

ἐπίσχεσις, ιος, ἡ (ἐπέχω), 1) restraint, hindrance. 2) abstinence, moderation, temperance, with infin. following, Od. 17, 451. †

ἐπίσχω (ἴσχω), form of ἐπέχω, 1) to direct, to guide, ἵππους, 17, 465. 2) to hold up, to check, Od. 20, 266 (according to the Schol., who explains ἐπίσχετε by κατάσχετε, as aor. 2 from ἐπέχω, q. v.).

ἐπίσωτρον, τό, Ep. ἐπίσωτρον, the tire, the iron band encompassing the wooden circumference of a wheel (σῶτρον); only in the Ep. form, *5, 725. 11, 537. 23, 519.

ἐπιτάρροθος, ὁ, ἡ, a helper, an assistant, spoken of the gods; μάχη, in battle, 12, 180; also fem., 5, 808. 828. (From ἐπίρροθος, as ἀταρτηρός fr. ἀτηρός, see Thiersch, § 174. 7).

ἐπιτείνω (τείνω), to stretch, to extend; only in tmesis, 17, 736. Od. 11, 19.

ἐπιτέλλω (τέλλω), aor. 1 act. ἐπέτεila, aor. 1 mid. ἐπετειλᾶμην, perf. pass. ἐπέτεταλμαι. 1) Act. to end in addition (cf. τέλλω in Schneider's Lex.), to annex, to add; thus in tmesis, κρατερὸν δ' ἐπὶ μύθον ἐτελλε [asperam ei vocem tamquamonus imposuit. Näg. Lob. 'Pημ. 115], spoke in addition a harsh speech, 1, 25, 326. 16, 199. 2) to commission, to order, to command, to impose, to bid, τί τινα, πολλά τινα, 4, 229; μύθον τινα [but see above], 11, 486; often with only one of the two cases, συνθεσίας, to give commands to any one, 5, 320; often, absol. with infin. instead of accus., 4, 229.

Hence pass. ἐμοὶ δ' ἐπὶ πάντ' ἐτέταlτο, every thing was entrusted to me, Od. 11, 524; with infin., 2, 643. 2) Mid. like act. to commission, to command, any one with infin., 2, 802. 10, 61; with accus. νόστος, δν ἐκ Τροίης ἐπέτεilaτο Ἄθηνῃ, the return which Athēnē had commanded from Troy, Od. 1, 327.

*ἐπιτερπής, ἐς (ἐπιτέρπω), pleasurable, agreeable, h. Ap. 413.

ἐπιτέρπω (τέρπω), 1) to delight with, to charm; only 2) Mid. to delight in, to be charmed with, ἔργου, Od. 14, 228; † and with accus. θυμόν, ἦτορ, h. Ap. 146. 204.

ἐπιτέτραπται, see ἐπιτρέπω.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv. enough, sufficiently, adequately; in two passages: ἐς δ' ἐρέτας ἐπιτηδές ἀγείρομεν, let us collect on board rowers enough, l. 142. μνηστήρων σ' ἐπιτηδές ἀρστήτες λοχώοισιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπιτήδες. (According to Damm. from τείνω [So Död.: = μετ' ἐπιτάσεως, *intente; intently, earnestly*]; according to Butt. Lex. p. 299, from ἐπὶ τάδε or τάδεσι; or, according to Passow, from τήδες, a form of τήτες).

*ἐπιτηρέω (τηρέω), aor. 1 partcp. ἐπιτηρήσας, to wait for, to watch for, νύκτα, h. Cer. 245.

ἐπιτιθῆμι (τίθῆμι), fut. ἐπιθήσω, aor. 1 ἐπέθηκα, aor. 2 optat. ἐπιθεῖτε, Ep. for ἐπιθειγῆτε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπεθήκατο, aor. 2 mid. ἐπέθετο, partcp. ἐπιθέμενος, to place upon, to put upon, 1) to put upon, to lay upon, mly τινί τι; κρατὶ κύνην, Il. rarely; τινὰ λεχέων, to lay any one upon the bed, 24, 589; φάρμακα, 4, 190; εἶδατα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι ταύρων μῆτρα, to offer the thighs of oxen to Poseidón, Od. 3, 179; Ἀπόλλωνι, Od. 21, 267. b) Metaph. to lay upon, to inflict, ἀλγέα Τρωσὶ, 2, 40. πολλοὶ γὰρ δὴ τλήμεν ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες, many of us have suffered from [on account of] men, inflicting grievous pangs upon one another, says Διόνη to Aphroditῆ, 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we have already suffered much because we have taken part in the affairs of men,' cf. v. 385, seq. θωήν, to inflict punishment, Od. 2, 102. 2) to put at or to, to attach, to add, ἄλλα, 7, 364. 391; τινί τι; κορώνην, a curved end (to the bow), 4, 111; περὸν, Od. 19, 256. b) to place before, in order to close any thing, λίθον θύρῃσιν, Od. 13, 370; θύρας, to close the doors. 14, 169. Od. 22, 157; hence said of the Hours: ἤμην ἀνακλίνας νέφος ἠδ' ἐπιθεῖναι, to put back the cloud and place it before, i. e. to open and shut, 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθῳ τέλος ἐπιθεῖναι, to put an end to the word, i. e. to fulfil the declaration, 19, 107. 20, 369; φρένα ἱεροῖσιν, to fix his heart upon, to direct his mind to the victims, 10, 46. II) Mid. to put upon, τί τινι; στεφάνην κεφαλῆφιν, 10, 31; χεῖρας στήθεσσιν τινας (his hands), 18, 317.

ἐπιτιμῆτωρ, opor, ὁ (τιμᾶω), an avenger, one who inflicts punishment, epith. of Zeus, ἐπιτιμῆτωρ ἱκετῶν τε ξεινῶν τε, Od. 9, 270. †

ἐπιτλήναι (ΤΑΛΩ), only imper. aor. ἐπιτλήτω, absol. to continue patient at or under; with dat. μύθοισιν ἐμοῖσιν, my words, *19, 220. 23, 591.

ἐπιτολμᾶω (τολμᾶω), to have courage,

to dare, to take courage, to encourage oneself, with infin., Od. 5, 353; absol. to remain patient, *Od. 17, 238.

ἐπίτονος, or (τεῖνω), stretched, whence the subst. ὁ ἐπίτονος (subaud. ἱμάς), a rope with which the sail-yard is made fast to the mast, the yard-rope, Od. 12, 423. †

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. to bend the bow at any one, to shoot, to aim at any one, with dat., 3, 79. † ἐπιτραπέω, Ep. for ἐπιτρέπω, ἐπιτραπέουσι, 10, 421. †

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτραπον, aor. 2 mid. ἐπετραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and Ep. ἐπιτετράφαται, 1) Act. 1) to turn to, to give over to, to commit to, to thrust to, τί τινι; οἰκόν τινι (to one's care), Od. 2, 226; without accus. expressed, aor. 2, τοῖσιν ἐπετράπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσειν], 10, 59; instead of the accus. we have also the infin., 10, 116. 421. θεοῖς ἐπιτρέπειν τι, to leave to the gods, Od. 19, 502; hence pass. ὃ ἐπιτετράφαται λαοί, to whom the people are entrusted, 2, 25; and spoken of the Hours: τῆς ἐπιτέτραπται οὐρανός, 5, 750. 2) to turn to, to leave to, to yield to, νίκην τινί, 21, 473; πασι κτήματα, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπέτρεπε [sc. ἐαυτόν, cf. Nägelsb. p. 313]. γῆραι, he yielded not to age, 10, 79. II) Mid. to turn oneself to. σοὶ θυμὸς ἐπετράπεο εἰσεσθαι, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπέδραμον, partcp. aor. 1 ἐπιτρέξας, 13, 409; † perf. ἐπιδέδρομα, to run to, both to render aid and to attack. ἄρματα ἵπποις ἐπιτρέχον, the chariots rolled after the horses, 23, 504. 2) to run over, to graze, spoken of a spear, 13, 409. λευκῆ δ' ἐπιδέδρομεν αἶγλη, glittering splendour glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτρογᾶδην, adv. running over cursorily, hastily, briefly (but to the point); in a summary way, only ἀγορεύειν, 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποίσω, to bring to or upon, only in a hostile signif.; χεῖρας τινι, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρείας χεῖρας, 1, 89.

*ἐπιφθάω (φθάω), partcp. aor. 2 ἐπιφθάς, to be beforehand, to anticipate, Batr. 217.

ἐπιφθονέω (φθονέω), to envy, to refuse enviously, to grudge, to forbid, with dat. Od. 11, 149. †

ἐπιφλέγω (φλέγω), to kindle, to set fire to, to burn up, with accus. ὕλην, νεκρόν. *2, 455. 23, 52.

*ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασαμην, Ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθη, Od. 5, 183. 1) to think of, to meditate upon, to consider, with accus. βουλήν, 2, 282. 13, 341;

absol. 21, 410; mly to observe, to perceive, to understand, τι, 5, 665; in connexion with σοειν, Od. 8, 94, 533; to recognize, Od. 18, 94. 2) to devise, to plan, to cogitate, ὀλεθρόν τι, Od. 15, 444; absol. οἶον δὲ τὸν μῦθον ἐπεφράσθησιν ἀγορευῆσαι I Od. 5, 183.

ἐπιφρονέω (ἐπίφρων), to be thoughtful, intelligent, wise, discreet, only partecp. pass., Od. 19, 385.†

ἐπιφροσύνη, ἡ (ἐπίφρων), discretion, prudence, thoughtful care, Od. 5, 437; in the plur. ἀνελέσθαι ἐπιφροσύνας, to assume a thoughtful care, *Od. 19, 22.

ἐπίφρων, ον (φρήν), considerate, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. ἐπίφρων βουλήν, prudent or wise in counsel, Od. 16, 242; of things, βουλή, a prudent counsel, Od. 3, 128, 19, 326.

*ἐπιφρονέω (φρονέω), to call to, to call on any occasion, Fr. 42.

ἐπιχειρέω (χείρ), fut. ρήσω, to lay hands upon, to seize, with dat. δείπνῳ, *Od. 24, 386, 395.

ἐπιχευῖαι, see ἐπιχεύω.

ἐπιχεύω (χέω), aor. 1 Ep. ἐπέχευα, infin. ἐπιχευῖαι, aor. 1 mid. ἐπεχενάμην, Ep. aor. sync. 2 mid. ἐπέχυντο, 1) to pour upon or over; χερσίν ὕδωρ, water upon the hands, 24, 303. Od. 4, 212; χέρονιβα προχόφω, water from the pitcher, Od. 1, 136; metaph. of sleep, in tmesis: μνηστῆρεςσιν ὕπνον, Od. 2, 395; ἀνέμων αὐτῆματα, to excite the breath of the winds, Od. 3, 289; δούρατα, to cast spears, 5, 618. δ) Mid. a) to pour upon for oneself, spoken of things dry: to pour upon, to heap upon, ὕλην (as ballast), Od. 5, 257; χύσιν φύλλον, (an effusion =) a heap of leaves, Od. 5, 487. δ) With Ep. sync. aor. 2, only metaph. of a multitude of men: to pour upon, to rush to, τοῖ δ' ἐπέχυντο, 15, 654, 16, 295.

ἐπιχθόνιος, ον (χθών), living on the earth, earthly, 1) As epith. of ἀνὴρ, βροτός, ἀνθρωπος, 1, 266, 2, 553. 2) As subst. on inhabitant of the earth, h. 14, 2.

ἐπιχράω (χράω), to attack, to fall upon, to assail, with dat. of men and brutes, Τρώεσσιν, ἄρρεσσιν, 16, 352, 356. μητέρι μοι μνηστῆρες ἐπέχραον, the suitors assailed my mother, i. e. pressed her with their suit, Od. 2, 50 (μοι is dat. ethicus used in the language of familiar discourse. Nitzsch.).

ἐπιχρίω (χρίω), aor. 1 ἐπέχρισα, 1) to anoint, to besmear, with accus. τόξον ἀλοιφῇ, Od. 21, 179; παρειάς, Od. 18, 172. 2) Mid. to anoint oneself, ἀλοιφῇ. *Od. 18, 179.

ἐπιψάω (ψάω), to touch upon the surface, to graze, to touch; metaph. to feel (slightly). δστ' ὀλίγον περ ἐπιψάη πραπίδεςσιν, who can feel though but a little with his heart, Od. 8, 547.†

ἐπωγαί, αἱ (ιωγή), places near the shore, where ships, secure from storms, could lie at anchor, roads [sheltering coves. Cp.], Od. 5, 404.†

ἐπίων, see ἐπειμι (εἶμι).

ἔπλε, Ep. for ἐπέλε, see πέλω.

ἔπλεο or ἐπλεν, Ep. for ἐπέλου, and ἔπλετο, Ep. for ἐπέλετο, see πέλομαι.

ἐπληγτο, see πελάζω.

ἐποίησ, fut. of ἐπιφέρω.

ἐποίημαι (οἶχομαι), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, πάντοσε, 5, 508; ἀνὰ στρατόν, 1, 383. 2) With accus. of persons and inanimate things, a) to go to any one, μνηστῆρας, Od. 1, 324. b) to go about, to go through, to inspect, spoken of a leader, 6, 81; στίχας ἀνδρῶν, 15, 279. πάσας ἐπέχετο, he (went) up to them all (the seals), Od. 4, 451. c) to fall upon any one, to attack, with accus. οὐράς, spoken of Apollo, 1, 50; Κύπριν χαλκῷ (with a weapon), 5, 330; espily spoken of Apollo and Artēmis: ἀγανοῖς βελέεσσιν (to pierce with gentle shafts. Cp.), Od. 11, 173, 15, 411; see Ἀπόλλων. 3) Of things: to go to any thing, to go about, τί: νῆων ἱκρια, 15, 676; metaph. ἐπιχευεσθαι ἔργον, to go to their work, to pursue or attend to it, 6, 492; δόρπον, Od. 13, 34; spoken of women: ἰσθὸν ἐπιχευεσθαι, to go about the loom, see ἰσθόν, 1, 31.

ἔπομαι, mid. see ἔπω.

ἐπομνύμι and ἐπομνύω (ὀμνυμι), imperf. ἐπομνύμι, fut. ἐπομοῦμαι, aor. ἐπόμοσα, to swear by, to take an oath of a thing; absol., Od. 15, 437; with accus. ὄρκον, with μήποτε and infin., 9, 132, 274; ἐπίορκον, a false oath, 10, 332.

ἐπομφάλιος, ον (ὀμφαλός), at, upon the navel; on the boss, spoken of a shield: βάλεν σάκος μέσσον ἐπομφάλιον, in the centre, on the boss, 7, 267.†

ἐποπιζομαι, depon. (ὀπιζομαι), to honour, to reverence, to dread, with accus. Διὸς μῆνιν, Od. 5, 146.† h. Ven. 291.

ἐποπτῶ (ὀπτῶ), to roast upon, to roast, ἔγκατα, Od. 12, 363.†

ἐποπτεύω (ὀπτεύω), to look upon, espily to inspect, to superintend, with accus. ἔργα ἐποπτεύεσκε, Od. 16, 140.†

(ἐπόπτοπαι), pres. obsol., fut. ἐπόψομαι, see ἐφοράω.

ἐπορεύομαι, mid. (ὀρεύω), partecp. aor. ἐπορεύεσθε, to extend oneself towards, in order to attack, to extend the spear for a thrust, 5, 335.† subaud. ἔχει, see ὀρέγω.

ἐπόρνημι and ἐπορνύω (ὀρνημι), imperf. ἐπόρνημι, aor. 1 ἐπόρῃσα, imperat. ἐπορσον, Ep. aor. sync. mid. ἐπόρῃτο, 1) to excite, to awaken, τί τι: μένος τινί, 20, 93. 2) to urge on, to send to, spoken of the gods: ὕπνον τινί, to send sleep upon any one, Od. 22, 429; διζύν, Od. 7, 271; μόρσιμον ἡμαρ, 15, 613. δ) Frequently in a hostile signif. to excite, to rouse against any man, 5, 765; and with infin., 7, 42. II) Mid. together with Ep. aor. 2 and pluperf. to rush against, to assail; with dat. Ἀχιλλῆϊ, against Achilles, 21, 324.

ἐπορούω (ὀρούω), aor. 1 ἐπόρουσα, to leap upon, to spring upon, to rush upon, any man, with dat. always in a hostile signif., 3, 379, 4, 472; and ἐν πόντῳ, h.

Ap. 400; with double dat. *τινὶ δουρὶ* (with the spear), 16, 320; metaph. spoken of sleep: *αὐτῷ ἕπνος ἐπόρουσε*, sleep fell upon him (with the notion of haste), Od. 23, 343. *b*) With the accus. *ἄρμα*, to leap upon the chariot, 17, 481.

ἐπορσον, see *ἐπόρνυμι*.

ἔπος, *εὐς*, *τό*, a word, and generally every thing expressed by speech; hence also, *speech, narration, tradition*. *Η. ἔπος καὶ μῦθος*, discourse and narration, Od. 11, 561; in the plur. Od. 8, 91. According to the connexion it signifies *a*) a word pledged, a promise: *διακέρσαι ἔπος*, 8, 8. *b*) counsel, command, 9, 100. *c*) a response or oracle of a soothsayer, Od. 12, 266. *d*) narration, song of a bard, Od. 8, 91. 17, 519. *e*) word, in opposition to deed, 15, 234; hence *ἔπεσιν καὶ χερσὶν ἀρήγειν*, to help any man by word and deed, 1, 77. cf. Spitz. ad II. 15, 234. *f*) the contents of discourse, matter, nearly = *πρᾶγμα*, thing, 11, 652. Od. 22, 289, in connexion with *μῦθος*, where *ἔπος* relates more to the substance of the narration, *μῦθος* to its intellectual form.

ἐποτρύνω (*δτρύνω*), aor. 1 *ἐπώτρυνα*, to incite, to urge on. 1) Spoken of persons, with accus. to encourage, to urge, to impel, to command; often *θυμὸς ἐποτρύνει*, and in connexion with *ἀνάγει*, mly with accus. and infin. following, *ἐταίρους τάφρον διαβαινέμεν*, to cross the trench, 12, 50; with dat. of the pers. and infin. only, 15, 258. Od. 10, 531. 2) Of things: to excite, to press, with accus. *πόλεμόν τινι*, to excite a contest against any man, Od. 22, 152; *πομπήν*, to ask urgently an escort, Od. 8, 30; but *ἀγγελίας πολιέσσιν*, to send embassies to the cities, Od. 24, 355. II) Mid. *to press for oneself, to urge, πομπήν*, Od. 8, 31.†

ἐπουράνιος, *ἴη*, *ἰον* (*οὐρανός*), in heaven, heavenly, epith. of the gods, 6, 129. Od. 17, 484.

ἐποχέομαι, mid. (*δέχομαι*), fut. *ήσομαι*, to ride upon, to travel, *ἵπποις*, 10, 330; *ἵπποις καὶ ἄρμασι*, to ride in chariots, *17, 449.

**ἐπόψιος*, *ον* (*ὄψις*), to be looked at, conspicuous, remarkable, noted, h. Ap. 496 (old reading for *ὑπόψιος*, 3, 42).

ἐπόψομαι, see *ἐφοράω*.

ἔπραθον, see *πέρθω*.

ἑπτά, indecl. seven, often in II. and Od. *ἑπταβόειος*, *ον* (*βόειος*), made of seven layers of ox-hide, seven-hidden, *σάκος*, *7, 220. 222.

ἑπταετής, *ἑς* (*ἔτος*), of seven years, only in neut. *ἑπταετῆς* as adv. during seven years, *Od. 3, 305. 7, 259.

ἑπταπόδης, *ον ὀ* (*πούς*), seven feet long, *θρῆνυς*, 15, 729.†

**ἑπτάπορος*, *ον* (*πόρος*), having seven courses, with seven paths, epith. of Pleiades, h. 7, 7.

ἑπτάπορος, *ὀ*, a river of Mysia, 12, 20. According to Strab. XIII. p. 603, it is called *Πολύπορος*. It rises in the mountain Teunos, and falls, after manifold

windings, into the Sinus Adramyttēnus, at the villa^{ae} Celænae.

ἑπτάπυλος, *ον*, seven-gated, having seven gates, epith. of the Boeotian Thebes, 4, 406. Od. 11, 263. cf. Apd. 3, 6. 6.

ἑπταρον, see *πταίρω*.

ἑπτατο, see *πέτομαι*.

ἑπτακα (*ἑπτά*), seven-fold; *δαίξω*, to divide into seven parts, Od. 14, 434.†

ἔπιω, an obsol. theme from which come *ἔπος*, *εἶπον*, *ἐνέπω* and *ἐννέπω*, prop. to arrange; then, to speak, to say.

ἔπω, imperf. *ἔπον*, 1) Act. only Ep. to be about any thing, to be employed, to be busy, mly with prep. *ἀμφί*, *μετά*, *περί*: *ἀμφ' Ὀδυσῆα Τρώες ἔπον*, the Trojans were engaged about Odysseus (Ulysses).

i. e. they encompassed him, 11, 483; *μετὰ Τυδέος νιόν*, to hasten to the son of Tydeus, 10, 516; *περὶ τεύχεα*, to busy oneself about the arms, 15, 555. In all these and other passages, a tmesis may be supposed. 2) Trans. with accus. to take care of, to clean, *τεύχεα*, 6, 321. II) Mid.

ἔπομαι, imperf. *εἰπόμεν* and Ep. *ἐπόμεν*, fut. *ἔσομαι*, aor. 2 *ἔσόμεν*, imperat. Ep. *σπεῖο*, *ἐσπέσθω*, subj. *ἔσπομαι*, optat. *ἔσποίμην*, infin. *σπέσθαι*, Od. 22, 324; *ἔσπέσθαι*, 5, 423; partcp. *ἔσπόμενος*, 12, 395. The first *ε*, in the subj., optat., infin., and partcp., is rejected by Becker, Thiersch, § 232, 56. Butt. Gram. p. 280, and Spitz. Excurs. X. on II., consider it correct and Epic, but reject the pres. *ἔσπομαι*, Od. 4, 826; for which *ἔρχεται* must be read; signif. to follow.

1) Spoken of living beings: to go after, to accompany, with dat. chiefly of warriors who follow a leader, 2, 524. 675, seq., strengthened by *ἅμα*, 5, 551. Od. 11, 372; again, *μετὰ τινι*, 18, 234; also *μετὰ κτίλον ἔσπετο*, the flock followed the ram, 13, 492; again, *σὺν τινι*. Od. 7, 304.

b) Metaph. spoken of inanimate things: often of ships, II.; of bridal presents: *ὄσσα εἴκοε φίλης ἐπὶ παιδὸς ἔσπεσθαι*, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. *τρυφάλεια ἔσπετο ἅμα χειρὶ*, the helmet followed the hand, i. e. he retained the helmet in his hand, 3, 376. *ἑπάλξις ἔσπετο*, the breast-work followed, i. e. fell down, 12, 398; metaph. to attach to, to be connected with, to follow, as *κύδος*, *τιμὴ*, Ἄτη, 4, 415. 9, 573; *ἐκ τινος*, from, by means of, any man, 8, 140; to which meaning belongs h. Ven. 261. 2) to be able to follow, to come forth with, *τινί*, 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: *γούνατα αὐτῷ ἔπεται*, 4, 314; *χεῖρες*, Od. 20, 237. 3) In a hostile signif. to pursue, *τινί*, 11, 165; *ἀμφ' αὐτόν*, 11, 474. 15, 257; only in II. 4) In the imperat. equivalent to, to come. *ἔπειο προτέρω*, come nearer, 18, 387. Od. 5, 91.

**ἑπωλένιος*, *ον* (*ὠλένη*), upon the elbows, in the arms, h. Merc. 433. 510.

ἑπώνυμος, *ον* (*ὄνομα*, *ὄνυμα*), deriving its name from, named after, having a sur-

name, from any particular occasion. Ἀλκυονῆν καλέσκον ἐπώνυμον, they named her Alcyonē with a surname (in reference to the sad fate of her mother), *ibid.*, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54. 19, 409. h. Ap. 373.

ἐπῶρο, see ἐπόρῳμι.

ἐπώχατο, most probably 3 plur. pluperf. pass. from ἐπέχω, 12, 340. † πάσαι (πύλαι) ἐπώχατο, all the gates were closed (ἐπιεκελεισμένοι ἦσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ὄχα (cf. συνόχωκα, ὄχεύς), perf. pass. ἐπωχμαι; ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὄτα, cf. Buism. Gr. Gram. ἔχω; Kost, p. 308; Thiersch, § 232, 64; who however translates it: *to press*. Other explanations are a) 3 plur. pluperf. from ἐποίω, with the reading ἐπώχατο, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from ἐποίχομαι; with the reading πάσας ἐπώχατο, the Trojans ran to all, which does not accord with the connexion.

ἐραζε, adv. (ἐρα), *on the earth, to the earth*, with πίπτω and χέω, Il. and Od.

εραμαι, Ep. for ἐράω, depon. mid. aor. 1 ἠρασαμένη, Ep. σσ, *to love, to love dearly*, with gen. frequently spoken of persons, 3, 446; of things: πολέμου, μάχης, 9, 64. 16, 208; δόρπου, h. Cer. 129.

ἐρανός, ἡ, ὄν (ἐράω), *lovely, charming*, epith. of beautiful towns, 9, 531. Od. 7, 18.

ἐρανος, ὁ, *a meal*, to which each guest contributes his share, Od. 1, 226. 11, 415; *a pic-nic*. According to Nitzsch ad Od. 1, 226, ἐρανος, in the sense of a contribution to a common object, e. g. an entertainment, is not found in H., but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, *a friendly entertainment*.

εραπενός, ἡ, ὄν (ἐράω), *lovely, agreeable, charming*, often spoken of countries, cities, rivers, also ἠγορέη, ὀμηλική, 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230.

ερατίζω, Ep. form of ἐράω, *to desire vehemently*, with gen. χρεῶν ερατίζων, *11, 551. 17, 660.

ερατός, ἡ, ὄν (ἐράω), *beloved, lovely, agreeable*: δῶρ Ἀφροδίτης, 3, 64. † Often in the hymns.

ἐργάζομαι, depon. mid. (ἐργον), augm. εἶργ., 1) *to work, to be active*, absol. Od. 14, 272. h. Cer. 139; spoken of bellows, 13, 469. 2) *Trans. to perform, to do, to practise*, with accus. ἔργα, Od. 20, 72; ἔργα ἀεικέα, to practise shameful deeds, 24, 733; ἐναίσημα, Od. 17, 321; also χρυσόν, to work gold, Od. 3, 435.

ἐργάθω, ἐργάθω, poet. form of ἐργω, *to separate*. χροά ἐργαθεν, 11, 437. † ἀπὸ δ' αὐχένος ὀμων ἐέργαθεν, 5, 147. †

*ἐργασίη, ἡ (ἐργάζομαι), *work, labour, activity*, h. Merc. 486.

*Ἐργίνος, ὁ, son of Clymenus, king of Orchomenus, h. Ap. 297.

*ἔργμα, τό (ἘΡΓΩ), = ἔργον, *work, act, deed*, h. 27, 20. 32, 19.

ἔργον, τό (ἘΡΓΩ), 1) *work, deed, action*, often plur. θέσκελα, ἀήσυλα ἔργα, ἔργα φιλοτήσια, the delights of love, Od. 11, 246; and in antithesis with μῦθος, βουλή, 9, 443. 2) *work, labour, business, occupation, trade*, limited by an adj. or subst. ἔργα γάμβιο, the works of marriage. ἔργα πολεμῆια, works of war, 5, 428. 429. θαλάσσια ἔργα, seafaring business, 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly in the following special connexions: a) ἔργα ἀνδρῶν, works of men, i. e. agriculture, as the peculiar employment of men. Hence also ἔργον, labour in the field, Od. 14, 222; and ἔργα in the plur. *cultivated fields, estates*, 2, 751. Od. 14, 344; ἐσπύ πῖονα ἔργα, Od. 4, 318; and ἔργα πατρώια, Od. 2, 22; also ἔργα βοῶν, Od. 10, 98. b) ἔργα γυναικῶν, the works of women, i. e. partly the cares of house-keeping, but esp. weaving, spinning, and other female labours of art, 9, 128. Od. 2, 117, cf. Od. 1, 356. c) In the Il. esp. the labours of war, *fighting, battle, war*, 4, 470. cf. 539; also ἔργον μάχης, 6, 522. 3) the product of labour, *work*. ἔργα γυναικῶν, woven stuffs, 6, 289. ἔργα Ἐφαιστοῦ, metallic products, Od. 4, 617. 4) Generally, *work, thing, matter, affair*, 1, 294; ἔργα δαιτός, 9, 228; ὅπως ἔσται τὰδε ἔργα, how these things shall end, 4, 14; spoken of a great stone: μέγα ἔργον, a huge affair, 5, 303. 20, 286.

ἔργω, and mly ἐέργω, Ion. and Ep. for εἶργω, aor. 1 act. ἔρξα, perf. act. ἐεργμαι, 3 plur. Ep. ἐρχαται (without augm.), pluperf. 3 plur. ἐέρχατο and ἐρχατο, partep. aor. pass. ἐρχθείς. The Attics distinguish between εἶργω, to exclude, and εἶργω, to include. H. has only the spirit. len. (εἶργω is found only 23, 72, ἐέργω, prop. ἐΦέργω is most common, a form of ἐεργνυμι, ἐργάθω.) Primary signif. *to separate*; according to the connexion: 1) *to include, to hem in, to confine*, with accus. εἶντος ἐέργειν, to include within, to limit, 2, 617. 845. 9, 404; δόμον, to shut up, Od. 7, 88; pass. with ἐν: ἐρχθέντ' ἐν ποταμῷ, confined in the river, 21, 232. Od. 10, 283. εἶθα τε φρένες ἐρχαται, where the diaphragm is shut up, 16, 431. σάκεσσι ἐρχατο, 17, 354. γέφυραι ἐεργμῆναι, confined, i. e. firmly fortified dams or dykes, 5, 89; see γέφυρα (pontes publicis firmati, Heyne) 2) *to exclude, to separate, to prohibit, to remove*, 23, 72; with ἀπό: βέλος ἀπὸ χροός, 4, 130. ὄσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἐεργεν, all the space from the ships onward, which the trench separated from the wall, 8, 213; cf. Spitz. [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: παιδός, 4, 131; ἐεργόμενα

πολέμιοι, restrained from war, 13, 525. 3) Generally, to press, to crowd, λαὸν ἐπ' αἰοιστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, 12, 201; ἐπὶ νῆας, 16, 395; with ἐκτός, and gen., Od. 12, 219.

ἘΡΙΩ, obsol. pres. which furnishes tenses to ἔρδω or ῥέζω, q. v.

ἔρδω, poet. (ἘΡΙΩ), fut. ἔρξω, aor. ἔρξα, perf. ἔοργα, pluperf. ἐώργειν, 1) to do, to make, to perform, often absol., 4, 29; with accus. ἔργα, 10, 51. Od. 2, 236; with the dat. pers. τί τινι, 14, 261. Od. 14, 289; but more frequently with double accus. κακόν and κακά τινα, 3, 351. 9, 540; also εὖ ἔρξαι τινά, to benefit any man, 5, 650. 2) Esplly to offer, to sacrifice, ἐκατόμβας, ἱερὰ θεοῖς, 2, 306 (ἔοργα and ἐώργειν are used in the signif. to do, cf. ῥέζω).

ἔρεβνός, ἦ, ὄν (Ἐρεβος), dark, gloomy, νύξ, 5, 659; and ἀήρ, *5, 864.

Ἐρέβουσφιν, see Ἐρεβος.

ἔρεβνθος, ὄ, a chick-pea, perhaps cicer arietinum, Linn., 13, 589 †

Ἐρεβος, eos, τό, Ep. gen. Ἐρέβεus, Ἐρέβεusφι, Erebus, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; the nocturnal gloom of Hades, but it is better to explain it, with Völcker and Nitzsch (Od. 10), the dark earth as the dwelling of the dead, and especially the valley of death, 8, 368. Od. 10, 528. 12, 81; Ἐρέβεusφι, 9, 572, appears corrupted from Ἐρέβεσφι, according to Thiersch, § 186, 4. Rost. Dial. 23, c.

Ἐρεβόσδε, adv. to Erebus, Od. 20, 356. † ἔρεινω, poet. (ἔρομαι), to ask, to interrogate, with accus. pers. τινά, 6, 176; of the thing, γενεῖν, 6, 145; and with double accus. τινά τι, Od. 1, 220. 4, 137; also ἀμφί τινα, after any man, Od. 24, 263. 2) to try, said of the lyre, h. Merc. 487. 3) to say, to speak, h. Merc. 313. Herm. reads ἔρεινω for ἔρεινεω and translates: *quum singula accurate disceptassent*. 1) Mid. as depon., Od. 17, 305. h. Merc. 313.

ἔρεθίζω (ἔρέθω), to irritate, to provoke, in a good signif. only: δμῶας, μητέρα, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. to excite to anger, to irritate, 1, 32; κερτομέους, χαλεποῖς ἐπέεσσι, 5, 419. Od. 17, 395; and spoken of lions: κύνας τ' ἀνδρας τε, 17, 658.

ἔρέθω (kindred with ἔρις), poet. form of ἔρεθίζω, to irritate, to anger, with accus., 1, 519; and with infin., h. 7, 4, in the Od. spoken of cares: to disquiet, to distress, Od. 4, 813. πικναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ ὀξείαι μελεδῶναι ὀδυρομένην ἐρέθουσιν, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517 (μοί belongs to κῆρ).

ἔρείδω, aor. 1 ἔρεσσα, aor. 1 mid. ἤρεσάμην, perf. pass. ἐρήρεισμαι, 3 plur.

Ion. ἔρηρέδαται, 3 sing. pluperf. ἤρηρειστο, aor. 1 pass. ἤρεισθη (augm. only in the aor. mid.). 1) Act. 1) Trans. to place firmly on, to lean upon, to fix firmly upon, with accus. and prep. πρὸς, περί τι, ἐπὶ τινι and dat. alone. δῶρον πρὸς τεῖχος, 22, 112. Od. 8, 66; ἀσπίδ' ἐπὶ πύργῳ, 22, 97; pass. ἐπὶ μελήϊν ἐρεισθεῖς, leaned, supported upon his spear, 22, 225. ἐν δὲ θρόνοι περὶ τοῖχον ἔρηρέδατο, within were seats placed around the wall (others, fixed), Od. 7, 97. λᾶε ἔρηρέδαται δύο, 23, 329. χάλκεοι τοῖχοι ἔρηρέδατ' ἔνθα καὶ ἔνθα, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading ἐληλάδατ' or better ἐληλέατο, rejected by Wolf, is to be preferred, see ἐλαύνω. So also Voss: the walls extended!; again: to put upon with violence, οὐδεὶ ἐρεισθη, he was stretched upon the ground, 7, 145. 11, 144; οὐδεὶ δὲ σφιν χαιταὶ ἔρηρέδαται, their manes extended to the ground, 23, 284. b) to thrust any thing, to press, to strike, with the accus. since by pressure a moveable object is urged forward: ἀσπίς ἀσπίδα ἐρείδει, κόρυς κόρυν, ἀνέρα δ' ἀνῆρ, shield pressed shield, 13, 131 (said of pent-up troops); βελέεσσιν τινα, to press with missiles, 16, 108; hence pass. to be thrust, to be pressed, with διά: διὰ θώρηκος ἤρηρειστο ἔγχος, the spear penetrated the cuirass, 3, 358. 7, 252. 2) Intrans. to lean upon, to press. ἀλλήλησιν ἐρείδουσαι, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans. βελέεσσιν, 16, 108. 1) Mid. to support oneself upon, to lean upon, with dat. σκήπτρῳ ἔγχει, with gen. ἐρείσατο χειρὶ γαῖης, with the hand upon the earth, 5, 309. 11, 355. 2) Absol. to press, to exert oneself, ἐρεισάμενος, βάλε, 12, 457; and generally to strive, to struggle, 16, 736, of steeds, 23, 735. On ἔρηρέδαται, see Thiersch, § 212. 35. c. Buttm. p. 183.

ἔρείκω, aor. 2 ἤρικον, act. to tear in pieces, to break up; only mid. with aor. 2 intrans. to tear, to break. ἐρεικόμενος περὶ δουρί, spoken of the cuirass, 13, 441. ἤρικε κόρυς. *17, 295.

ἔρειο, Ep. for ἔρον, see ἔρομαι.

ἔρείομεν, Ep. for ἐρέωμεν, see ἐρέω.

ἔρείπω, poet. aor. 2 ἤριπον, perf. pass. ἐρήριμμαί, 3 sing. pluperf. ἐπέριπτο, Ep. shortened for ἐρίρ, 1) Trans. in the act. to cast down, to demolish, with the accus. τεῖχος, ἐπάλξεις, 12, 258. 15, 356. ἐπέριπτο τεῖχος Ἀχαιῶν, the wall of the Greeks was torn down, 14, 15. 2) Intrans. in aor. to tumble down, to fall. s) Mly spoken of men: ἐξ ὀχέων, ἐν κοῦρῃ, γνύξ; ἔστη γνύξ ἐριπῶν, he sank on his knees, but still held himself up [stetit (superiore parte corporis), Dammi], 5, 309. ἤριπε πρηγῆς, 5, 58. Od. 22, 296. b) Of trees: 16, 482. 13, 389. 21, 243.

Ἐρεμβοί, οἱ, the *Erembi*, a people mentioned by H. after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were Troglodytae (fr. ἔρα, earth, and ἐμβαίνειν), and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

ἐρεμνός, ἡ, ὄν (kindred with ἔρεβος), dark, black, gloomy, γαῖα, Od. 24, 106. h. Merc. 427; more cly with the idea of dreadful, as αἰγίς, λαλαψ, νύξ, 4, 167.

ἐρέξα, see ῥέω.

ἐρέομαι, Ep. for εἶρομαι, whence imperf. ἐρέοντο, infin. ἐρέεσθαι, to ask.

ἐρέπτομαι, depon. mid. (kindred with ἐρείπω), to graze, to eat, to feed upon, to browse, always of brutes, λωτόν, κρι, πυρόν, 2, 776. 5, 196. 19, 553; δημόν (of a corpse), 21, 204; spoken of men who eat the uncooked fruit of the lotus, Od. 9, 97; always and only partcp.

ἐρέριπτο, see ἐρείπω.

ἐρέσιη, ἡ, see εἰρεσιη.

ἐρέσσω (akin to ἐρέθω), to row, always intrans., 9, 361. Od. 11, 78.

ἐρέτης, οὐ, ὀ (ἐρέσσω), a rower, only in the plur. II. and Od.

Ἐρεμνός, ἦος, ὀ (= ἐρέτης), a Phæacian, Od. 8, 112.

ἐρετμός, τό (Ep. for ἐρετμός), an oar, εὐήρης, in H. always as neut., Od. 11, 121. 12, 15. 23, 268; also in the plur., Od. 11, 125.

Ἐρέτρια, ἡ, see Εἰρέτρια.

ἐρεύγομαι, depon. mid. aor. 2 ἤρυγον, 1) Intrans. to belch, to eject wind upwards from the stomach, spoken of the Cyclops: ἐρεύγετο οἰνοβαρείων, heavy with wine, he belched, Od. 9, 374. 6) Metaph. of the sea, to dash up, ἐρευγομένης ἁλός, 17, 265. κύματα ἐρεύγεται ἠπειρόνδε, the waves dashed (with a roaring sound) roaring upon the land, Od. 5, 403. 438. c) In the aor. 2, to bellow, spoken of an ox, only 20, 403. 404. 406. 2) Trans. with the accus. φόνον αἵματος, to vomit forth the bloody gore, 16, 162.

Ἐρευθαλίω, ωνος, ὀ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, 7, 136. 4, 319 (= ἔρευθος).

ἐρεύθω, aor. ἔρευσα, to redden, to dye or colour red; γαῖαν αἵματα, *11, 394. 18, 329.

ἐρευνάω (kindred with ἐρέω), fut ἤσω, to search for, to track, spoken of dogs: ἰχνια, Od. 19, 436; of lions: μετ' ἀνέρος ἰχνια, 18, 321; τεύχεα, to seek the weapons, Od. 22, 180; τινά, h. Merc. 176.

ἐρέφα, aor. 1 ἐρέφα, to cover over, esply to furnish with a roof, to roof; θάλαμον καθύπερθεν, 24, 450. Od. 23, 193; to build, since roofing is the finishing operation: εἰποτέ τοι χαριεῖντ' ἐπὶ νηὸν ἐρέφα (if I have ever built thee a well-pleasing temple, thus Voss), 1, 39; see ἐπερέφα.

Ἐραχθεύς, ἦος, ὀ, in the earlier fables

was not distinguished from Erichthonius; according to H. he was a son of *Earth*, educated by Athēnē in her temple, and, as the primitive hero of Athens, worshipt with the patron goddess of the city, 2, 547. Od. 7, 81. According to later tradition, son of Hēphæstus and *Earth* or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

ἐρέχθω (kindr. with ἐρείκω), to tear in pieces; metaph. θυμόν δάκρυσι καὶ στοναχῆσι, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) to hurry hither and thither, spoken of a ship: ἐρέχθεσθαι ἀνέμοισι, to be tossed [rocked. Cp.] by the (tempestuous) winds, 23, 317.

ἐρέω, Ion. for ἐρῶ, see εἶρω, and φημί.

ἐρέω, Ep. pres. for εἶρομαι, to ask, to seek, whence partcp. ἐρέων, 7, 128; subj. ἐρείομεν, Ep. for ἐρέωμεν, 1, 62; optat. ἐρέοιμεν, Od. 4, 192.

ἐρήμος, ἡ, ον (Att. ἔρημος, ον, prob. from ἘΡΑ), solitary, deserted, spoken of places, 10, 520. Od. 3, 270; μῆλα, 5, 140.

ἐρηρέδαται, see ἐρείδω.

ἐρητύω (ἐρύω), aor. 1 ἐρήτυσα, iterat. form ἐρητύσασκε, aor. 1 pass. ἐρητύθην, 3 plur. ἐρήτυθεν, Ep. for ἐρητύθησαν, without augm. 1) Act. to restrain, to check, to repress, with accus. φάλαγγας, λαόν, often with dat. instrum. ἀγανούς, μελιχίους, ἐπέεσσιν. Pass. ἐρήτυθεν καθ' ἑδρας, they were restrained (or settled) upon their seats, 2, 99. 211; cf. 8, 345. Od. 3, 155. 6) Metaph. to hold in check, to moderate, to restrain, θυμόν, 1, 192.

Pass. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, 15, 723 (ν long before σ when a long syllable follows, short when a short follows, cf. Spitz. Pros. § 52, 5).

ἐρι-, an inseparable particle, which, like ἀρι, is used only in composition, and strengthens the idea of the word, very.

ἐριαύχην, ενος, ὀ, ἡ (αὐχῆν), having a lofty neck, high-necked, epith. of steeds, *10, 305. 11, 159.

ἐριβρεμέτης, οὐ, ὀ (βρέμω), loud-thundering, epith. of Zeus, 13, 624. †

*ἐριβρομος, ον (βρέμω), loud-roaring, loud-thundering, epith. of Dionysos, h. Bacch. 6, 36.

ἐριβρύχος, ον (βρύχω), loud-bellowing, h. Merc. 116.

ἐριβώλαξ, ακος, ὀ, ἡ, and ἐριβωλος, ον (βώλαξ), having great clods [deep-soiled. Cp.], an epith. of fertile regions: both forms often occur in the II.; in the Od. each once, Od. 5, 34. 13, 235.

ἐρίγδουπος, ον (δοῦπος), Ep. for ἐρίδουπος, ον, 1) loud-thundering, epith. of Zeus, 5, 672; and often. 2) loud-roaring, resounding, ποταμοί. Od. 10, 515; πόδες ἵππων, 11, 152; αἰθουσα, the resounding porch, 24, 323. Od. 3, 349 (ἐρίγδουπος only of Zeus and the hoofs of horses; elsewhere ἐρίδουπος).

ἐριδαίω, Ep. (ἐρίζω), aor. 1 mid. ἐριδήσασθαι, 1) to contend, to dispute, to

quarrel, with dat. and ἀντία τινός, Od. 1, 79; and μετά τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπέεσσι, 2, 342. 1, 574; metaph. spoken of winds, ἀλλήλοισιν, 16, 765. 2) to fight, to struggle, Od. 2, 206. ἐριδαίνομεν εἰνεκα τῆς ἀρετῆς [where τῆς is ἀρετῆς on ἀρετῆς, Fäsi], we struggle on account of the virtue, viz of Penelopē, as Aristarchus rightly explains it, τῆς ταύτης ἀρετῆς, s. Nitzsch ad loc. who rejects the explanation of Thiersch, Gr. § 284, 20, 'for precedence,' and of Voss: 'to combat for the prize,' absol. to combat, to contend, ἐριδήσασθαι ποσσίν, in running, 23, 792.

ἐριδήσασθαι, see ἐριδαίνω.

ἐριδαίνω (poet. form of ἐρίζω), to irritate, to provoke, with accus. σφῆκας, 16, 260. †

ἐρίδουπος, ον = ἐρίγδουπος.

ἐρίζω (έρις), aor. 1 mid. (ἐρίσσεται subj. aor. 1), 1) to contend, to dispute, to quarrel, τινί with any man, primarily spoken of a verbal contest, then generally of a hostile disposition τινί, with any man, 1, 6, 6, 131. 13, 109; ἀντιβῖν τινί, to contend face to face with any man, 1, 277; περί ἰσῆς, for justice [suo jure, Heyne], 12, 423. 2) to combat, to contend, to vie, τινί, with any man, 6, 131; the thing which the combat respects stands, a) In the accus. Ἄφροδίτῃ κάλλος, with Aphrodité in beauty, 9, 389. Od. 5, 213. b) περί τινος, as μύθων, concerning eloquence, τόξων, in archery, 15, 284. Od. 8, 225. c) In the dat. ποσίν, δρησοσίην, 13, 325. Od. 15, 321. d) With infin. χερσὶ μαχήσασθαι, Od. 18, 38; absol. Νέστωρ οἶος ἐρίζεν (sc. αὐτῷ), vied with him, 2, 555, Wolf. II) Mid. 1) to contend, with double dat. with any man, about any thing, 5, 172. ἀνδρῶν κέν τίς μοι ἐρίσσεται (for ἐρίσηται) κτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίρηες, οἱ, see ἐρίρηος.

ἐρίρηος, ον (ἄρω), plur., by metaplasm, ἐρίρηες, prop. very suitable, hence: a) (greatly) attached, faithful, intimate, dear, εταῖροι, 3, 47. Od. 9, 100. b) pleasing, agreeable, who pleases all, αὐδός, Od. 1, 346.

ἐριθηλής, ἐς (θάλλω), very verdant, blooming, beautiful, luxuriant, epith. of cultivated fields and trees, *5, 90. 10, 467. 17, 53.

ἐριθος, ὁ, a labourer, a hired reaper, 18, 550. 560. 2) a servant, a companion, hence τλήμων γαστρός ἐριθος = crepitus ventris, h. Merc. 296.

ἐρικυδής, ἐς (κύδος), very distinguished, famous, glorious; δῶρα θεῶν, 3, 65: ἦβη, 11, 225; and often δαίς, 24, 802. Od. 3, 66. ἐρίμυκος, ον (μυκάομαι), loud bellowing, epith. of cattle, 20, 497. Od. 15, 235.

ἐριναός, ὁ, the wild fig-tree, caprificus, Od. 12, 103. 2) In the II. it is also a proper name of a particular region near Troy; the fig-hill, according to Voss. Strabo, XIII. p. 597, calls it a strong

place planted with fig-trees, from which the city was most accessible to the enemy, 6, 433. ἐριναός ἡνεμόεις, here was the watch-tower, 22, 145.

Ἐρινύς, and Ἐρινύς, ὄος, ἡ, plur. ai Ἐρινύες, contr. Ἐρινύς. 9, 484; the Erinnyes, goddesses of vengeance (the Furies of the Romans), H. does not mention their number, form or names, the sing. stands 9, 571. 19, 87; mly plur., 9, 454, seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred, and suppliants, 15, 204. Od. 17, 475; perjury, 19, 260; and every slaughter, 9, 571. Since they punish the impious man here in life, they show themselves hostile to men, and prompt them also to wicked actions, 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, 19, 418. They dwell in Erebus, Od. 15, 234. II. 9, 571; and they punish transgressors even after death, 19, 270. According to Hes. Th. 185. Earth (Gaia) bore them from drops of the blood of Uranus, and Apd. 1, 1, 3, mentions as their names: Τιτιρρονέ, Μεγαερα, and Αλεκτό. 2) As appell. curses: τῆς μητρός, 21, 412 (ῦ in the nom. in the derived cases ῦ. Ἐρινύς prob derived from an Arcad. word ἐρινύω, to be angry, Paus. 8, 25. 4: or from ἐρίνω. ἐρενώω, to track, hence the correct orthography is Ἐρινύς, adopted by Spitz.).

ἐριον, τό, Ion. and Ep. εἰριον (dim. from εἶρος), wool, often in the plur. τα εἶρια, 3, 388; ἐριον only Od. 4, 124.

ἐριούνης, ον, and ἐριούνης, ὁ, that brings prosperity, according to Schol. from ἐρι and ὀνήνημ, very useful, epith. of Hermēs, 20, 72; ἐριούνης only 20, 34 Od. 8, 322. 2) As pr. n. for Hermēs, 24, 360. 440.

έρις, ἴδος, ἡ, accus. ἐριν and ἐριδα (the last most common; ἐριν only in the Od.), 1) contention, strife, discord; μάχεσθαι, to contend in strife, i. e. with words, 1, 8 (so Wolf rightly), cf. 7, 210. 20, 66; in like manner ἐριδι ξυνελώνειν, to bring into strife, 20, 134. ἐριν στήσαι ἐν τινι, Od. 16, 292; particularly in the II. spoken of war: contest, battle, 3, 7, 5, 732. ἐριδα ξυνάγειν Ἄραος, 5, 861. ἐριδα προβάλλειν, 11, 529. 2) combat, emulation, rivalry; hence ἐξ ἐριδος, from rivalry, 7, 111. Od. 4, 343. ἐρις ἐργοιο, emulation in a work, Od. 18, 366. ἐριδα προφέρειν, to show rivalry, Od. 6, 92. ἐριδα προφέρεισθαι τινι ἀέθλων, to propose a combat to any man, Od. 8, 210.

Ἐρις, ἴδος, ἡ, Eris, as a goddess, the author of fighting and contention, 4, 441; sister and wife of Arēs, 5, 518. 20, 46.

Accord. to Hes. Th. 223, she is the daughter of Night. She is mentioned II, 3. 4. 18, 535. Later, the goddess of strife and discord.

ἔρισθενής, ἐς (σθένος), *very strong, all-powerful*, epith. of Zeus, 13, 54. Od. 8, 289.

ἔρισμα, ατος, τό (ἐρίζω), *the occasion of contention, the apple of discord, contention*, 4, 38. †

ἔριστάφυλος, ον (σταφυλή), *of large grapes, vines* [the vinous grape, large-cluster'd. Cp.], *Od. 9, 111. 358.

*ἔρισφάραγος, ον (σφαραγία), i. q. ἔρισμάραγος, *loud-thundering, loud-thundering*, epith. of Poseidōn, h. Merc. 187.

ἔριτίμος, ον (τιμή), *highly-prized, precious, splendid, highly-honoured*, epith. of the ægis, 2, 447; and of gold, *9, 126.

ἔριφος, ὁ, ἡ, *a kid*, II. and Od.

Ἐριφύλη, ἡ, daughter of Talauus and Lysimachē, wife of Amphiarāus. She suffered herself to be bribed by Polyneices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. According to the direction of the father, her son Alcmaeon put her to death, Od. 11, 326.

Ἐριχθόνιος, ὁ, son of Dardanus and Batia, father of Tros, distinguished for his wealth, as three thousand mares fed in his pastures, 20, 219, seq.

Ἐριώπις, ἰδος, ἡ, wife of Oileus, 13, 697.

*Ἐριώπις, ἰδος, ἡ (ὠψ), *large-eyed*, Ep. 1, 2.

ἔρκειος, ον, Att. ἔρκειος, prop. belonging to the court (ἔρκος), hence Ἐρκειός, ὁ, *house-protecting*, an epith. of Zeus, because as a tutelary deity he commonly had his altar in the front court, Od. 22, 335. †

ἔρκιον, τό (dimin. from ἔρκος), *an enclosure, a hedge, a wall*, αὐλῆς, 9, 476. Od. 18, 102.

ἔρκος, εος, τό (εἶργω), 1) *an enclosure, a hedge, a fence*, for the protection of fields and gardens, 5, 90; and especially about the court of the dwelling, Od. 21, 238; hence *the court, the front court*, Od. 2) *a cage, a net, a trap* to take birds; perhaps *a fowling-floor*, Od. 22, 489. 3) *Metaph. a protection, a defence*, spoken of the girdle and the shield: ἔρκος ἀπόντων, against javelins, 4, 137. 15, 646; Βελέων, 5, 316; spoken even of persons, of Achilles and Ajax: ἔρκος πολέμοιο, bulwark of the war, I, 284. 3, 239; like πύργος. Of frequent occurrence is the formula ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων! what a word has escaped the fence of thy teeth! and ἀμείψεται ἔρκος ὀδόντων, Od. 10, 328. II. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their simi-

larity to a palisade, see Nitzsch ad Od. I, 64.

ἔρμα, ατος, τό, I) (From the root ἔρδω, ἐρέδω, ἐρείδω), any thing which contributes to the support or strengthening of a body, *a prop, a stay, a post*; esp. the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, I, 486. 2, 154; metaph. spoken a) Of men: ἔρμα πόλης, the support, the pillar of the city, 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: μελαινέων ἔρμ' ὀδυνῶν, the prop [or, as the sub-stratum] of black pangs, upon which the pangs, as it were, rested, 4, 117 (Voss, 'the fountain of dark tortures'; Aristarchus rejects the verse).

II) (From εἶρω, to place in a row), only in the plur. ἔρματα, τά, every thing strung in a row, *an ear-ring, a pendant*, 14, 182. Od. 18, 297 (ἐνώτια, Schol.), cf. Butt. Lex.

Ἐρμαῖος, ἡ, ον, consecrated to Hermēs; hence ὁ Ἐρμαῖος λόφος, *the hill of Hermēs*, in Ithaca, behind the city, on the mountain Neïon, Od. 16, 471.

Ἐρμῆς, Ep. Ἐρμείας, ὁ, gen. Ἐρμείαιο, Ἐρμείω, 15, 214; and Ἐρμῆω, h. Merc. 413; dat. Ἐρμῆ, Ep. Ἐρμεία, Ἐρμῆ (ed. Spitz. Ἐρμεία), 5, 390, and Ἐρμείη, h. 18, 36; accus. Ἐρμῆν, Ep. Ἐρμείαν, voc. Ἐρμῆ, Ep. Ἐρμεία, Hermēs (*Mercurius*), son of Zeus and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, 24, 334. Od. 5, 28; hence διάκτορος. As ensigns, he bore the golden-winged shoes, Od. 5, 45, and the magic rod, the caduceus, with which he closed in sleep the eyes of men and opened them again, v. 47; whence χρυσόσφραπις. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence ἐριούνιος, ἀκάκητα, σῶκος, 14, 491. Od. 15, 319. On account of his wisdom and cunning he is called ἐδοσκοκος, and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the under world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from εἶρω, to speak, for ἐρέας, one who communicates; more correctly, from εἶρω, perf. pass. ἔερμαι, to join: the mediator, the negotiator.)

Ἐρμιόνη, ἡ, 1) daughter of Menelaus and Helena; according to H. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestēs. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolis, with a haven and a temple of Démêtêr, now *Castri*. It was supposed

that there was an entrance from here to the infernal world, 2, 560. Ἑρμῶν, ὄνος, ἦ, Scyl. Polyb.

ἑρμῖς or ἑρμῖν, ἴνος, ὁ (ἔρμα), a sup-port; esply a bed-post, foot of the bedstead, *Od. 8, 278, 300.

Ἑρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties itself into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, 20, 392.

ἔρνος, εὖς, τό, a young scion, a shoot, a sprout, spoken of young trees which had run up to some height, 17, 53. Od. 6, 163; as a simile of Achilles, ἀνέδραμεν ἔρνεϊ Ἴσος. 18, 56; Spoken of Telemachus, Od. 14, 175.

ἔρξω, see ἔρδα.

*ἔρσεις, εσσα, εν (ἔρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

ΕΡΟΜΑΙ, Ep. form εἶρομαι, ἐρέομαι and ἐρέω; H. has only of the aor. ἤρομην, subj. ἐρώμεθα, optat. ἔροιστο, and the infin. as pres. accented ἐρεσθαί (Att. ἐρέσθαι), to ask, τινά or τί, also with double accus., Od. 3, 243; and τινά περί τινος, any man concerning any man, Od. 1, 135. 405; ἀμφί τι, Od. 11, 572; ἀμφί τινι, Od. 19, 95.

ἔρος, ὁ, Ep. for ἔρως, q. v.

ἔρπετόν, τό (ἔρπω), in the Ep. language not merely that which creeps, but every thing which goes on feet, generally, a *beast*. ὄσσο' ἐπὶ γαίαν ἔρπετὰ γίνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418; † later, a creeping thing, a snake.

ἐρπύζω (from ἔρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. II. 23, 225.

ἔρπω, to creep, to crawl. εἰρπον ῥινοί, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere. to creep about imperceptibly, Od. 17, 158. 2) Generally to go, to walk, to move, 17, 447. Od. 18, 131. h. Cer. 366.

ἐρράδαται, see ῥαῖνω.

ἔρριγα, see ῥιγέω.

ἔρρω (kindred with ῥέω), fut. ἐρρήσω, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Hēphæstus, 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; esply to go or come to misfortune or injury, 8, 239. 9, 364. 3) Often, to go to one's ruin, 9, 377; esply in the imperat. an expression of disgust: ἔρρε, go to ruin, away with thee, begone, 8, 164. Od. 10, 72. ἐρρете, 24, 239.

ἔρρη, ἦ, Ep. always ἐέρη (prob. fr. ἄρρω), dew, 23, 598. Od. 13, 245; plur. ἐέρσαι αἵματι μυδαλαί, dew-drops, impregnated with blood, 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in consider-

able quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἔρσαι, Od. 9, 222, new-born lambs.

ἔρσηεις, εσσα, εν, Ep. ἐερσηεις, dewy, covered with dew. ἐρσηεις λωτός, 14, 348. 3) Metaph. of a corpse: fresh, i. e. uncorrupted. ἐερσηεις κείται, 24, 419. ἐρσηεις, v. 757.

Ἑρῦλαος, ὁ, a Trojan, slain by Patroclus, 16, 411. (Heyne from the Cdd. has Ἑρῦλαος from ἐρῦω and λαός, deliverer of the people), with whom agree Spitz. and Buttm. Lex. p. 286, since the long α in Ἑρῦλαος contravenes analogy).

ἐρύμηλος, η, ον (ἐρυγείν), loud-bellowing, epith. of an ox, 18, 580. †

ἐρυγών, see ἐρυγόμεαι.

ἐρυθάινω, poet. for ἐρυθραίνω, to redden; only mid. to make oneself red, to blush, *10, 484. 21, 21.

Ἑρuthάινωι, οἱ (ὕψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab., XII. p. 545, two hills on the sea, which in his time, from the red colour of the soil, were called Ἑρuthίνοι, 2, 855.

Ἑρῦθραι, αἱ, an old town of Bœotia, on Cithæron, in the region of Platæa, on the south bank of the Asδρῦς, 2, 499. According to Eustath. the Bœotian town should be written βαρυτόνως and the Ionian ὀξύτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρῦθρός; at present, we find Ἑρῦθραι in Hdt., Thuc. etc.

ἐρυθρός, ἦ, ὄν, red, prop. dark-red, οἶνος, Od.; νέκταρ. 19, 38; generally red, ruddy, χαλκός, 9, 365.

ἐρυκακείν, ἐρυκάκω, see ἐρύκω.

ἐρυκανάω, poet. form for ἐρύκω, to hold back. κείνον ἐρυκανάωσι, Od. 1, 199. †

ἐρυκάνω, poet. form for ἐρύκω, Od. 10, 429. †

ἐρύκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἐρύξα, aor. 2 ἤρυκα, 5, 321. 20, 458; and ἐρύκακω, infin. ἐρυκακείν, 1) Act. to hold back, 1) to hold, to restrain, ἐνὶ μεγάροισι γυναῖκας, Od. 19, 16; esply spoken of guests, τινά, 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, 21, 59; γῆ, 21, 62. 2) to check, to hold in, to restrain, ἵππους, λαόν, 6, 80 (from flight); metaph. μένος, to check one's force, 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. ἕτερός με θυμὸς ἐρύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep off, to repel; without case 11, 352; τινά τινος, e. g. μάχη, from battle, 18, 126; also τινί τι, like ἀλακείν; κακόν τι, to avert evil from any man, 15, 450; λιμόν τι, Od. 5, 166. 4) to hold back, i. e. to hold apart, to separate. ὀλίγος δ' ἐτι χωρὸς ἐρύκει, 10, 161. II) to hold oneself back, to delay, Od. 4, 373. 17, 17. μή μοι ἐρύκεσθε, delay not, 23, 443. 3) With accus. to delay any man, 12, 285.

Ἐρύλαος, ὁ, a Trojan, 16, 411. ed. Spitz.; cf. Ἐρύλαος.

ἔρμμα, τό (ἐρύομαι), protection, defence, covering, χροός, spoken of the μήτηρ, 4, 137.†

Ἐρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hēracles slew the Erymanthian boar; now Χίρια, Od. 6, 103.

Ἐρύμας, αντος, ὁ, 1) a Trojan, slain by Idomeneus, 16, 345. 2) a Trojan, slain by Patroclus, 16, 415 (the protector).

ἔρυσάρματος, ον (ἄρμα), chariot-drawing, epith. of horses, 15, 354. 16, 370; only in the metaplastic plur. ἔρυσάρματες, ἔρυσάρματος.

ἔρυσίπολις, ι (πόλις), delivering the city, protecting the city, as epith. of Athēnē, 6, 305.† h. 10, l.

*ἔρυσμός, ὁ (a form of ἔρμμα), a protection, h. Cer. 230.

ἔρῳ and εἰρῳ, Ion. and poet. fut. act. ἔρῳω (Ep. σσ) and εἰρῳω (with σ elided); whence 3 plur. ἔρῳουσι, 11, 454. 15, 351; aor. 1 act. ἔρῳσα (Ep. σσ) and εἰρῳσα, perf. pass. εἰρῳμαι, whence 3 plur. εἰρῳσάται, 14, 75; pluperf. 3 plur. εἰρῳσάτο, 15, 654; mid. fut. ἔρῳσομαι, Ep. εἰρῳσομαι, aor. 1 mid. ἔρῳσάμην (Ep. σσ) and εἰρῳσάμην, pluperf. εἰρῳτο, he had drawn, Od. 22, 9⁰. H. also uses 1) From the form ΕΙΡΥΜΙ the mid. εἰρῳμαι, ἔρῳμαι, in the signif. to deliver, to protect, in single forms: 3 plur. pres. εἰρῳσάται for εἰρῳσάται, 1, 239; εἰρῳσάται, Od. 16, 463; imperf. εἰρῳτο, 12, 454. 2) The forms with ῳ in the pres. and imperf. infin. ἔρῳσθαι, εἰρῳσθαι, ἔρῳσο, εἰρῳτο, and εἰρῳτο. are to be regarded as contracted forms from ἐρύομαι; εἰρῳσάται is long by the arsis, as ἐρύετο, 6, 403. In the signif. of the aor. stands ἐρῳτο, 5, 23. 538; cf. Rost's Gram. p. 302. Kühner, § 235 (ἐρῳω has always ῳ short; only in the contr. imperf. ῳ). (The form ῳσομαι always signifies to deliver.) 1) Act. 1) to draw, more closely desired by prepos. or adv. with accus. πάλιν ἐρύειν τινά, to draw a man back, 5, 836; οἰστών ἐξ ὤμοιο, 5, 110; νεύρην ἐπί τινι, to draw the string (of the bow) against any man, 15, 464; ἐσπυ νῆα εἰς ἄλα, 1.141; on the other hand, ἠπειρόνδε, Od. 10, 403; ἐπ' ἠπειροῦ, the ship upon land (to guard it against rotting), Od. 16, 359; pass. νῆς εἰρῳσάται ἐπὶ θινί, the ships are drawn up on the sea-shore, 4, 248. 14, 75. ὀδὼν εἰρῳσάται, according to the Schol. are drawn up upon the way, Od. 6, 265; cf. below, 3 ὀ. 2) to draw with violence, hence a) to snatch, to tear away, ἔγχος ἐκ χειρός, 13, 598; ῥινὸν ἀπ' ὀστεόφιν, Od. 14, 134; κρόσσας πύργων, 12, 258; προκρόσσας, 14, 35; ἐσπυ νεκρὸν ἐρύειν, sometimes, to snatch away the dead body, spoken of the friends of the slain, to save it from abuse, 5, 573. 17, 581; sometimes spoken of enemies, to tear away the dead body, to plunder or insult it, 17, 230. 419. 18, 450. ὀ) to draw, to

drag, τινά ποδός, Od. 17, 479; περὶ σῆμα, 24, 16; hence spoken of dogs: τινά πρὸ ἄσπεος, any man before the city, 11, 454. 15, 351. II) Mid. 1) to draw, to draw off, to draw out, always with reference to the subject, to oneself, after or for oneself; μάχαϊραν, to draw one's knife, 3, 271; φάσγανον, ξίφος; δόρυ ἐξ ὠτειλῆς, 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; νῆας, 14, 79. Od. 9, 194. ἐρύσαντό τε πάντα, they drew all off (from the ships, in order to eat), 1, 466, etc. 2) to draw to oneself, with violence; τινά μάχης, to snatch any man out of the battle, 5, 456; νεκρὸν τινι, the dead, like the act., 17, 104. 18, 152. 14, 422. 18, 174; hence 3) to snatch away, viz. from danger, to deliver, to rescue, τινά, spoken of Apollo, who rescued Aeneas from the enemy, 5, 344. 11, 363. Od. 22, 372. χρυσῷ ἐρύσσασθαι τινα, to free for gold, to ransom, 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) to deliver, to shelter, to protect, ἐρῳτο, 4, 186. ἐρύετο Ἴλιον, 6, 403. Δυκίην εἰρῳτο, 16, 542. πύλας εἰρῳτο, 12, 454. ὀ) to ward off, to restrain, to r.pel, to obstruct; Κῆρα, 2, 859. ἦ (μήτηρ) οἱ πλείστον ἐρῳτο, which most effectually kept off from him (the spear), 4, 138. 5, 538. ὀδὼν εἰρῳσάται, they obstruct the way, Voss, Od. 6, 265. Metaph. Διδὸς νόον, to restrain the will of Zeus, 8, 143; χόλον, to check anger, 24, 584. c) to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch, θύρας, Od. 23, 229; ἀκοῖτην, Od. 3, 268. ἐτι μ' αὐτ' εἰρῳσάται, they watch me still (Telemachus, of the suitors), Od. 16, 463; metaph. φρεσὶν ἐρύσσασθαι τι, to keep any thing in the heart, Od. 16, 459; to spy out, to explore, δῆνεα θεῶν, Od. 23, 82. οἶτε θέμιστας πρὸς Διδὸς εἰρῳσάται, who guard the laws from Zeus [i. e. received from Zeus, or with authority derived from Zeus], 1, 239. d) to observe, to follow, ἔπος, βουλὰς, 1, 216. 21, 230.

ἐρχάται, ἐρχατο, see ἔργω.

ἐρχατάω, poet. form from εἰργω, to enclose, to hem in; only in the pass. σῆες ἐρχατόωντο. Od. 14, 15.†

ἐρχθείς, see ἔργω.

ἐρχομαι, δερον. defect. fut. ἐλεύσομαι, aor. ἦλθον, Ep. ἦλυθον, infin. ἐλθεῖν, Ep. ἐλθέμεναι, perf. Ep. εἰλήλουθα, I plur. εἰλήλουθμεν, 9, 49; partcp. εἰληλουθώς, ἐληλουθώς, 15, 81.† 1) to come, to go, and according to the context and the connected prep. and adv. to arrive, to go away, to come back, αὐτις, ἄψ, πάλιν ἐλθεῖν, 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, 13, 172. ἐπὶ πόντον ἐρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, 5, 204. 17, 613; spoken of the flight of birds and bees, 2, 88. ὀ) Spoken of inanimate

things: of the dead, 17, 161; of natural phenomena, 9, 6, 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, 8, 500, 17, 615; θέρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλη, the reward goes elsewhere, 1, 120; esply of missiles, 7, 261; διὰ ἀσπίδος, 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλθ' ἰωή, the voice reached his sense or intellect; made itself audible, 10, 139; ὀδύνη διὰ χροὸς ἦλθε, 11, 398; ἄχος ἀπὸ πρᾶξιων ἦλθε, 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, in to the tent, 1, 322; εἰς κλισίην. b) With accus. of nearer specification: ὁδὸν ἐλθεῖν, to go a way, a journey, Od. 3, 316; and spoken of those who lie in ambuscade, 1, 151; according to some, "to go on a (military) expedition" (so Näg.); αὐτὰ κέλευθα, to go the same ways, 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, 11, 140; see ἀγγελίη. ἐξεσίην, 24, 235. c) With gen. of place: πεδίοιο, to go through the plain, 2, 801. d) With partcp. a) Fut. which indicates the purpose: ἔρχομαι ἔγχος οἰσόμενος, I go to bring the spear, 13, 256. β) With pres. partcp. or perf. which expresses the manner of coming: ἦλθε θέουσα, she came running, 11, 715; ἦλθε φθάμενος, 23, 779. αἱ κεν νέκυς ἠσχυμένους ἔλθη, if the corpse come back disfigured, 18, 180. γ) The partcp. ἐλθῶν seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἐλθῶν δυσμενέεσσιν, I cannot go and fight with the enemy, 16, 521.

ἔρω, for ἔρωτι, see ἔρω.

ἔρω, Ep. ἔρω, see εἶρω.

ἔρωδιός, ὁ, the common heron, *ardea major*, Linn., which builds its nest in marshes and sea-rushes. Körppen incorrectly supposes it to be the bittern, *ardea stellaris*, 10, 274.† It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Odysseus (Ulysses) and Diomédēs on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρωέω (root ῥέω), fut. ἐρώησω, aor. ἠρώησα, 1) to flow, to stream, to gush out. αἶμα περὶ δουρὶ ἐρώησει, 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, αἱ (the steeds) δ' ἠρώησαν ὀπίσσω, they ran back, 23, 433. 3) to hasten back, to cease, with gen. πολέμοιο, χάραγης, to cease from battle, 13, 776. 14, 101. 17, 422, h. Cer. 302; also absol. to retire, to withdraw. νέφος οὐποτ' ἐρωέει, the cloud never retires, Od. 12, 75; to loiter, to tarry, 2, 179. 3) Once trans. to cause to retire, to repulse, τινὰ ἀπὸ νηῶν, 13, 57.

ἔρωή, ἡ, 1) any vehement motion, impulse, impetus, force, rushing, esply spoken of missiles: βελέων ἐρωή, the invasion [the din], Cp.] of weapons, 4, 542. 17, 562; δούρατος, 11, 357; ὄσον τ' ἐπὶ δουρὶ ἐρωή γίνεται, as far as the cast of a spear extends, 15, 358. λείπετο δουρὸς ἐρωήν, a spear's cast off, 23, 529. b) Metaph. of men: ὀφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man, 3, 62; λικυητήρος, 13, 590. cf. 14, 488. 2) retreat, cessation, rest, πολέμου, *16, 302. 17, 761.

ἔρωσ, ὁ, poet. ἔρος. Of the poet. form H. has ἔρος, ἔρω (more correctly ἔρω). Od. 18, 212; accus. ἔρον. The nom. ἔρος stands only in two passages, where position occurs, 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; love, θεάς, to a goddess, 14, 315. Od. 18, 212; and generally, desire, longing, appetite, πόσιος καὶ ἐδητύος, 9, 92; γούου, 24, 227.

ἔρωτάω, Ion. and Ep. εἰρωτάω, to ask; hence imperf. ἠρώτα, Od. 15, 423.† ἐς, Ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ἐς, see under εἰς.

ἔσαγαίρω, see εἰσαγείρω.

ἔσάγω, ἔσαθρέω, see εἰσάγω, etc.

ἔσᾶλτο, see εἰσάλλομαι.

ἔσαντα, see εἰσάντα.

ἔσβη, see σβέννυμι.

ἔσδύσαι, see εἰσδύω.

ἔσέδρακον, see εἰσέδερκομαι.

ἔσελεύσομαι, see εἰσέρχομαι.

ἔσεμάσσατο, see εἰσμαιομαι.

ἔσέχυντο, see εἰσέχω.

ἔσήλατο, see εἰσάλλομαι.

ἔσθη, see ἔννυμι.

ἔσθης, ἡτος, ἡ (ἔννυμι), a garment, a robe, a dress, Od. 1, 165; mly collect. clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: *vestis*).

ἔσθω, Ep. ἔσθω and ἔσω, only in the pres. and infin. ἦσθω, ἦσθε, to eat, to consume, with accus. metaph. πάντας πύρ ἔσθιες (devours them all), 23, 182. οἶκος ἔσθιεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἔσθλος, ἡ, ὄν, like ἀγαθός, good, valourous, brave, noble, excellent in its kind:

a) Spoken of men and of every thing which concerns them: θηρητήρ, an excellent hunter, 5, 51; ἐν τινι, 15, 233. Esply in Il. a) Spoken of excellence in war, brave, in opposition to κακός, 2, 366. 5, 469. β) noble, of good descent, Od. 3, 553. b) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, ἐρωές, Od. 24, 311. 2) As subst. εἰ ἔσθλοί, the noble, the distinguished, often τὸ ἔσθλόν, good fortune, prosperity, in opposition to κακόν, 24, 530; τὰ ἔσθλά, prosperity, Od. 20, 86; possessions, valuables, Od. 10, 523.

ἔσθος, εος, τὸ (poet. for ἔσθης), a garment, cloth, 24, 94.

ἔσθω, poet. form from ἔσθω, to eat, to consume, mly of men, Od. 9, 479; εἰ

brutes, Od. 13, 409; metaph. *κεμήλια*, Od. 2, 73.

ἔσιδεῖν, see εἰσεῖδον.

ἔσιμεναι, see εἰσημι.

ἔσιζηται, see εἰσιζομαι.

ἔσκειν, see εἰμι.

ἔσσομαι, see εἰσοράω.

ἔσπερος, η, ον (ἔσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἔσπερος ἀπονοεοίμην, 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἔσπεριοι ἄνθρωποι, Od. 8, 29.

ἔσπερος, ὁ, plur. τὰ ἔσπερα, Od. 17, 181; *the evening hours, vesper, the evening*, μέλας, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espily ὁ ἔσπερος ἀστήρ, *the evening star*, 22, 318 (with digamma).

ἔσπετε, Ep. imperat. for εἶπατε, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἔσπετε νῦν μοι Μοῦσαι, see εἶπον.

ἔσπόμεν, see ἔπωμα.

ἔσσα, ἔσαι, ἔσάμενος, see ἔννυμι.

ἔσσειται, see εἰμι.

ἔσσύνοντο, see σῦνω.

ἔσσι, see εἰμι.

ἔσσο, see ἔννυμι.

ἔσσωμαι, see σῦνω.

ἔσσιμενος, prop. partcp. perf. pass. from σῦνω, as adj. *hasty, rapid, precipitate*, from which adv. ἔσσημένως, *hastily, quickly, rapidly*, 3, 85; and Od. see σῦνω.

ἔστάμεν, ἔστάμεναι, see ἴστημι.

ἔσταμεν, see ἴστημι.

ἔσταν, see ἴστημι.

ἔστασαν, 3 plur. pluperf., but ἔστασαν for ἔστησαν, see ἴστημι.

ἔστηκα, ἔστήκειν, see ἴστημι.

ἔστο, see ἔννυμι.

ἔστρωτο, see στρώννυμι.

ἔστρω, opos, ὁ, *the shaft-pin, the pin or nail at the end of the pole, over which a ring (κρίκος) was put*. Through this ring the yoke-straps were made fast, 24, 272.† (Prob. from ἴημι, ἀπὸ τοῦ ἔσσεως.)

ἔσχαρη, ἡ, Ep. ἔσχαρόφιν for ἔσχαρης, ἔσχαρη, Od. 5, 59. 7, 169; 1) *the hearth, the house-hearth (a fire-place on the earth)*, primarily for affording warmth; hence Penelopé worked by it with her maidens, Od. 6, 305. b) *the place for sacrificing*, Od. 14, 420; hence supplicants sought refuge in it, hence: *καθέζετο ἐπ' ἔσχαρη ἐν κονίησι πᾶρ πυρὶ*, he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. ἐπ' ἔσχαρόφιν, Od. 19, 389. 2) *any fire-place*. ὄσσαι Τρώων πυρὸς ἔσχαραι, as many fire-places as are in the camp of the Trojans, 10, 418 (perhaps more correctly: as many fire-hearths as there are of Trojans, i. e. as many Trojan heads of families).

ἔσχατάς (ἔσχατος), *to be last, to be at the end*, only partcp. pres. ἔσχατῶν, ὄσσαι, Ep. for ἔσχατῶν, ὄσαι. δηλῶν

ἔσχατῶν, *last man of the enemy*, i. e. one in the rear, 10, 206; also spoken of cities (a frontier town), *2, 508. 616. (According to Buttm. the correct form is ἔσχατόω.)

ἔσχατη, ἡ, 1) *the extremity*. a) *the limit, the border, the end of a place*, νήσον, λιμένος, Od. 2, 391. 5, 238; Φθίης, the borders of Phthia, 9, 484. ἔσχατη πολέμοιο, *the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear*, 11, 524. 20, 328. b) Spoken of a place remote 'rom a town, espily lying on the sea, (Od. 14. 10†. 2) *the most remote part*, thus ἀγροῦ, Od. 4, 517. 5, 489.

ἔσχατος, η, ον (prob. from ἔχω, ἔσχον), *the extreme, the last, the most remote*, spoken only of place: ἔσχατοι ἄλλων, 10, 434; and ἔσχατοι ἀνδρῶν, thus H. calls the Ethiopians, because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. ἔσχατα. at the end, 8, 225.

ἔσχατόω, see ἔσχατάω.

ἔσχον, ἔσχόμην, see ἔχω.

ἔσω, see εἰσω.

*ἑταιρείος, η, ον, *as a friend, belonging to friendship*. 2) *intimate, φίλοςτης*, h. Merc. 58.

ἑταίρη, ἡ, Ep. and Ion. ἑταῖρη, only 4, 441; *a female companion, a female friend, a mistress*, metaph. spoken of flight: φόβου ἑταίρη, 9, 2; and of the lyre, δαυτὶ ἑταίρη, Od. 17, 271. h. Merc. 478.

ἑταιρίζω, Ep. ἑταρίζω (ἑταίρος), aor. 1 ἑταίρισα, Ep. σσ, aor. 1 mid only optat. ἑταρίσσαιτο, *to join or associate oneself with any man, to be a companion*, τινί, 24, 335. h. Ven. 46. Mid. *to make any man a companion for oneself, to take as an associate*, τινά, 13, 456.

ἑταίρος, ὁ, Ep. and Ion. ἑταῖρος, *a companion, an associate, an assistant, a helper, a comrade*, spoken generally of associates in war and travel, 1, 179. Od. 1, 5; with dat., 18, 251; prop. adj. hence: ἑταίρος ἀνὴρ, Od. 8, 584; metaph. a favorable wind is called ἑσθλὸς ἑταῖρος, a good companion, Od. 11, 7. 12, 149 (both forms used according to the necessities of the metre, prob. ἑτης, akin to ἑτερος).

ἑτάρη, ἡ and ἑταρος, ὁ, see ἑταίρη, ἑταίρος.

ἑτεθήπεια, see ΘΑΦΩ.

Ἐτεοκλῆς, εὐος, Ep. ἦος, son of (Edipus and Epicastê (in H. not Iocastê), who agreed with his brother Polynices, that they should reign alternately, each a year. Eteocles did not fulfil this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polynices, he laid an ambush, 4, 375; whence the adj. Ἐτεοκλήμιος, η, ον, *Eteoclean*, βίη Ἐτεοκλήμει, the power of Eteocles, see βίη, 4, 386.

Ἐτεόκρητες, οἱ (from ἑτεός and Κρής, true Cretans), *the Eteocretans* (native

Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἔτεός, ἢ, ὄν, true, real, as adj. *νεικεῖν πόλλ' ἔτεά*, to utter many true reproaches 20, 255; elsewhere only the neut. sing. as adv. 1) true, agreeable to truth, *μαντεύσθαι*, 2, 300; (Hesych. ἀληθές ἀγορεύειν, 15, 53, 2) in truth, in reality, and often in the Od. *εἰ ἔτεόν γε*, if indeed really, Od. 3, 122.

ἑτεραλκίης, ἐς (ἀλκή), in which the strength or power is attached to one of two parties; decisive (ἑτεροκλινής). *Δαναοῖσι μάχης ἑτεραλκία νίκην δοῦναι*, to give a decisive victory in battle to the Greeks (Voss, 'an alternating victory'; Köppen, 'shifting'), 7, 26, 8, 171. Od. 22, 236. *δήμος ἑτεραλκίης*, a decisive body, a superior force, i. e. which gives new courage to the others, 15, 738 (Voss, *change-fut*).

ἑτερήμερος, ὃν (ἡμέρη), changing with the day. *ζῶντες ἑτερήμεροι*, they live on alternate days, spoken of Kastor and Polydeukés (Castor and Pollux), Od. 11, 303. †

ἕτερος, ἦ, ὃν, ἑτέρῃφι, Ep. dat. fem. 1) the other, one of two, alter, 5, 258, 288; plur. ἕτεροι, the one part, alterutri, 20, 210, 7, 292, 378. In correlative clauses we have ἕτερος μὲν, ἕτερος δέ, or ἄλλος, ἕτερος, 13, 731; also ὁ μὲν, ἕτερος δέ, 22, 151; sometimes the first ἕτερος is wanting. 7, 420, 24, 528. *ἑτέρῃ χειρί*, with one hand, or *ἑτέρῃ* or *ἑτέρῃφιν* alone, according to the connexion, with the right or left, 12, 452, 16, 734. b) In counting, the second, instead of δεύτερος. 16, 179; ἕτεροι δέ, 7, 420. 2) the other, alius, opposed to many, like ἄλλος; ἕτερα ἄρματα. sc. those of the enemy, 4, 306; ἕτερος, ἄλλος, 9, 313; ἕτεραι, ἄλλαι, Od. 9, 124.

ἑτέρωστο, see *τετρασίω*.

ἑτέρωθεν, adv. from the other side, *ἐπιάχειν*, 13, 835. 2) Poet. for ἑτέραθι, on the other side, opposite, 3, 230, 6, 247. h. Merc. 366.

ἑτέρωθι, adv. on the other side, elsewhere, Od. 4, 531. Il. 5, 351; ἐνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. in another manner, otherwise, *νῦν δ' ἑτέρως ἐβάλοντο θεοί*, Od. 1, 234. † H. has elsewhere only ἑτέρωσσε, hence Spitz. de vers. heroic. p. 97 [and Observ. in Quint. Smyrn. p. 63], would read ἑτέρωσ', cf. βάλλω.

ἑτέρωσσε, adv. to another side, elsewhere, away; *νέκυν ἐρύειν*, 4, 492; cf. 23, 231. ἑτέρωσσε κάρη βάλλειν, 8, 306; φοβεῖσθαι, Od. 16, 163.

ἑτέταλτο, see ἐπιτέλλω.

ἑτετεύχαστο, see τεύχω.

ἑτεμνον, see TEMN.

ἑτέπνεκτο, see τεύχω.

Ἐτεωνεύς, ἦος, ὁ, son of Boëthous,

servant of Menelaus (θεράπων), Od. 4, 22, 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argëus, and grandson of Pelops. (Eustath. signif. *ὄν ἀληθεύειν* *Χρη.*)

Ἐτεωνός, ὄ, a town in Bœotia, on the Ἀσδρῖος, afterwards called, according to Strab., Σκάρφῃ, 2, 497.

ἔτης, ὄν, ὁ, only plur. an acquaintance, a friend, a dependant, always distinguished from relatives by blood or near kindred (ἑταῖροι, συνήθεις, App.), mly *κασίγγητος τε ἔται τε*, 6, 239. Od. 15, 273. *ἔται καὶ ἀνεψιοί*, 9, 464. *ἔται καὶ ἑταῖροι*, 7, 295. Nitzsch, ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from ἔθος or ἐτός, ἔτεός).

ἑτήτυμος, ὃν (Ep. lengthened fr. ἔτυμος), true, real, pure, genuine, μῦθος, νόστος, Od. 3, 241, 23, 62. Esply the neut. as adv. *ἑτήτυμον*, truly, really, *κείνου ὄν υἱός ἑτήτυμον*, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: still, even, *ἔτι καὶ νῦν*, even now still, 1, 455. 2) Spoken of the future: yet, still further, for the future, 1, 96. Od. 4, 756. Often with the negat. *οὐδ' ἔτι ὄν ἦν*, and he lived not much longer, 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. *ἔτι μάλλον*, still more, 14, 97. [Spoken also of past time, 2, 287. Od. 4, 736; yet, even, when]; (from ἐσ-εἰμί, to be, cf. Thiersch, § 198, 4; ἴ in the arsis, 6, 139.)

ἔτλην, see τλήμα.

ἑτοιμάω (ἑτοίμος), fut. ἄσω, Ep. σσ. to make ready, to prepare, to give at once. γέρας, 1, 118, 19, 197. Mid. = act. ἰπὸν Ἀθήνη. to present a victim to Athens. 10, 571; ταύρους, Od. 13, 184.

ἑτοίμος, ἦ, ὃν, Att. ἑτοιμος, ready, prepared, hence, 1) real, accomplished. plain. ἢ δὴ ταῦτα ἑτοίμα τετεύχαστο. these things indeed have really happened, i. e. are accomplished, 14, 53. ἢ δ' ἄρ' ἑτοίμα τέτυκτο, this was plain, was so, Od. 8, 384. b) that can be executed. suitable, salutary, μήτις, 9, 425. M. 7.

2) ready, prepared, in readiness, ὄνειστα 9, 91. *αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐκτορος πότμος ἑτοίμος*, decided, appointed, 13, 96 (prob. from ἐτός).

ἑτορον, see τορέω.

ἔτος, εὐς, τό, a year, distinguished from ἑναντίος, Od. 1, 16; in plur.: 328, 11, 691.

ἑτραπον, see τρέπω.

ἑτράφην, ἑτραφον, see τρέφω.

ἔτυμος, ἦ, ὃν (ἑτός), true, pure, genuine, only neut. plur. ἔτυμα, truth, in opposition to ψεύδεα, Od. 19, 203, 567. The meaning. ἔτυμον, as adv. truly, agreeably to truth, 10, 534. Od. 4, 140, 157. 3) a truth, really, like ἑτεόν, 23, 440. Od. 2, 26.

ἑτώσιος, ὃν (ἐτός, frustra), vain, effectual. πάντα ἑτώσια τιθέναι, Od. 2,

256; hence: *profitless, idle*, ἄχθος, 18, 104. *Especially* neut. sing. as adv. *vainly*, *idly*, 3, 368. 14, 407.

εὖ and Ep. εὐ before two consonants, so that *v* becomes long, adv. (prop. neut. from εὖς), *well, rightly, properly*. εὖ ἔρδειν, 5, 650; εὖ εἰπεῖν τινα, to speak well of, Od. 1, 302; *esply* with the notion: *skilfully, dexterously*, εὖ καὶ ἐπισταμένως, 10, 265; εὖ κρίνασθαι, Od. 4, 480. 2) *happily, fortunately*. εὖ οἰκαδ' ἰκέσθαι, 1, 19, Od. 3, 188. 3) *Strengthening*, as εὖ μάλα, *very, exceedingly*; with numerals: εὖ πάντες, all together, Od. 4, 294. (On the separation of the εὖ, see Thiersch, § 170, 7, 8, 9; Herm. ad h. Ap. 36.)

εὖ, Ion. and Ep. for οὖ, q. v.

εὐαγγέλιον, τό (ἀγγελος), *a present for a good message, a reward for joyful news*, *Od. 14, 152. 166.

*εὐαγέως, poet. for εὐαγῶς (εὐαγής), *purely, holily*, h. Cer. 275. 370.

εὐάδε, see ἀνάδε.

Εὐαμμονίδης, ἀο, ὁ, son of Euaemôn = *Euryppylus*, 5, 76.

Εὐαίμων, ονος, ὁ, son of Ormenus, father of Euryppylus, brother of Amyntor, and great-grandson of Æolus, 2, 736.

εὐανθής, ἐς (ἀνθος), *very blooming, luxuriant*, λάχνη, Od. 11, 320; † χοροί, h. 30, 14.

Εὐάνθης, εος, ὁ, father of Maron, Od. 9, 197.

Εὐβοία, ἡ, *Eubœa*, an island of the Ægean sea, separated by the Eurippus from Bœotia, now *Negroponte*. H. calls its inhabitants Abantes. It derived its name, according to the mythographers, from *Eubœa*, daughter of Asôpus, or rather, from its good pastures for cattle (εὖ βοῦς), 2, 535. Od. 3, 174.

εὐβοτος, ον (βόσκω), *having good pastures, good for pasturing*, Συρίη, Od. 15, 406. †

*εὐβους, ουν (βοῦς), *abounding in cattle*, accus. εὐβουν, Herm. εὐβων, h. Ap. 54.

εὐγένειος, ον, Ep. ἡγένηςιος, *having a long beard, long maned* (Cp.) ἰς, λέων, only in the Ep. form, Il., Od. 4, 456.

εὐγενής, ἐς, Ep. ἡυγενής and εὐηγενής (γένος), *nobly born, of good extraction*, *11, 427. 23, 81. In H. always εὐηγενής with η epenthetic, see Thiersch, § 166, 4; ἡυγενής, only h. Ven. 94.

εὐγμα, ατος, τό (εὐχόμεαι), *boast*. κενὰ εὐγμματα, Od. 22, 249. †

εὐγναμπτος, ον, Ep. εὐγναμπτος (γναμπτός), *well, beautifully bent*, in Ep. form; κληῖδες, Od. 13, 294. †

*εὐδαιμονίη, ἡ (δαίμων), *happiness, good fortune, felicity*, h. 10, 5. †

εὐδείλιος, ον, epith. of Ithaca and of islands generally, most prob. signifying: *very plain, widely visible, conspicuous* (εὐπεριόριστος, App. Schol.), from δηλος, resolved δέελος and δειέλος, because islands, being bounded by the sea, stand out clearly to view; *esply* spoken of Ithaca, on account of its high shores,

*Od. 2, 167. 9, 21. 13, 212; of islands, Od. 13, 234; and Κρίση, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following derivations: 1) *situated in the west, western*, from δειλή, *evening*, but in the first place this word does not occur in the signif. *west*, and in the next place it is applicable, at the most, only to Ithaca, not to all islands. 2) *Exposed to the afternoon heat, sunny* (thus Voss in several places), from εὖ and εἰλη with δ inserted, cf. Eustath. ad Od. 9, 21. 3) *beautifully lighted, lying in the evening light*, according to Schol. ad Od. 9, 21, from δειέλος is far-fetched, see Buttm. Lex. p. 224.

εὐδικίη, ἡ (δίκη), *uprightness, the practice of uprightnes*; in the plur. εὐδικίας ἀνέχειν, *to exercise justice*, prop. acts of justice [to maintain justice. Cp.], Od. 19, 111. †

εὐδμητος, ον, Ep. εὐδμητος (δέμω), *well-built, beautifully built*, always in the Ep. form, except Od. 20, 302.

εὐδω, fut. εὐδῶσω, aor. 1 εὐδῆσα. 1) *to sleep, to go to sleep*, with the accus. γλυκὺν ὕπνον εὐδεῖν, to enjoy sweet sleep, Od. 8, 445; spoken of death, 15, 482. 2) *Metaph. to rest, to cease*, spoken of the wind, 5, 524 (kindr. with ἌΩ, ΑΥῶ).

Εὐδώρος, ὁ, son of Hermês and Polymêiê, was educated by his grandfather Phylas, king of Ephyra in Thesprotia; one of the five leaders of the Myrmidons, 16, 179, see: ὁ ε Πολυμήλη.

εὐειδής, ἐς (εἶδος), *of handsome form, having a beautiful figure, beauteous*, γυνή, 3, 48. †

εὐεργεσίη, ἡ (εὐεργής), *good, noble conduct*, Od. 22, 374; in opposition to κακοεργίη. 2) *beneficence, kindness*; plur. εὐεργεσίας ἀποτινεῖν, to requite benefits, *Od. 22, 235.

εὐεργής, ἐς (ἔργον), 1) *Mly well-wrought, beautifully built, διάφορος, νηῦς*, Il.; λώπη, Od. 13, 224; χρυσός, well-wrought gold, Od. 9, 202. 2) *well-done*, hence plur. εὐεργέα, benefits, Od. 4, 695. 22, 319.

εὐεργός, ὄν (ἔργον), *nobly acting, excellent*. καὶ ἡ κ' εὐεργὸς ἔρσαν, *Od. 11, 434. 15, 422.

εὐεργής, ἐς (ἔρκος), *well-fenced, well-enclosed, well-guarded*, αὐλή, 9, 472; θύραι, Od. 17, 267.

εὐζυγος, ον, Ep. εὐζυγος (ζυγός), *well-yoked*, in H. spoken of ships: *having beautiful rowers' seats, well-furnished with rowers* = εὐήρμος, *Od. 13, 116. 17, 288; others interpret, *well-planked; strong-built* (only in the Ep. form).

εὐζωνος, ον, Ep. εὐζωνος (ζώνη), *having a beautiful girdle, well-girded*, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, 1, 429, and h. Cer.

εὐηγενής, ἐς, Ep. for εὐηγής, q. v. εὐηγεσίη, ἡ (ἡγέομαι), *happy rule, good government*, Od. 19, 114. †

εὐκήης, ἐς (ἀκή). *well-pointed, very sharp*, αἰχμή, 22, 319 †
 Εὐνήνη, ἡ, daughter of Evēnus = *Marpessa*, 9, 557.

Εὐνοριδῆς, αὐ, ὁ, son of Evenor = *Leocritus*, Od. 22, 294.

Εὐνός, ὁ (= εὐήμιος, gentle), *Evenus*, 1) son of Arēs and Demonicē, king of Ætolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and, as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arenē in Messenia. Idas fought with him for her; Zeus at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in H. an epithet of wine and of iron; *strengthening the courage, or invigorating men*, *Od. 4, 622. 13, 19; or *befitting a man, heart-ennobling* [Cp.] (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ες (ἄρω), *well-joined, well-fitted, easy to handle or use*, epith of an oar, *Od. 11, 121 [*smooth-shaven*. Cp.]. (The derivation from ἐρέσσω is incorrect.)

*εὐήρως, ὄν (ἀρώ), *easy to draw*, ὕδωρ, h. in Cer. 106.

*εὐθαροῆς, ἐς (θάρος), *of good courage, resolute, bold*, h. 7, 9.

*εὐθέμελος, ὄν, Ep. ἡϋθέμελος, *well-founded, gaia*, h. 30, 1. †

*εὐθηνω, *to be in a flourishing condition, vigere; to abound in, to be rich*, with dat. κτήνεσιν, h. 30, 10 (akin to τῆθην).

εὐθρέξ, τριχος, ὁ, ἡ (θρίξ), *having beautiful hair, having a beautiful mane; with flowing mane*, epith. of steeds; only in the Ep. form εὐθριχας, *23, 13. 301. 351.

εὐθρονος, ὄν, Ep. εὐθρονος (θρόνος), *having a beautiful seat, well-throned*, epith. of Eds; always Ep. form, 8, 565. Od. 6, 48.

εὐθύμιος, ὄν (θυμός), 1) *having good courage*. 2) In H. *benevolent, kind*, Od. 14, 63. † Adv. εὐθύμως, *courageously*, Batr.

*εὐθύς and εὐθύ, adv. of place, *straight, directly*, εὐθὺ Πύλονδε, h. Merc. 342; εὐθύς, 355. In the Il. and Od. only the older form ἰθύς, ἰθύ.

*εὐίππος, ὄν (ἵππος), *having good steeds*, epith. of Ischys, h. Ap. 210.

Εὐίππος, ὁ, a Trojan, slain by Patroclus, 16, 417.

εὐκαμπής, ἐς (κάμπω), *well-bent, beautifully curved*, δρέπανον, κληῖς, *Od. 18, 368. 21, 6; τόξον, h. 27, 12.

*εὐκαρπος, ὄν (καρπός), *fruitful, abounding in fruits, gaia*, h. 30, 5.

εὐκέατος, ὄν, poet. for εὐκέαστος (κεάζω). *easy to split, easily cleaved*, κέερος, Od. 5, 60. †

εὐκῆλος, ὄν, Æol. lengthened from ἐκῆλος, prop. ἐφκῆλος (see ἐκῆλος). *quiet*, 1, 534. 2) *undisturbed*, 11, 371. Od. 14, 479

εὐκλής, ἐς (κλέος), Ep. εὐκλε-ής, accus. plur. εὐκλείας, 10, 281. Od. 21, 331. εὐκλῆεις, 12, 318; *glorious, famous*. οὐ μὲν ἡμῖν εὐκλέες, it is not glorious for us, 17, 415; whence adv. εὐκλεῶς, Ep. εὐκλεῶς, *gloriously*, 22, 110.

εὐκλείη, ἡ, Ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινὰ εὐκλείης ἐπιβῆσαι, to elevate any man to fame, Voss [to mount him on glory's heights. Cp.], Il. 8, 285.

εὐκλείης, ἐς and adv. εὐκλεῶς, poet. for εὐκλῆεις and εὐκλεῶς.

εὐκλήϊς, ἴδος, ἡ (κλείς), *well-locked*, θύρη, 24, 318. †

*εὐκλωστος, ὄν (κλώθω), *well-spun, well-woven*, χιτών, h. Ap. 203.

εὐκνήμις, ἴδος, ὁ, ἡ, Ep. εὐκνήμις (κνήμις), *having beautiful greaves*, in the Il. epith of the Achæans; in the Od. also of εὔταιρος, Od. 2, 402; always in the plur. and Ep. form, 1, 17.

εὐκομος, Ep. εὐκομος, *having beautiful hair, fair-haired*, epith. of noble women, Il. Od. h. Cer. 1.

*εὐκόμητος, ὄν (κοσμέω), *beautifully adorned*, h. Merc. 384.

εὐκομος, ὄν (κοσμός), *well-arranged*; only adv. εὐκόμως, in (fitting) order, Od. 21, 123. †

*εὐκραϊος, ὄν (κραῖρα), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὐκτίμενος, ἡ, ὄν (κτίμενος), *well-built, well-inhabited, well-situated*, truly an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Heron. has rejected.

εὐκτίτος, ὄν, Ep. and Ion. for εὐκτιστος (κτίζω), *handsomely built*, Αἴπυ, 2, 592. † h. Ap. 423.

εὐκτός, ἡ, ὄν (εὐχομαι), *wished, desired*, 14, 98. †

εὐκκλος, ὄν (κύκλος), *well-rounded*, in the Il. epith of the shield, 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss [*strong-wheel'd*. Cp.]: κάνας, Batr. 35.

εὐλειμῶν, ὄν, gen. ονος (λεμῶν), *having good meadows, abounding in meadows*: meadowy (convenient for pasturing, Voss), νῆσος, Od. 4, 607. †

εὐλή, ἡ (εἰλέω), *a worm, a maggot*, produced in dead bodies, etc., plur., *12, 26. 22; 509. 24, 414.

εὐληρα, τά, Ep. for the comm. ἡρία, *rein, check*, 23, 431; † (prob. from εἰλέω. Schol. οἰονεῖ εὐληρα, ἀπὸ τοῦ περιελαῖσθαι τοὺς ἰμάντας χερσὶ τῶν ἠριόχων).

Εὐμαιος, the faithful swine-herd of Odysseus (Ulysses), son of Ctesius, king of the island Syria; he was stolen by a female Phœnician slave of his father.

and by the Phœnician sailors sold to Laertes, Od. 15, 402, seq. Odysseus (Ulysses) comes to him clad like a beggar, Od. 14, 1, seq. Telemachus lodged with him when he returned from Sparta. He conducted Odysseus (Ulysses) to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267, seq. (prob. from εἶ and ΜΑΩ, the well-disposed).

*εὐμελίη, ἡ, poet. for εὐμέλεια, good singing, the reading preferred by Herm. for εὐμυλίη, in h. Merc. 325.

εὐμελής, ον, ὁ, Ep. εὐμμελής, q. v. εὐμενέτης, ον, ὁ, poet. for εὐμενής, well-disposed, kind, affectionate (in opposition to δυσμενής), Od. 6, 185. †

εὐμενής, ἐς (μένος), well-disposed, benevolent, kind, ἦτορ, h. 21, 7. †

Εὐμήδης, εὖς, ὁ (very wise), father of Dolon, the rich herald of the Trojans, 10, 314.

*εὐμήκης, ἐς (μήκος), very long, Batr. 130.

εὐμηλος, ον (μήλος), having good or many sheep, abounding in sheep, Ὀρτυγίη, Od. 15, 406. † (V. 'good for sheep').

Εὐμηλος, ὁ, son of Admetus and Alcestis, who in eleven ships led the Thessalians from Phœræ, Boibê, and Iolcus, 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, 23, 288, seq. Iphthimê, daughter of Icarus, is mentioned as his wife, Od. 4, 798.

εὐμμελής, ὁ, Ep. for εὐμμελίας, Ep. gen. εὐμμελίω for εὐμμελία (μελία [by assimilation for εὐμμελής, fm. the orig. form σμελία, cf. σμιλαξ, σμίλος, δένδρον· οἱ δὲ πρίνος. Hesych. Dōd.]), having a good ash-wood spear, skilled in the use of the spear, epith. of brave warriors, 17, 9; and esp. of Priam, 4, 165. (The common form εὐμελής does not occur in H.)

*εὐμολπῆς (εὐμολπος), to sing sweetly, h. Merc. 478.

[Εὐμολπος, Eumolpus, a masc. proper name, h. Cer. 154, 475.]

*εὐμυλίη, ἡ, h. Merc. 325, an unknown word, for which Herm. would read εὐμελίη, Frank εὐελίη.

εὐνάω = εὐνάω (εὐνή), fut. ἀσω, to cause to lie down, to lay down, Od. 4, 408. Mid. to lie down, to go to sleep, Od. 20, 1; παρά τινι, and with dat. alone, Od. 5, 119. h. Ven. 191; also spoken of brutes, *Od. 5, 65.

εὐναϊέτων, ὡσα, ον, well-inhabited, pleasant to live in, well-furnished; always in pass. signif. with πόλις, δόμοι, and μέγαρα, 2, 648. Od. 2, 400 (used only in the partep.).

εὐναϊόμενος, η, ον (ναίω), well-inhabited, populous; like εὐναϊέτων with πόλις, πολιέθρον, and Βούδειον, 16, 572; Ξιδονίη, Od. 13, 285. There is no verb εὐναίω.

εὐνάω and εὐνάω (εὐνή), fut. εὐνήσω, aor. 1 pass. εὐνήθην 1) Act. to place in

ambush, τινά, Od. 4, 440; mly to put to rest, to put to sleep; hence metaph. to quiet, to soothe = παύω, γόον, Od. 4, 758. 2) Mid. with aor. pass. to go to bed, to go to sleep, to sleep, εὐνήθηναι τινι, with any one, 2, 821. 16, 176; and ἐν φιλότῳ εὐνήθηναι, 14, 360; metaph. spoken of storms: to be hushed, to be stilled, Od. 5, 384.

εὐνή, ἡ, Ep. gen. εὐνήφῃ; 1) a couch, a bed, ἐξ εὐνήφιν, 15, 580. Od. 2, 2, seq.; generally a place of rest, of the army, 10, 408; a lair of a wild beast, 11, 115; of cattle, Od. 14, 15; in the plur. εὐναί, the couches of Typhœus, which some explain as the grave, 2, 783. 2) a bed, i. e. a bedstead, the cushion for a bed, Od. 16, 34. c) the nuptial couch. εὐνῆς ἐπιβήμενα, 9, 133; hence marriage, cohabitation. φιλότῳ καὶ εὐνῇ μύθηται, to indulge the pleasures of love, 3, 445.

2) Plur. εὐναί, anchor-stones, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see 14, 77; again, 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

εὐνήθην, adv. from the bed, Od. 20, 124.

Εὐνήτος, ὁ, Ion. for Εὐνεύς, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, 7, 468; and exchanged a mixing-cup for Lycaon, 23, 747 (from νηῦς, the good sailor, so named from his father).

εὐνήτος, ον, Ep. εὐνήτος (νέω), well-spun, beautifully woven, χιτών, πέπλος, 18, 596. Od. 7, 97; always in the Ep. form.

εὐνήφι, εὐνήφιν, see εὐνή. εὐνίς, ἰος, ὁ, ἡ, bereft, deprived, with gen. νιῶν, 22, 44; ψυχῆς, Od. 9, 524 (According to Eustath. from εἰς, ἐνός, whence εἰς, εὐνίς, cf. εὐκήρος.)

εὐνήτος, ον, Ep. for εὐνήτος, q. v. εὐνομίη, ἡ (νόμος), good observance of law, good morals, loyalty. Od. 17, 487; † in plur. good laws, h. 30, 11.

εὐξεστος, ον, Ep. εὐξεστος, η, ον (ξέω), well-smoothed, well-polished; spoken especially of any thing made of wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., 7, 5. Od. 4, 48; sometimes with two, and sometimes with three endings, see Thiersch, Gram. § 201, 16. In Od. 14, 225, ἀκόντες εὐξεστοι, it refers to the shaft, not, as Bothe supposes, to the point.

εὐξοος, ον, Ep. εὐξοος (ξέω), well-smoothed; like εὐξεστος, spoken of chariots, tables, and spear-shafts, 2, 390. 10, 373; but Od. 5, 237, σκέπαρον εὐξοον, the well-whetted axe, which is explained by some as act. 'that hews well.'

εὐορμος, ον (ὄρμος), having good anchorage, or, with Nitzsch, 'having

level shores,' λιμὴν, 21, 23. Od. 4, 358.

*εὖχος, ον (perhaps from ὄχη), *fertile, fruitful*, γῆ, Ep. 7, 2.

*εὖπαις, dos, ὁ, ἡ (παῖς), *abounding in children, blessed with offspring*, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), *the daughter of a noble father* (V., 'of noble descent'), epith. of Helen and Tyro, 6, 292. Od. 11, 235.

Εὐπειθής, εος, ὁ (adj. εὐπειθής), *father of the suitor Antinous of Iliaca; he wished to avenge the death of his son, whom Odysseus (Ulysses) had slain among the suitors, by a combat against him, but was slain by Laertes*, Od. 1, 383. 24, 469, seq.

εὐπεπλος, ον (πέπλος), *having a beautiful mantle, handsomely clad, well-dressed*, epith. of noble women, 5, 424; *Ναυσικάα*, Od. 6, 49.

εὐπηγής, ἐς (πήγνυμι), Ep. for εὐπαγής, prop. pressed together; spoken of the physical frame, *well-knit, strong, frm.* ξεινος μέγας ἢ εὐπηγής, Od. 21, 334. †

εὐπηκτος, ον (πήγνυμι), *well-joined, firmly built*, epith. of buildings and tents, 2, 661. 9, 663. Od. 23, 41.

εὐπλειος, η, ον, Ep. εὐπλειος (πλειός), *well-filled, entirely full, πλήρη*, Od. 17, 467. †

εὐπλεκής, ἐς, Ep. εὐπλεκής (πλέκω), *well-interwoven, beautifully entwined*, = εὐπλεκτος; *θύσανοι, δίφροι*, *2, 449. 23, 436; only in the Ep. form.

εὐπλεκτος, ον, Ep. εὐπλεκτος (πλέκω), *well, beautifully interwoven: well-twisted, δίφρος*, 23, 335, Ep. form; *σειραί*, strongly twisted cords, 23, 115, comm. form.

εὐπλοία, ἡ, Ep. for εὐπλοια (πλέω), *a prosperous voyage or navigation*, 9, 362. †

εὐπλοκαμής, ἴδος, ἡ, Ep. form from εὐπλόκαμος, *having beautiful tresses; fair-hair'd*, only εὐπλοκαμίδες Ἀχαιαί, *Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, Ep. εὐπλόκαμος (πλόκαμος), *having beautiful tresses, fair-hair'd*, epith. of goddesses and of women, 6, 380. Od. 5, 125, seq.; only Ep. form.

εὐπλυνής, ἐς, Ep. εὐπλυνής (πλύνω), *well-washed, clean, φᾶρος*, Od. 8, 392. 425; only Ep. form.

εὐποίητος, ον and η, ον (ποιέω), *well-made, beautifully wrought*, spoken of works of every kind: *well built, πύλη, κλισίη*; the fem. εὐποίητη, 5, 466. 16, 636; but εὐποίητος πυράγρη, Od. 3, 434; (Thiersch, § 201, 16.)

*εὐπόλεμος, ον (πόλεμος), *good in war, warlike*, h. 7, 4.

εὐπρήσσω (πρήσσω), *to make well, to arrange well*; whence εὐπρήσσεσκον, Od. 8, 259 † Eustath. reads, more correctly, εὐπρήσσεσκον, see Thiersch, Gram. § 170, 7.

εὐπρηστος, ον (πρήθω), *strongly kindling, vehemently excited, αὔτημ*, from

the bellows (V. 'the glow-enkindling blast'), 18, 471. †

εὐπρυμνος, ον (πρύμνα), *having a well-built or beautifully adorned stern, νῆες*, 4, 248. †

εὐπυργος, ον (πύργος), *furnished with good towers*, epith. of fortified towns, 7, 71. †

εὐπυλος, ον (πῶλος), *having beautiful horses, abounding in horses, famed for horses*, epith. of Ilium, 5, 551. Od. 2, 18, often.

εὐράξ, adv. (εὐρος), *sidewise*, *11, 251. 15, 541.

εὐραφής, ἐς, Ep. εὐρραφής (ράπτω), *well-stitched, sowed fast, δοροί* [skins close-seamed. Cp.], *Od. 2, 354. 380; only Ep. form.

εὐρείς, ἐς, Ep. εὐρρείς, Ep. form of εὐρείτης; only in the gen. εὐρρείος, ποταμιο, contr. from εὐρρείος, in *6, 568. 15, 265, and elsewhere; see the following. εὐρείτης, ον, ὁ, Ep. εὐρρείτης, αο (ρέω), *beautifully flowing, fair-flowing*, epith. of rivers, 6, 34. Od. 14, 257.

*Εὐρίπος, ὁ, the Euripus, the strait between Eubœa, Bœotia, and Attica; now the strait of Egripos, h. Ap. 222. (Prob. from εὐ and ῥίπτω.)

εὐρίσκω, fut. εὐρίσω, h. Merc. 302; aor. act. εὐρον, and aor. mid. εὐρόμην.

1) *to find what one seeks, to invent, to discover, to devise*; with accus. μῆχος, *to devise a means*, 2, 343; *κακοῦ ἄκος*, 9, 250 (see ἄκος); *τέκμων Ἰλίου*, *to find the end of Ilium, i. e. accomplish its destruction*, 7, 31. 9, 49; but *τέκμων τι*, *to find an expedient, a remedy*, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with partec. αὐτὸν ἤμενον, 5, 752. Mid. *to find out for oneself, to devise*, *τέκμων*, 16, 472; *δομα*, Od. 19, 403; *θανάτου λύσιν ἐταίρισιν*, *to find deliverance from death for his companions*, Od. 9, 421. 2) *to find by chance or unawares*. οἶ τ' αὐτῷ κακὸν εὐρετο, *he drew evil upon himself*, Od. 21, 304.

εὐροος, ον, Ep. εὐρροος, *beautifully flowing, rapidly flowing*, epith. of rivers, *7, 329; 21, 130; always in the Ep. form.

Εὐρος, ὁ, the Eurus, or south-east wind, one of the four main winds of H., Od. 5, 295. 232. It is stormy, 2, 145. 16, 765; and as a warm wind it melts the snow. Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ἤως, cf. Butt. Lex. p. 43, note 4.)

εὐρος, εος, τό (εὐρύς), *breadth, width* Od. 11, 312. †

εὐρραφής, poet. for εὐραφής, q. v.

εὐρρείος, Ep. gen. see εὐρείς.

εὐρρείτης, ὁ, Ep. for εὐρείτης, q. v.

εὐρροος, Ep. for εὐροος, q. v.

εὐρύγυιος, νια, νιον (αγυιά), *having broad streets, with spacious streets*, epith. of large cities, 2, 329. Od. 4, 246. 22, 230; also χθών εὐρυαγία, h. Cer. 16; occurring only in the fem.

Εὐρύαδης, *ov, ô*, a suitor of Penelôpê, slain by Telemachus, Od. 22, 267.

Εὐρύαλος, *ô*, 1) son of Mecisteus; he went with his kinsman Diomedês to Troy, 2, 565; was one of the bravest heroes, 6, 20; he was also a powerful wrestler, but was conquered by Epeus, 23, 680. 2) a Phœacian, a victor in wrestling, who presented Odysseus (Ulysses) with a sword, Od. 8, 115.

Εὐρυβάτης, *ov, ô*, 1) a herald of Agamemnon, 1, 320. 9, 170. 2) a herald of Odysseus (Ulysses), who followed him to Troy, 2, 184. Od. 19, 247.

*Εὐρυβίης, *ao, ô*, Ion. and Ep. for εὐρυβίας (*βία*), *wide-ruling, having a wide way*, Κελεός, h. Cer. 295.

Εὐρυδάμας, *avtos, ô*, 1) a Trojan, father of Abas and Polyidus, who knew how to interpret dreams, 5, 149. 2) a suitor of Penelôpê of Ithaca, slain by Odysseus (Ulysses), Od. 18, 297. 22, 283.

Εὐρυδίκη, *ἡ*, daughter of Clymenus, wife of Nestor, Od. 3, 452.

Εὐρύκλεια, *ἡ*, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Odysseus (Ulysses), Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment, and activity are often praised.

εὐρυκρείων, *ovtos, ô* (*κρείων*), *wide-ruling*, epith. of Agamemnon and of Poseidôn, *1, 102. 355.

Εὐρύλοχος, *ô*, a companion and fellow-wanderer of Odysseus (Ulysses); he conducted a part of the crew to Circê, accompanied Odysseus (Ulysses) to the under-world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

Εὐρύμαχος, *ô*, son of Polybus, according to Od. 4, 629: he and Antinous were the most respectable amongst the suitors of Penelôpê; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Odysseus (Ulysses), Od. 22, 69.

Εὐρυμέδουσα, *ἡ*, a female slave of Alcinous, king of Phœacia, who brought up Nausicaa, Od. 7, 8.

Εὐρυμέδων, *ovtos, ô*, 1) father of Peribœa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15—19. 2) son of Ptolemæus, the noble charioteer of Agamemnon, 4, 228. 3) a servant of Nestor, 8, 114. 11, 620.

εὐρυμέτωπος, *ov* (*μέτωπον*), *broad-browed*, always an epith. of cattle, 10, 292. Od. 3, 282.

Εὐρυμίθης, *ov, ô*, son of Eurymus = Telemus, a Cyclops, Od. 9, 509.

Εὐρυνόμη, *ἡ*, 1) daughter of Oceanus and Thetis, who received Hêphæstus when hurled from heaven into the sea, 18, 398, seq. According to Hes. Th. 98, she was the mother of the Graces; before

Kronus, she with Ophian had the dominion of Olympus, Ap. Rh. 503. 2) the trusty stewardess of Odysseus (Ulysses), Od. 17, 490, seq. 19, 96.

Εὐρύνωμος, *ô*, son of Ægyptius in Ithaca, a suitor of Penelôpê, Od. 2, 22. He is also mentioned in the contest with Odysseus (Ulysses), Od. 22, 242.

εὐρύνω (*εὐρύς*), *aor. 1* εὐρύνα, *to make broad, to widen*, with ἀγῶνα, *to enlarge the arena of combat*, Od. 8, 260. †

εὐρυνόδειος, *a, ov* (*ὀδός*), *having broad roads, with wide ways* (widely roamed over, V.), epith. of the earth, since it can be travelled over in all directions, only in fem. 16, 635. Od. 3, 453; and often.

εὐρύσοπα, *ô*, Ep. for εὐρύνθης, as nom. 5, 265; as voc. 16, 241; a form of εὐρύωψ, whence the accus. εὐρύσοπα, 1, 498. 8, 206; either (from ὦψ), *wide-seeing, far-seeing*, or (from ὄψ), *wide-thundering*, epith. of Zeus. The last signif. seems to contravene the Hom. *usus loquendi*, since ὄψ, though used to indicate the voices of men and beasts, is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favour of the first signif. and Voss. ad h. Cer. 3, translates it the *ruler of the world*, see 13, 732. In h. Cer. 441, connected with βαρύκτυπος. [See Jahrb. von Jahn und Klötz. März 1843, p. 264.]

εὐρύπορος, *ov* (*πόρος*), *prop. having broad ways, widely navigated*, always an epith. of the sea, 15, 381. Od. 4, 432. 12, 2.

εὐρυνπυλῆς, *és* (*πυλῆ*), *having wide gates, wide-gated*, Ἄιδος δῶ, 23, 71. Od. 11, 571.

Εὐρυνπυλος, *ô*, son of Euæmon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, 11, 841. In Pindar he is represented as the son of Poseidôn, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Poseldôn and Astypalæa, father of Chalciopê, king of Cos, 2, 676. 3) son of Telephus and Astyocheê, sister of Priam, king of Mysia. He was induced, by presents which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520, seq. cf. Strab. p. 587.

εὐρυνέθρος, *ov* (*ῥέθρον*), *flowing in a broad channel, wide-flowing*, epith. of the Axius, 21, 141. †

εὐρυνέων, *ovsa, ov* (*ῥέω*), *wide-flowing*, epith. of the Axius, 2, 849. 16, 288; of the Xanthus, *21, 304.

εὐρύς, *éa, ú*, gen. *εὐρός, εἰς, εὐρός* (Ep. accus. *εὐρᾶ* for εὐρύν, 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, 2, 575. 18, 591]. εὐρῆα κῆρα θαλάσσης, 2, 159. εὐρέες ἄμμοι, 3,

227. *τείχος εὐρύ*, a thick wall, 12, 5. *κλέος εὐρύ*, a wide-spread report, Od. 23, 137. Cf. *εὐρύτερος*, 3, 194.

εὐρυσθενής, ἔς (σθένης), *having a wide dominion, wide-ruling*, epith. of Poseidôn, 7, 455. Od. 13, 140.

Εὐρυσθεύς, ἦος, ὁ, son of Sthenelus, and grandson of Mycenon, king of Mycenæ; he was prematurely born, for Hērē accelerated his birth, that he, and not Hēracles might reign, according to an oath of Zeus in relation to the descendants of Perseus, 19, 100, 123, seq. Thus Eurystheus became master of Hēracles and imposed upon him the well-known twelve labours, 15, 639. The last of these labours was to bring up the dog from hell, 8, 363. Od. 11, 617, seq.

Εὐρυτίδης, ου, ὁ, son of Eurytus = *Iphitus*, Od. 21, 14.

Εὐρυτίων, ωνος, ὁ, a Centaur, Od. 21, 295. cf. Apd. 2, 5, 4.

Εὐρυτος, ὁ, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Poseidôn. Both marched to aid Aegeus against the Pylians and Nestor, 11, 709, seq., and also against Hēracles, who slew him in ambush, 2, 621. They were called Ἀκτορίωνε and Μολίωνα, 11, 709. According to Apd. 2, 7, 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, 2, 730; or in Messenia, Od. see Οἰχελίη), father of Iole, of Iphitus, of Molion, etc., a famous archer. According to H. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226, seq. Odysseus (Ulysses) received from his son Iphitus the bow of Eurytus, Od. 21, 32, seq. According to a late tradition Hēracles slew him because he would not give him Iole, Apd. 2, 4, 8 (the bow-drawer, from ἔρυω).

**Εὐρυφάσσα*, ἡ (the far-seeing), sister and wife of Hyperion, mother of Helius, of Sélène and Eôs, h. 31, 4.

εὐρυφυής, ἔς (φύω), *wide-growing*, epith. of barley, Od. 4, 604.†

εὐρύχωρος, ον (χώρος), *having a broad space, roomy, spacious, extensive*, epith. of cities and countries, 2, 498 (according to the Schol. Ep. shortened for *εὐρύχωρος*, see Thiersch, § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from *χωρός*, *having broad dancing-places*, hence generally, *having broad plains*).

εὐρύψ, ονος, ὁ, see *εὐρύψα*.

εὐρύεις, εσσα, εν (εὐρύς), *mouldy, musty*; and, since mould is generated only in the dark, confined places, it signif. generally, *dark, gloomy*, epith. of the under-world, 20, 65. Od. 10, 512, 23, 322, 24, 10 (improb. with Apoll. Hesych. poet. for *εὐρύς*).

Εὐρώπη, ἡ, *Europa*. 1) daughter of

the Phœnician Agenor and of Telephassa, according to Apd. 3, 1, 1; H. calls her the daughter of Phœnix (if this is not an appell.), mother of Sarpedon and Minos by Zeus, who bore her off to Crete, in the form of a bull, 14, 321. Barr. 79. H. does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. *εὐρωπός* = *εὐρύς*; hence *εὐρώπη*, σ. χώρα, the extended, the far-stretching land; cf. Herm. ad h. Ap. 1, c.)

ἔός, ἔθ, Ep. ἦός, ἦθ, gen. ἔηος, accus. ἔθν, 8, 303. Od. 18, 127; ἦθν, 5, 628; neut. ἦθ, 17, 456, 20, 80; the form ἔθ and ἔθ in neut. only adv. 1) *good, excellent, beautiful, glorious*, spoken of persons and things, 2, 653. μένος ἦθ, 17, 456. The gen. sing. ἔηος, in the signif. of φίλος stands now correctly instead of ἔηος, h. 1, 393, and 15, 138, 24, 422, 550, where it should even signify *thine*. 2) Generally plur. neut. ἔων, as if from a nom. τὰ ἔα, *good things, good*, 24, 528; plainly neut. except θεοὶ δωτήρες ἔων, Od. 5, 325, 335. h. 17, 12 (see Buttm. § 35, 3. c. Thiersch. Gram. § 183, 10; on the other hand, Doederlein supplies from δῶρον the kindred subst. δόσεων, cf. Kühner § 243, 3). [Cf. Jahrb. Jahn und Klotz März 1843, pp. 264, 265.]

εῖσα, see *εἴω*.

εἴσελμος, ον, Ep. ἔδσελμος (σῆμα *well-furnished with oar-benches, os roweri*, epith. of ships, 2, 170, and often. (It does not occur in the nom., cf. Spitz ad II. 16, 1.)

εἴσκαρθμος, ον, Ep. ἔδσκαρθμος (σκαίρω), *lightly bounding, easily leaping*, epith. of horses, 13, 31.†

εἴσκοπος, ον, Ep. ἔδσκοπος (σκοπέω), *that takes good aim, good to hit*, Ἀρτεμ. Od. 11, 198. 2) (fr. σκοπέω), *seeing well, looking out sharply*, epith. of Heracles, 24, 24. Od. 1, 38; only in the Ep. form.

εἴσελμος, ον, Ep. for *εἴσελμος*, q. v. **Εἴσωρος*, ὁ, Ep. *Εἴσωρος*, father of Acamas of Thrace, 6, 8.

εἴσταθής, ἔς, Ep. *εἴσταθής* (ἵσταναι), *standing firm, well-founded, μέγαρον*. h. 374; *θάλαμος*, Od. 23, 178; always in the Ep. form.

εἴστέφανος, ον, Ep. *εἴστέφανος* (στέφανος), 1) *beautifully crowned*, Vesp. epith. of Artémis, 21, 511; of Aphrodite and Mycene, Od. 8, 267, 2, 120; of Dîmêtêr, h. Cer. 224; accord. to Apoll. II. 21, 511, from *στέφάνη*, *κεφαλαίοειδος*. The back hair, to wit, was enclosed in a net, see *ἀναδέσμη*, and then fastened with a band (*στέφάνη*) belt. According to others it is to be interpreted of the girdle and = *εὐζώνος*. 2) *strongly fortified, strongly walled*, epith. of the city Thebe, 19, 99; of *στέφάνη* (only in the Ep. form).

εἴστρεπτος, ον, Ep. *ἔδστρεπτος* (στρέφω)

well-twined, well-twisted, spoken of leathern thongs, *Od. 2, 426. 15, 291.

εὐστρεφής, ἔς, Ep. εὐστρεφής, *well-wound, well-twisted*, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string, 15, 463; of a gut-string, Od. 21, 408; always in the Ep. form.

εὐστροφος, ον, Ep. εὐστροφος (στρέφω), *well-wound, well-twisted*; οἶδς ἄωτος, the well-twisted wool of the sheep, i. e. the string of the sling, *13, 599. 716, in the Ep. form.

*εὐστρωτος, ον (στρώννυμι), *well-spread, well-made*, λέχος, h. Ven. 158. Cer. 286.

εὔτε, Ep. 1) Conj. of time, for ὄτε (which arises from this by a rejection of the digamma), *at the time, when, as*. a) With Indic. 11, 735. The apodosis begins with ἔθα τήμος, δὴ τότε, καὶ τότε, etc., 6, 392. Od. 13, 93. b) In connexion with ἄν εὐτ' ἄν (see ὄτ' ἄν), *in case that, as soon as, as often as*, 1, 242. Od. 1, 192; once without ἄν, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for ἥσπερ, *as when*, only once, 3, 10; and according to Aristarch., 19, 386; where Wolf and Spitz. write ἄσπερ; Buttm., Lex., would read ἥσπερ, and Bothe has adopted the reading.

εὐτειχής, ἔς = εὐτείχεος.

εὐτείχεος, ον (τείχος), *having strong walls, well-walled*, Τροίη, Ἴλιος, 1, 129. A metaplast. accus. πόλιν εὐτείχεα, is found in 16, 57; which on account of the accent cannot be assigned to εὐτειχής (see however Thiersch, § 200, 20).

*εὐτείχης, ον (τείχος) = εὐτείχεος, h. Ven. 112.

εὐτμητος, ον, Ep. εὐτμητος (τέμνω), *beautiflly cut, well-cut*, always spoken of leathern articles, *7, 304. 10, 567; always in the Ep. form.

εὐτρεφής, ἔς, Ep. εὐτρεφής (τρέφω), *well-fed, fat*. *Od. 9, 425. 14, 530.

εὐτρητος, ον, Ep. εὐτρητος, *well-bored, well-pierced*, λοβός, 14, 182; † Ep. form.

Εὐτρησις, ἰος, ἡ, a village in Thespiæ, in Bœotia, with a temple of Apollo, who had an oracle there, 2, 502. According to Steph. it received its name from the many roads which traversed it.

εὐτρηχας, see ἐσθριξ.

εὐτροχος, ον, Ep. εὐτροχος (τροχός), *having good wheels, with beautiful wheels*, ἄρμα, ἀμαξα, 8, 438. Od. 6, 72; always in the Ep. form.

εὐτρυκτος, ον (τεύχω), *well-made, handsomely wrought, well-built*, κλισίη, 10, 566. Od. 4, 123; κνήη, 3, 336; ἱμάσθη, 8, 44.

*εὐθύμνος, ον (θύμνος), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφήμιος (εὐφήμιος), fut. ἦσω, *to use propitious words, or words of good omen, or to refrain from all words of bad omen, especially in sacrifices and religious matters*; hence generally *to be still, to be silent*, like *favete linguis*. εὐφήμισαι κίλευθε, command to be silent, 9, 171. †

Εὐφήμιος, ὁ, son of Træzenus, an ally of the Trojans, leader of the Cirones, 2, 846.

*εὐφήμιος, adv. (φήμη), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εὐφήτης, ου, ὁ, king of Ephyræ, on the Selleis in Elis, 15, 532.

Εὐφορβος, ὁ, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, 16, 806, seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus. cf. Dlog. Laert. 8, l. 4.) [Cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, ἔς (φράζω), *speaking well, eloquent*. 2) *clear*, only adv. εὐφραδέως, *distinctly, eloquently*; πεπνυμένα ἀγορεύειν, Od. 19, 352. †

εὐφραίνω, Ep. εὐφραίνω (φρήν), fut. εὐφρανέω, aor. εὐφρανα, 1) Act. *to delight, to gladden, to please*, τινά, 5, 688; τινά ἐπέεσσι, 24, 102; νόημα ἀνδρός, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the Ep. form, 7, 297).

εὐφρονέων, ουσα, ον, Ep. εὐφρονέων (φρονέω), *well-disposed, benevolent*; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as partec. in the often repeated verse: ὁ σφιν εὐφρονέων ἀγορήσατο, etc., 1, 73, seq.

εὐφροσύνη, ἡ, Ep. εὐφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. *Od.

εὐφρων, ον, Ep. εὐφρων (φρήν), *joyful, gladsome, gay*, 15, 99; θυμός, Od. 17, 531. 2) Act. *gladdening, cheering*, οἶνος, 3, 246; in both forms.

εὐφνής, ἔς (φύω), *of beautiful growth, growing well*, πτελέη, 15, 243; μηροί, *beautiful thighs*, *4, 147.

εὐχαλος, ον (χαλός), *made of beautiful brass, or beautifully wrought of brass*, as στεφάνη, ἀξίνη, 11; λέβης, Od., *handsomely adorned with brass*, μελέη, κυνήη, 13, 612.

*εὐχερής, ἔς (χείρ), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάομαι, poet. form for εὐχομαι, infin. εὐχετάσθαι, Ep. for εὐχητάσθαι, imperf. εὐχετόωντο, Ep. for εὐχετόωντο,

1) *to affirm any thing of oneself with confidence*, as τίνες ἔμμεναι εὐχετόωνται, Od. 1, 172; hence, 1) *to vaunt oneself, to boast*, ἐπέεσσι, 12, 391. 17, 19; ἐπί τινι, about any thing, Od. 22, 412. 2) In reference to the gods: *to pray, to supplicate*, with dat. Κρονίωνι, to Zeus, 9, 268; θεοῖσιν, 15, 369. Od. 12, 356; and generally, *to show reverence, to thank any man*, spoken of men only, in reference to a god, 11, 761. τῷ Κέν τοι—, θεῷ ὡς, εὐχετοφίην, Od. 8, 467; see εὐχομαι.

εὐχή, ἡ, *a vow, a petition, a prayer*, only Od. 10, 526. †

Εὐχώνωρ, ορος, ὁ, son of the prophet Polyidus of Corinth, 13, 663; according

to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἀνήρ).

εὐχομαι, depon. mid. fut. εὐξομαι, aor. εὐξάμην: ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. esply in reference to family: πατρός ἐξ ἀγαθοῦ γένος εὐχομαι εἶναι, 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητῶν γένος, εὐχομαι, viz. εἶναι. I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, 1, 91. 2, 597; αὐτως, 11, 388. 2) *to vow, to promise*, with infin., 18, 499; *to vow, esply to the gods, τινί, and infin. εὐχετο* Ἀπόλλωνι ῥέξειν ἑκατόμβην, 4, 119; and because benefits were in this way expected from the gods, 3) generally *to implore, to supplicate*, θεῶ, a god; and absol., 1, 87. 6, 240; also with dat. commod. αἶτε μοι εὐχόμεναι, praying for me, 7, 298. (H. never uses the augment.)

εὐχος, eos, τό, *glory, honour, esply military glory, victory*; often διδοῖαι εὐχός τινι, to give glory to any man, spoken both of the conquered, 5, 285. 654. 11, 445; and of the gods, 7, 81. 203; often in connexion with κλέος, νίκη; εὐχος ὀρέγαι, πορεύειν τινί, 13, 327. Od. 22, 7; cf. Spitz. ad Il. 15, 462; ἀρέσθαι, 11, 290. Passow explains it, *the object of supplication*, but most of the ancients *fame*, and this signif. is required in the Hom. use.

εὐχροῆς, ἐς, a rare poet. form for εὐχρoος (χρoα), *of a beautiful colour*, Od. 14, 24. †

εὐχολή, ἡ (εὐχομαι), 1) *boasting, vaunting*, 8, 229; *exultation, the shout of victory*, in opposition to οἰμωγή, 4, 450. 864. b) the object on account of which one vaunts himself (cf. Wolf Vorles.). εὐχολῆν τινι καταλείπειν, 2, 160. 4, 173. 22, 433. 2) *a vow made to the gods*, 1, 65. 93; *prayer, supplication*, 9, 499. Od. 13, 357.

εὔω (kindred with αὐω), *to singe, to burn off*; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. σῦες εὐόμενοι τανύοντο διὰ φλογός, the swine were stretched for singeing over the fire. 9, 468; and spoken also of the singeing of the eyebrows of the Cyclops, Od. 9, 389 (εὔω deserves the preference over εὔω, cf. Butt. Gram., vol. ii. p. 140).

εὐώδης, es (ὄω, ὄωδα), *odoriferous, sweet-scented, fragrant*, θάλαμος, 3, 382; ἔλαιον, Od. 2, 339.

εὐώπις, ἰδος ἡ, *having beautiful eyes, having a lovely countenance*, κούρη, *Od. 6, 113. 142. h. Cer. 334.

ἐφαγον, see ἐσθίω, ἐδω.

ἐφάλλομαι, depon. mid. (ἄλλομαι), aor. sync. 2 ἐπάλτο, partic. ἐπάλμενος and ἐπιάλμενος, 1) *to spring upon, to leap upon*; ἵππων, the chariot, 7, 15; absol. κύσσε μιν ἐπιάλμενος, Od. 24, 320; esply 2) *to leap upon*, in a hostile signif., *to rush upon*, τινί, any man, 13, 643. 21, 140; and often absol. in the partic., 7, 260. (H. uses only 3 sing. aor. ἐπάλτο and the partic. Passow. sync. ἐπάλμενος and ἐπιάλμενος, Passow.)

ἐφαλός, ov (ἄλς), *situated on the sea, maritime*, epith. of sea-board towns, *2, 538. 584.

ἐφάν, see φημί.

ἐφάνδανω, poet. ἐπιανδάνω (ἀνδάνω), *to please, to be agreeable*. ἡ βουλή θεοῖσιν ἐφάνδανε, 7, 45; also pres ἐπιανδάνει, 7, 407; and imperf. ἐπιηνδανε in the Od. often.

ἐφάνη, see φαίνω.

ἐφάπτω (ἄπτω), fut. ἐφάψω; only 3 sing. perf. pass. ἐφήπται, and 3 pluperf. pass. ἐφήπτο, and aor. 1 mid. ἐφηψάμην. 1) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. Τρώεσσι κηδέ ἐφήπται, woes are attached to the Trojans, threaten them, 2, 15. 69; ὀλέθρου πείρατα, 12, 79. Od. 22, 33 (see πείρα); ἀθανάτοισιν ἔρις καὶ νεῖκος, 21, 513. 11) Mid. *to touch, to lay hold of, to attain*; with gen. ἐπὶν χεῖρεσσιν ἐφάψεαι (i. e. ἐφάψη) ἡπείροιο, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἐφαρμώζω (ἀρμώζω), fut. ὄσω, intrans. *to fit, to be suitable, to suit*, τινί, 19, 385. †

ἐφέξομαι, depon. mid. (ἔξομαι). *to sit upon, to seat oneself upon*, with dat. διφρῶ, δενδρέφ, 3, 152; πατρός γούνασι, 21, 506. 2) *to seat oneself by*, Od. 17, 334 (only pres. and imperf.).

ἐφέγκα, see ἐφήμι.

ἐφέην, see ἐφήμι.

ἐφέισα (εἶσα), defect. aor. 1 infin. ἐφέισσαι, Ep. for ἐφέσαι, mid ἐφεισάμην. imperat. ἐφεσσαι, Ep. for ἐφεσαι, partic. ἐφεσσάμενος, Ep. for ἐφεσάμενος, infin. fut. ἐφέσσεσθαι, 9, 455; 1) Act. *to put upon, to lay or place upon*. καταστήσαι καὶ ἐφέσαι τινά, to convey to and put ashore, Od. 13, 274. 11) Mid. *to place any thing for oneself upon, to lay upon*. μήποτε γούνασιν ὀσιν ἐφέσσεσθαι φίλον νίον, 9, 455. ἐμὲ—γούνασιν ὀσιν ἐφεσσάμενος, Od. 16, 443. b) With gen. ἐφεσσαι με νηός, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἐφέλω (ἔλω), 1) Act. *to draw towards, to entice, to allure*. hence pass. *to be enticed, βέιβροισιν ἐφέλκόμενος*, h. 18. 9. 11) Mid. *to draw or drag to or after oneself*; with accus. ἐφέλκετο ἔγχος, he drew the spear along with him, 13, 597. metaph. ἐφέλκεται ἄνδρα σίδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag*. πόδες ἐφέλκόμενοι, dragging feet, 23, 696.

ἐφέννυμι, poet. ἐπιέννυμι, q. v.
 ἐπέπω (poet. ἔπω), imperf. ἔφεπον, Ep.
 for ἔφειπον, fut. ἐφέψω, aor. ἐπέσπον, infin.
 ἐπισπεῖν, partcp. ἐπισπών, I) Act. primary signif. *to be behind*, hence 1) *to follow, to pursue, to drive*, τινά, 11, 177; absol., 15, 742; to attack, to assault, 20, 357. 494. b) *to drive before one*, ἵππους, 24, 326; and ἵππους τινί, to drive or impel one's horses against any man, 16, 724. 732. c) *to wander over a place, to go through, to run through or over*, κορυφὰς ὀρέων, Od. 9, 121; πέδιον, the plain, 11, 496; ὑσμίνης στόμα, to pass through the gorge of battle [*to urge the battle in the foremost ranks*, Passow], 20, 359. 2) *to follow any thing zealously, to prosecute, to pursue*, frequently: πότμον, θάνατον ἐπισπεῖν, to overtake or meet with death, i. e. to bring it on by one's own fault, 2, 359; in like manner ὄλον, ἄλλεθριον ἡμαρ, Od. 3, 134. 11. 19, 294. II) Mid. ἐφέτομαι, aor. ἐφεσπόμην, infin. ἐπισπέσθαι, 1) *to follow, to pursue*, τινί, any man, 13, 495; ἐπισπέσθαι ποσίν, with the feet, i. e. to follow running, 14, 521. 2) *to obey, to hearken to*, θεοῦ ὁμῆς, Od. 3, 215; ἐπισπόμενοι μένει σφῶ, yielding to their impulse, Od. 14, 262. (Of the mid. H. uses only the aor.)

ἐφέσσαι, see ἐφέισα.

ἐφεσσαί, see ἐφέισα.

ἐφέστιος, ὄν (ἑστία), 1) *that is upon or at the hearth*. Eply of a suppliant who sits at the hearth. ἐμὲ ἐφέστιον ἤγαγε δαίμων, a god led me to the hearth, Od. 7, 248. 2) *at one's own hearth, at home (settled, resident)*; ἐφέστιοι ὄσοιο ἔασιν, as many as are at home (are settled; reside) in Troy; 2, 125. Thus the Schol., ὄσοιο ἑστίας (πυρρῆστιν, οικίας) αὐτόθι (i. e. in the city of Troy) διαμένονσι. So also Eustath. and Hesych. Others say, 'whoever sit about the fireplaces in the camp;' but cf. v. 130, and the other Hom. passages in which ἐφέστιος never refers to military life.—Od. 3, 324. ἦλθε—ἐφέστιος, Od. 23, 55.

ἐφετμή, ἡ (ἐφήμι), *command, commission, order, injunction*, 1, 484; eply in the plur., 11. In οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνησθαι ἐφετμένων, Od. 4, 353, supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even with the Schol. render ἐφετμαὶ prayers. Hence Wolf, after Zenodotus, has included this verse in brackets, see Nitzsch ad loc.

ἐφενρίσκω (εὐρίσκω), aor. ἐφεύρον, 1) *to find, to meet with*, τινά, 2, 198, seq. 2) *to devise, to invent*, μήτιν, Od. 19, 158 (where Wolf ἔθ' εὐρίσκω).

ἐφεψιάομαι, depon. mid. (ἐψίαομαι), *to insult, to deride, to mock at*, τινί, *Od. 19, 331. 370.

ἐφηγηόμαι, depon. mid. (ἡγέομαι), aor. ἐφηγησάμην, *to conduct any man any where, to lead on*, ἐπὶ στόχας ἡγήσατο,

he led on the ranks, 2, 687.† In tmesis.

ἐφημαι, depon. (ἡμαι), *to sit upon, to sit by*, with dat. θρόνον, Od. 6, 309; κληιδέσσειν, *Od. 12, 215.

ἐφημέριος, ἡ, ὄν (ἡμέρα), *at a day, for a day, during the day*. οὐ κεν ἐφημέριός γε βάλαιο δάκρυ, he could not shed a tear all day, i. e. through the (whole) day, Od. 4, 223. Mly at or for the day. ἐφημέρια φρονεῖν, to care only for the present day, not to trouble oneself about the future, *Od. 21, 85.

ἐφημοσύνη, ἡ = ἐφετμή, *commission, command*, 17, 697. Od. 16, 340.

ἐφήσθα, see φημί.

ἐφήην, see φθάνω.

ἐφθιάθ' for ἐφθιάτο, see φθίω.

Ἐφιάλτης (the leaper upon; Alp), son of Aldeus and Iphimedeia, brother of Otus, and by tradition son of Poseidón. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304—319. They held, 5, 385, Arés for thirteen months a prisoner; Hermés, however, delivered him, their step-mother Eriboea betraying the fact.

ἐφίζάνω (ιζάνω) = ἐφίζω, *to sit upon, to sit at*, δειπνῶ, 10, 578; metaph. spoken of sleep, *10, 26.

ἐφίζω (ίζω), only imperf. *to sit at, esply to sit upon*, *Od. 3, 411. 19, 55.

ἐφήμι (ἴημι), fut. ἐφήσω, aor. sing. ἐφέηκα and ἐφήκα, of the aor. 2, the subj. ἐφείω, Ep. for ἐφῶ, optat. ἐφείην, imperat. ἐφες, fut. mid. ἐφήσομαι, I) Act. 1) *to send to, to despatch to*, spoken of persons, τινά τινι, *Ἰων Πριάμῳ, 24, 117; eply in a hostile signif. *to incite, to provoke, to instigate*, τινά, always with infin, ἐχθοδοπήσαι, 1, 518; αἰέσας, Od. 14, 464. 2) Spoken of inanimate things; *to cast against, to let fly at, to shoot against, to hurl*, of missiles, βελέα τινι, 1, 51; λάαν, μελίην, 3, 12. 21, 170; hence also χεῖράς τινι, to lay hands on any man, 1, 567, seq. b) Metaph. κήδεά τινι, to send disasters upon any man, 1, 445; πότμον, 4, 396; νόστον τινί, to allot a (disastrous) return to any man, Od. 9, 38; spoken of Zeus. II) Mid. only *to commission, to command, to direct*, τινί τι, only fut., 23, 82; absol., 24, 300. Od. 13, 7 (τ is poet. long; only ἐφείη has τ, Od. 24, 180).

ἐφικνέομαι, depon. mid. (ικνέομαι), aor. ἐφικόμην, *to attain, to arrive at, to hit or strike*, 13, 613.†

ἐφίστημι (ἵστυμι), perf. (ἐφίστηκα), 3 plur. ἐφεστάσι, infin. ἐφεστάμεν, partcp. (ἐφεστικώς) ἐφεστατός, pluperf. ἐφεστήκειν, 3 plur. ἐφεστάσαν, aor. 2 ἐφίστην, I) Trans. *to put or place upon*, H. only. II) Intrans. in the perf., pluperf., aor. 2, and mid. *to stand upon or in*, with dat. πύργῳ, 6, 373; δίφρῳ, 17, 603. 2) *to stand at or by*, κεφαλῆων, to stand at a man's head, 10, 496; θύρῃσιν, at the

doors, Od. 1, 120; ἐφίστασαν ἀλλήλοισι, together, 13, 133; also παρὰ and ἐπὶ τινι, 12, 199; ἐπὶ χεῖρας, 12, 52; absol., Od. 22, 203. *α*) In a hostile signif. *to press upon, instigate, ἀλλήλοισιν*, 15, 703. *Βατρ.* 284. *Μετaph.* Κῆρες ἐφισταῖν θανάτοιο μυρίαί, innumerable fates threaten, 12, 326. *ε*) *to direct one's attention, to observe, to be busy at.* ἐπιστάντες κατέτρωξαν, *Βατρ.* 126. The pres. mid. *to place oneself at*, only once: θύρῃσιν ἐφίστατο, at the doors, 11, 644.

ἐφόλκαιοῦ, τό (ἐφέλκω), πηδάλιον, *Eust.* a helm, a rudder. Thus *Voss*, *Od.* 14, 350; according to others, a boat = ἐφόλκιοῦ.

ἐφομαρτέω (ὁμαρτέω), *to follow, to pursue*, absol. *8, 191. 12, 412. 23, 414; only imperf.

ἐφοπλίζω (ὀπλίζω), fut. ἐφοπλίω, aor. ἐφόπλισα, partcp. ἐφοπλίσας, Ep. σσ, fut. mid. ἐφοπλίσομαι, 1) Act. *to prepare, to make ready*, with accus. δαῖτά τινι, a meal, 4, 344; ἀμαξαν καὶ ἡμιόνοῦς, to harness the mules and carriage, *Od.* 6, 37; νῆα, to furnish out a ship, *Od.* 2, 295. 2) Mid. *to prepare any thing for oneself*, δόρπα, 8, 503. 9, 66.

ἐφορώω (ὄρώω), fut. ἐπόψομαι, and Ep. ἐπόψομαι, aor. ἐπέειδον, 1) *to inspect closely, to look at, to survey*, with accus. spoken of the gods: ἀνθρώπων, to look upon men, *Od.* 13, 214; of Hēlios: πάντ' ἐφορᾷ καὶ ἐπακούει, 3, 277. *Od.* 11, 109. 12, 323; to visit, *Κακοῖλιον*, *Od.* 23, 19. 2) *to view*, in order to choose, *to look out, to select*, with accus. only in fut. in the Ep. form: ἐπιόψομαι, 9, 167. τῶων (νεῶν) ἐγὼν ἐπιόψομαι, ἧτις ἀρίστη, from these I will select that which is best, *Od.* 2, 294.

ἐφορμάω (ὀρμάω), aor. ἐφόρμησα, aor. 1 pass. ἐφορμήσθην, 1) Act. *to urge against, to excite, to provoke against*, τί τινι, πόλεμόν τινι, war against any man, 3, 165; ἀνέμοῦς, *Od.* 7, 272. 11) Mid. with aor. pass. *to be urged on, to be excited or impelled*, esply with infin. ἐμοὶ αὐτῷ θυμὸς ἐφορμάται πολεμίζειν, my mind feels impelled (desires) to fight, 13, 74. *Od.* 1, 275. 4, 713; and without θυμὸς, *Od.* 21, 399; hence, 2) *to run to, to rush forth*, *Od.* 11, 206; esply in a hostile signif. *to rush upon, to attack, to assail*, ἔγχεῦ, 17, 465; often absol., 20, 461. *Od.* 22, 300. *β*) *to make an attack upon, to assail*, trans. with an accus. ἔθνος ὀρμήσθην, 15, 691. cf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), a place for attacking, a passage, an entrance, *Od.* 22, 130. † ἐφουβρίζω (ὕβρίζω), *to treat with insolence, to insult about*, in the partcp., 9, 368. †

ἐφύδρος, ὄν (ὑδρω), prop. *at or near the water*. 2) moist, bringing rain, epith. of Zephyr, *Od.* 14, 458. †

ἐφύπερθε and ἐφύπερθεν, adv. (ὑπερθε), upon, above, 11. and *Od.* 2) from above, *Od.* 9, 383.

Ἐφύρη, ἡ, Att. Ἐφύρα, Ερῆρα, 1)

the ancient name of Corinth, accord. to Paus. so called from Ephyra the daughter of Oceanus, see *Κόρινθος*, 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epēans, the abode of Augeias where (11, 741) many poisonous herbs grew, 2, 659; cf. *Strab.* VIII. p. 338, who also takes 15, 531. *Od.* 1, 259. 2, 328, of Ephyra in Elis, cf. *Outf. Müllers Geschr. Hell. Stämme* I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later *Cichyrus*. *Mannert, Sickerl*, p. 42f; and *Nitzsch ad Od.* I. p. 45, explain *Od.* 1, 259. 2, 328, of the Thesprotian Ephyra, because Odysseus (Ulysses) on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later *Crannon*, whence Ἐφύροι, q. v. (Ἐφύρα, prob. *Æol.* for Ἐφόρα = Ἐπωπή, a watch-tower.)

Ἐφύροι, οἱ, the Ephyri, according to the *Ven. Schol. Steph.* and *Strab.* IX. p. 442, the inhabitants of Crannon in Thessaly (Pelasgiotis), which at an earlier period was called Ephyra, 13, 301.

ἐχαδον, see χαυδάων.

ἐχεα, see χέω.

ἐχέθυμος, ὄν (θυμός), possessing intelligence, or checking one's desires. οὐκ ἐχέθυμος, *Od.* 8, 320. †

Ἐχεκλῆς, ἦος, ὄ, son of Actor, husband of Polymēlê, ruler of the Myrmidons, 16, 189.

Ἐχεκλος, ὄ = Ἐχεκλῆς, 1) son of Agēnor, slain by Achilles, 20, 474. 2) a Trojan slain by Patroclus, 16, 694.

Ἐχέμων, ὄνος, ὄ, Ep. Ἐχέμμων (Ἐχέμμων, ed. *Heyne*), son of Priam, slain by Diomedēs, 5, 160, seq.

Ἐχένηος, ὄ, one of the noble Phæaces, *Od.* 7, 155. 11, 342.

ἐχεπευκῆς, ἐς (πέυκη), σκαρρ, σκαρρ-pointed, painful, epith. of the arrow, 1, 51. 4, 129. (According to *Buttm. Lex.* p. 320, the ground signif. of πέυκη is not bitterness, but a point; the first is adopted by the ancients, see *Eustath.* See πύκη.)

Ἐχέπωλος, ὄ (having steeds), 1) son of Thalyssius, a Trojan, slain by Antiochus, 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare *Æthe*, because he would not go with him to Troy, 23, 296.

ἐχεσκον, see ἐχω.

Ἐχετος, ὄ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, *Od.* 18, 85. According to the *Schol.* he blinded his daughter Metope and mutilated her lover *Æchmodicus*. Others make him the son of Buchetius and ruler of the Sicilians, cf. *Od.* 21, 308.

ἐχετα, ἐχετάμην, see χέω.

ἐχέφρων, ὄν, gen. ὄνος (φρήν), having understanding, intelligent, prudent, wise, 9, 341; epith. of Penelope (*Voss. class.*) *Od.* 4, 111. 17, 390.

Ἐχέφρων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἔχρηθα, Ep. for ἔχρη, see ἔχω.

ἔχθαιῶν, poet. (ἔχθος), aor. ἤχθηρα, to hate, to be hostile to, with accus. opposed to φιλεῖν, Od. 4, 692. 15, 71. Il. 9, 452. 20, 306.

ἔχθιστος, η, ον, most hated, most odious, irreg. superl. of ἐχθρός, Il.

ἔχθοδοπέω (ἔχθοδοπός), aor. infin. ἔχθοδοῦναι, to proceed to act or to speak in a hostile manner, τινί, against any man, 1, 518. † (The derivation of ἐχθοδοπός is obscure; the grammarians derive it from ἐχθος and δοπός, to rush on with hostility, or = hostile-looking, ἐχθρός and ΟΠΤΩ; a derivation which Buttm. approves of: according to others it is only a lengthened form of ἐχθρός as ἀλλοδαπός.)

ἔχθουμαι, poet. (ἔχθος), only pres. and imperf. to be odious, τινί, *Od. 4, 502. 756; ἤχθητο, Od. 14, 366, 19, 338.

ἔχθος, εος, τό, enmity, hatred, hostility, Od. 9, 277; plur. ἔχθεα λυγρά, grievous enmity, 3, 416. (Related either to ἄχθος, or ἔξω, ἐκτός.)

ἐχθρός, ἡ, ὄν (ἔχθος), hated, odious, spoken both of persons and things, τινί, 9, 312. Od. 14, 156; δῶρα, 9, 378. (Superl. ἐχθιστός.)

Ἐχίνας, αἰ, νῆσοι, Ep. for. Ἐχινάδες, the Echinades, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 459, only five stadia, the most remote fifteen stadia from the coast, now Curkolari, 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Hedgehog-islands (from ἐχίνος), from their form; because they lay about the Achelous like the quills of a hedgehog, see Buttm. Lex. p. 364. According to Völcker Hom. Georg. p. 60, H. thought them on the coast of Elis, very near Samē and Zacynthus.

Ἐχίος, ὁ, 1) father of Mēkisteus, a Hellenian, 8, 333. 2) a Greek, slain by Polites, 15, 339. 3) a Trojan, slain by Patroclus, 16, 416. (Ἐχίος, with a different accent from ἐχίον, adder's-bane.)

ἔχμα, ατος, τό (ἔχω). 1) any thing that holds back or obstructs, an obstruction, a hindrance, ἀμάρης δ' ἐξ ἔχματα βάλλειν, to remove the rubbish from the channel, 21, 259; hence a) a bulwark, a defence, both for any thing: ἔχματα πύργων, 12, 260; and against any thing: ἔχμα ἐπιπλοσίης. h. Merc. 37. b) a prop, a support, ἔχματα νῶν, of stones, to hold firm the ships, according to the Schol. κρατήματα, 14, 410. (The transition from the sing. to the plur. is worthy of note.) 2) that which binds together, a bond, a chain, a fetter; ῥηγγύναι ἔχματα πέτρης, to burst the bonds of the rock, i. e. that which confined the stone to its bed of rock, 13, 139.

ἔχω, imperf. εἶχον, Ep. ἔχον, iterat. form imperf. ἔχεσκον, fut. ἔξω and

oftener σχήσω, aor. act. ἔσχον, infin. σχεῖν, Ep. σχέμεν, fut. mid. ἔξομαι and σχήσομαι, aor. mid. ἔσχόμεν, 3 sing. σχέτο, without augm. only 7, 248. 21, 345; imperat. σχοῦ, infin. σχέσθαι, partep. σχόμενος. An Ep. form of the aor. is ἔσχεθον, σχέθον, and from the aor. is formed a new pres. ἴσχω. Ground signif. to hold and to have. 1) Act. 1) Trans. to hold, to grasp, to hold fast, a) Primarily, to hold in the hands, χειρὶ or ἐν χειρὶ τι, 1, 14. 6, 319; μετὰ χειρῶν, 11, 184. ἔχειν τινά τινος, to hold any man by any thing, χειρός, ποδός, by the hand, the foot, 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: πρό τινος, ἐπὶ τινι, ἀντία ἀλλήλων, 5, 300. 569. ἔχειν τινί τι, to hold any thing to any man, 9, 209; metaph. φυλακάς, to keep watch, 9, 1; ἀλασκοπιήν, 13, 10; σκοπιήν, Od. 8, 302. b) to hold erect, to bear, to carry, κάρη ἰνυοῦ, 6, 509; κάρη ὑπὲρ πασῶν, to erect the head above all. Od. 6, 107; κίονας, Od. 1, 53; hence metaph. to shelter, to protect, to preserve, 22, 322. 24, 730. c) to hold fast, to hold in, τινά, any man (by force or kindness), ἴππους, 4, 302; cf. 227. hence: ὄχθες εἶχον πύλας, the bars held the doors fastened, 12, 456. 24, 453. metaph. ἔχει βέλος ὀδὸν γυναικα, held fast, pierced, 11, 269. ἐν φρεσίν, to retain, 2, 33. d) to hold up, to check, to restrain, to hold off (always, except 13, 51), in the fut. σχήσειν, 20, 27. 23, 720; δδύνας, 11, 848; τινά τινος, to repel or restrain any man from any thing, 2, 275. 13, 687. e) to hold out against, to withstand, espily an attacking enemy, 13, 51. Od. 1, 198, οὐδέ οἱ ἔσχεν ὀστέον, nor did his bone withstand, 16, 740. f) to keep towards, to direct, μὴ ἴππους, νῆας, 3, 263; with ἐπὶ τινι, or adv. as πρόσθε, Πύλονδε, 11, 760; and absol. to sail any where, Od. 3, 182. 2) to have. a) to possess, spoken of every thing which belongs to any man as property, παράκειται, 3, 53. cf. 13, 173. Od. 4, 569; hence pass. τοῦπερ θυγάτηρ ἔχεθ' (ἔχετο) Ἐκτορ, whose daughter was had by Hector, i. e. married to Hector, 6, 398. b) Spoken of the gods, to hold, to inhabit, οὐρανόν, Ὀλυμπον, Od. 1, 67. 4, 756. αἶθρη ἔχει κορυφήν, Od. 12, 76; also with the idea to have in power, to take care of, πατρώια ἔργα, Od. 2, 22. ἴππους ἔχων ἀντάλλε, 24, 280. c) to have, to seize, to apprehend, spoken respecting any thing that appertains to soul or body; πόνον, ἀλγέα, μένος, 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. Δία οὐκ ἔχεν ὕπνος, sleep held not Zeus, 2, 2. Ἀχαιοὺς ἔχε φύσα, 9, 2; hence pass. ἔχεσθαι ἄσθματι, to be seized with laborious breathing, 15, 10; in like manner: κακότητι, ἀλγεσι, Od. 8, 182. d) to have with oneself, to carry, to lead, spoken of things: σάκος ὤμῳ, εἶμα ἀμφ' ὤμοισιν; and according to the st. bst. to cause, to

make, spoken of a helmet; *καταγὴν ἔχε*, it emitted a sound, 16, 105. *φόρμιγγες βοὴν εἶχον*, the harps sounded, 18, 495; *ὑβρίν*, to exhibit insolence, Od. 1, 368. The partic. *ἔχων* often stands with another verb for greater exactness: *τὸν ἔξαγε χειρὸς ἔχων*, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) *to hold oneself*, to be in a place or condition. *εὐ ἔχει*, it is well, Od. 24, 245; *to maintain oneself*, *to persist*; mly limited by an adv. *ἔχον* (sc. οὕτως), *ὥστε τάλαντα γυνή* (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans., 12, 433. (Körppen from v. 436, supplies unnecessarily *μάχην*: 'they made the fight equal'). *ἔξω, ὡς λίθος*, Od. 19, 494. *ἔχον ὡς σφῖν πῶτον ἀπήχθετο Ἴλιος*, they were disposed, as at first, when Troy was odious to them, 24, 27. *ἔχεν ἧ—εὐάλτο*, he held himself where he leaped in, 13, 679. *οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας*, the spear remained not quiet, 13, 557; in opposition to *δέλεικτο*. 2) *to hold oneself*, *to tend to*, *to extend*; *ὑψόσε*, to extend upwards, Od. 19, 38. *ὀδόντες ἔχον ἔνθα καὶ ἔνθα*, projected here and there, 10, 263. *ἔγχος ἔσχε δι' ὤμων*, passed [as we say, *held right on*] through the shoulders, 14, 452. 3) *to be able*, *to be in a condition*, with infin. *οὕτως ἐτι εἶχεν ὑποτρέσαι*, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. 1) Mid. *to hold oneself*, *to maintain oneself*, *κρατερῶς*, 16, 501. 17, 559; *ἄντα σχομένη*, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself*, *to attach oneself*, *to hang on*, *to remain*, in a place: *ἔγχος σχέτο ἐν τῇ ῥινῷ*, 7, 248. *πρὸς ἀλλήλοισι, ἔχονται*, they hang to one another, Od. 5, 329; *ἀνὰ δ' ἀλλήλοισιν*, up upon one another, Od. 24, 8; with gen. alone: *πέτρης*, upon the rock, Od. 5, 429; metaph. *ἔσχετο φωνή*, the voice faltered, 17, 696. δ) *Especially to depend on any man, τινός, σέο ἔξεται*, it will depend upon thee, 9, 102; with infin., h. 30, 6; and *ἐκ τινος*, Od. 11, 346; hence c) *to be in any man's power*, *to be in a man's possession*. *ἔντα μετὰ Τρώεσσιν ἔχονται*, 18, 130. 197; metaph. *πεύρατα νίκης ἔχονται ἐν θεοῖσιν*, the event of victory is in the power of the gods, 7, 102. 3) *to withdraw oneself*, *to retire* [always aor. or fut. except 14, 129], with gen. *αὐτῆς*, 2, 98; *μάχης*, 3, 84; *βίης*, Od. 4, 422. 4) *to hold*, *to bear for oneself*, or with reference to the subject; with accus. *ἀσπίδα πρόσθε*, the shield before oneself, 12, 294; *κρήδεμνα ἄντα παρείων*, Od. 1, 334. 21, 65, *μένος καὶ χεῖρας σχήσασθαι*, like act. *σχίσειν*, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif. to no. 3, mid: *οὐδ' ἐτι φασὶν σχήσασθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέσθαι*, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12,

106, 107. In both passages the Trojans are the subject. Thus Eustath. (*ἦγον ἐφέξειν ἑαυτοὺς, ἀλλὰ διώκοντας, ἐμπεσεῖσθαι ταῖς νηυσὶ*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Körpp. Ann. zu Il. 12. 105, gives, supplies *ἡμᾶς* to *σχήσασθαι*, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connexion does not favour the interpretation. The case is different with 12, 125. 17, 639. cf. *πίπτω*.

ἐψίασμαι, depon. mid. (*ἐψία*), prop. to play with small stones; but generally to play, to jest, to be pleased, Od. 17, 530; to be charmed, with dat. *μολπη καὶ φόρμιγγι*, *Od. 21, 429.

εἶω, see *εἰμί*.

εἶω, ἐψ, see *εἶω*.

εἶωθα, see *εἶω*.

εἶωκει, see *εἶωκα*.

εἶωπαι, see *εἶπω*.

εἶωμεν, 19, 402; in *ἐπεὶ χ' εἶωμεν πολέμοιο*,† ed. Wolf; a rare form. Eustath. and the Gramm. explain it: *πληρηθῶμεν, κορεσθῶμεν*, and compare it to the formula *ἐξ ἔρον ἔντο*. They even derive it from a theme *εἶω*, i. e. *πληρῶ*, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Buttm. Lex. p. 25, and Gram. under *εἶω*, justly maintain that we must write either *εἶωμεν* or *εἶωμεν*. The first is the most simple. 1) *εἶωμεν*, Ep. for *εἶωμεν*, 1 plur. aor. 2 subj. act. from *ἔγω* in the intrans. signif. *when we desist from war*, see *ἔγω*. 2) *εἶωμεν*, according to Buttm. Lex. p. 26, subj. pres. from **εἶω*, to satiate, prop. *εἶωμεν*, and Ep. for metre's sake *εἶωμεν*; and on account of the spir. len. he reads *εἶω κ' εἶωμεν*, when we become sated with war; have had enough of the war. Spitz. Exc. 31, ad Il. defends the common deriv., and with the ancients adopts the forms *εἶω, εἶω, εἶω, εἶωμεν* and *εἶωμεν*, remarking that it is distinguished by the spir. asp. from *εἶω, εἶω*.

εἶων, see *εἰμί*.

εἶωροχάει, see *οἰνοροχάει*.

εἶωργει, see *εἶρω*.

εἶως, Ep. also *εἶως*, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. *τέος*, often simply *δέ* or *τόφρα*, 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; a) With indicat., 11, 342. Od. 5, 123. b) With subj. and *κέ*, when a contemplated end is expressed, 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with *κέ*, Od. 2, 78. 3) *in order that, that*, like *ὄφρα*, with optat., Od. 4, 800. 6, 80. 4) As adv. for *τέως*, for a time, some time, in the mean time, 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. *εἶως* and *εἰως* change with the necessities of the metre; *εἶως* has its

natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as 17, 727; or to be pronounced as a trochee, like εἶος, as Thiersch, § 168, 10, would write it, 1, 193, 10, 507, and often.

ἔωσι, see εἰμί.

ἔωσι, see εἶωσι.

ἑωσφόρος, *on* (ἔως, φέρω), *bringing the morning* [*day's harbinger*, Cp.]; as a pr. n. ἑωσφόρος, the morning star, 23, 226; † according to Hes. Th. 381, son of Astræus and Eôs (in H. to be read as a trisyllable).

Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα-, an inseparable particle, a dialectic variety of δα, which in composition strengthens the notion of the simple word, as ζάθεος, ζάκοτος. It is mly derived from διά; more correctly, Hartung considers it a collateral form of ἀγα (ἀγαν).

ζαῆς, *és*, gen. *éos* (ἀημι), *blowing violently, stormy, áνεμος*, 12, 157. Od. 5, 368. The heteroclit. accus. ζαῆν for ζαῆ (as Σωκράτην for Σωκράτη) is found in Od. 12, 313; see Thiersch, Gram. § 193, 35.

ζάθεος, *έη*, *εον* (θεός), *divine, very sacred, holy*, spoken of countries and places, inasmuch as they were supposed to be inhabited by the gods, Κύλλα [*Cylla the divine*. Cp.], Νίσα, Κρίσα, *1, 38. 2, 520.

ζάκοτος, *ον* (κότος), *very angry, furious, violently enraged*, 3, 220. †

Ζάκυνθος, *ή*, an island in the Ionian sea, south of Samē, which, with Ithaca, Samē, and two small unknown islands, Ægilips and Crokyleia, constituted the Kephallenian kingdom, which was subject to Odysseus (Ulysses); now *Zante*, 2, 634. Because in this place the position before ζ is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read Δάκυνθος, see Thiersch, § 146. 8. ὕλησσα Ζάκυνθος, Od. 9, 24; but ὕληεντι, agreeing with Ζάκυνθος, is feminine [see ὕληεις], Od. 1, 246. 16, 123. The fact is, the first syllable can stand no where in heroic verse but at the close of a dactyl; hence the Epic poets could not prolong the preceding vowel.

*ζαμενής, *és* (μένος), *very strong, very brave*; only in the superl. ζαμενόστατος, h. Merc. 307, as epith. of Apollo.

ζατρεφής, *és* (τρέφω), gen. *éos*, *well-fed, fat, stout, ταῦροι*, 7, 223; *alyes*, Od. 14, 106; *φώκαι*, Od. 4, 451.

ζαφλεγής, *és* (φλέγω), gen. *éos*, prop. brightly burning; only metaph. *very ardent, spirited, lively*, spoken of men, 21, 465; and of horses, h. 7, 8.

ζαχρηής, *és*, gen. *éos*, *pressing on ar-*

dently, blowing violently, impetuous, spoken of winds, 5, 525; and of warriors, *12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for ζαχρηής from ζά and χράω; the reading ζαχρηής, as well as the derivation from χραιά, is unsuitable, see Thiersch, Gram. § 193. 35.)

ζάω, contract. ζώ, *I live*; only partecp. pres. ζώντος, 1, 88; † see ζώω.

ζεία, *ή*, *spell*, farrā, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called ὄλυρα, 5, 196. Still Sprengel, Hist. rei Herbar., makes a distinction between ὄλυρα, *tritium Spelta*, and ζεία, *tritium Zea*, the last having grains like barley and larger ears.

ζείδωπος, *ον* (ζεία, δῶρον), *grain-giving, producing nourishment*, epith of the earth, 2, 548. Od. 3, 3. (The deriv. from ζάω, *life-giving*, according to Hesych. is contrary to analogy.)

Ζέλεια, *ή*, *Zelea*, a town in Troas, at the foot of Ida, later belonging to Cyzicus, 2, 824. (From the neglect of position before this word, Payne-Knight, Proleg. Hom. p. 19, would read Δέλεια.) Cf. Ζάκυνθος, *εστρ.*

ζέσσαν, see ζέω.

ζεύγλη, *ή* (ζεύγνυμι), in H. distinguished from ζυγον; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two ζεύγλαι; *the yoke-ring, the yoke-bow*, *17, 440. 19, 406.

ζεύγνυμι (the infin. pres. ζευγνύμεναι, ζευγνύμεν) and ζευγνύω, whence the imperf. ζευγνύον for ἐζεύγ., 19, 343, aor. 1 ἐζεύξα, Ep. ζεύξα, aor. mid. ἐζεύξαμην, perf. pass. ἐζευγμαι. 1) Act. 1) *to yoke together, to yoke, to harness, with accus. ἵππους, βόας*; sometimes with ὕφ' ἄρματι, ὑπ' ἀμάεησιν, ὑπ' ἀπήνη or ὄχεσφιν, 23, 130. Od. 3, 478 6, 73. 2) *to join, to unite, συνιδες ἐζευγμέναι*, 18, 276. 1) Mid. *to yoke or harness for oneself, ἵππους*, Od. 3, 492. 15, 145. 24, 281. (The form ζευγνύμεν, 16, 145, is worthy of note, with ὦ as infin. pres., but having every where else ὦ. Buttin, Herm., and Becker would write ζευγνύμεν, which the analogy ἔμεν, ἔμμεναι favours. Spitz., on the other hand, after the ancients, writes ζευγνύμεν'. see Thiersch, § 231. 102. Buttin. Ausf. Gram. § 107. Anm. 30. p. 535. Rost. Gram. ζεύγνυμι.)

ζεύγος, τό (ζεύγνυμι), *a yoke, a pair*, spoken of draught animals, 18, 543. †

Ζεύς, ὁ, vocat. Ζεῦ; the oblique cases are sometimes formed from ΔΙΣ, gen. Διός, dat. Διί, accus. Δία; sometimes from ΖΗΝ, gen. Ζηνός, dat. Ζηνί, accus. Ζήνα (Ζήν', 14, 265); *Zeus (Jupiter)*, son of Cronus and Rhea, 15, 187; the most powerful amongst the gods, the father of

gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, 8, 12, seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (*αἰθέρι ναίων, ὑψίζυγος*); he collects the clouds; hence, *νεφεληγερέτης, κελαινεφής*, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence *τερπικέρανος, ἀστεροπητής, ἀργκέρανος, ἐρίγδουτος, ἐριβρεμέτης*, etc.). 3) He also governs the fates of men (*ταμίας*); yet is he himself subject to the laws of Fate, 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἀρκείος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence, *ξείνιος*, Od. 9, 270. 6, 207; and *ἱκετήσιος*, Od. 13, 213. 4) His sister and wife is Hêrê, who often so opposes his will, that he threatens her with punishments, and even executes them, 15, 17, seq. 19, 95, seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, 14, 317, seq. 5) The form of Zeus is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (*αἰγίοχος*). As the tutelary deity of the Pelasgians he is called *Πελασγικός, and Δωδωναίος*, because he had an oracle at Dôdôna, see *Δωδώνη*. (In signif. Ζεύς is related to ζέω and ζάω, according to Herm. *Fervius*, live-giver, and Διός, fr. ΔΙΣ, prob. the upper air.)

Ζεφυρία, ἡ, subaud. *πνοή, the west wind, the western breeze*, prop. a fem. from *ζεφύριος*, Od. 7, 119.† (The first syllable is here long by the arsis.)

Ζέφυρος, ὁ, 1) *Zephyrus, the evening or west wind*, one of the four main winds which H. mentions. It comes from the western ocean, Od. 4, 567; is opposed to *Εὔρος*, Od. 5, 332; still it blows with Boreas from Thrace, 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that H. in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the steeds of Achilles,

16, 150. According to Hes. Th. 379, he is the son of Astræus and Podargê.

ζέω, imperf. Ep. *ζέει for ἔζει*, 21, 365; aor. 1 *ἔζεσα*, Ep. *σσ, to seethe, to boil, to bubble up, to be boiling hot*, spoken of water, 18, 349. 21, 365. Od. 10, 360; and *λέβης ζεῖ*, the cauldron boils, 21, 362.

Ζῆθος, ὁ, son of Zeus and Antiopê, brother of Amphion, husband of *Ἔδον*, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. *ονος, jealous, envious, unfavorable, θεοί*, Od. 5, 118.†

**ζηλοσύνη, ἡ*, poet. for *ζηλος, zeal*. 2) *jealousy, envy*, h. Ap. 100.†

**ζηλῶν (ζηλος)*, fut. *ώσω*, aor. 3 sing. optat. *ζηλώσαι*, 1) *to emulate, to imitate*, 2) *to be jealous, to envy*, absol. h. Cer. 168. 223.

(*Ζῆν*), gen. *Ζηνός*, see *Ζεύς*.

**ζητέω*, poet. for *ζητέω, to seek*, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ἴσω, to seek, to seek out, to search for, to trace, τινά, 14, 258; † *βόας*, h. Merc. 22. 2) *to inquire, to ask for any thing; with γένος*, Batr. 25.

ζόφος, ὁ, darkness, obscurity, hence. 1) the obscurity of the lower world.

**Ἐρεβόσδε ὑπὸ ζόφον*, Od. 20, 356. δ) *the realm of shades itself*, 15, 191. Od. 11, 57. h. Cer. 482. 2) *the dark, shaded side of the earth, the evening darkness, the west, evening*, in opposition to *ἠώς*, Od. 10, 190, seq. cf. 8, 29; *πρὸς ζόφον*, in antithesis to *πρὸς ἠῶ τ' ἡλιών τε*, Od. 13, 241. Il. 12, 339. It is thus correctly explained by Heyne, Ucker, Grotefend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völcker's Hom. Geogr. § 27, p. 42). According to Buttm. Lex. p. 378, of the same family with *δρόφος, νέφος*.

ζυγῶδεσμον, τό (δεσμός), the yoke-band, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw by traces, but by the pole, 24, 270.† It is called *ἐννεάεγχυ*, nine cubits long, it being bound thrice around; cf. Köpke *Kriegswesen der Griech.* p. 137. (In H. it is neut., later also ὁ *ζυγῶδεσμος*.)

ζυγόν, τό (ζεύγνυμι), Ep. gen. sing. *ζυγόφιν*, 24, 576. 1) *a yoke, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν)*, into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (*ὀμφαλός*), 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (*οἰήκεσσιν ἀρσός*), 24, 269, for the reins, to prevent them from slipping, cf. *λέπαδρον, ἔστωρ, κρίκος*, esp. as *ζυγόν ἵππειον* or *ἵππων*, mentioned 5, 799. 851. 2) *the bridge or crossbar, by which the two arms of the lyre were connected, and in which the pegs were inserted*, 9, 187. h. Merc. 50. 3) *Plur. the rowers' seats or benches, the transverse*

beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99, 13, 21. (The ground signification of ζυγόν is uniting, and especially a body which unites two others. In H. only neut.)

ζυγός, ὁ = ζυγόν, h. Cer. 217; in a metaph. signif. a burden.

ζωάγρια, τὰ (ζωός, ἀγρεύω), a reward for the preservation of life, prop. the victor for his life: ζωάγρια τίνειν, to pay this reward, 18, 407. ζωάγρια ὀφέλλειν τινί, to owe to any man the reward for saving life, i. e. to owe one's life to him, Od. 8, 462.

ζωργῶ (ζωός, ἀγρεύω), 1) to take alive, to grant one's life, with accus. (to a prisoner in war), 6, 46, 10, 378. 2) to preserve in life, to reanimate, θυμόν, 5, 698.

ζωή, ἡ (ζῶω), life. 2) In H. the support of life, sustenance, property, like βίος, *Od. 14, 96, 16, 429.

ζῶμα τό (ζώννυμι), prop. a broad band or girdle, worn about the loins. Thus, the covering of the loins worn by wrestlers, subligaculum, 23, 683. With the Hom. warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζῶμα, which is otherwise called θώρηξ, 4, 187, 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath., the under garment or doublet, of the Hom. warriors, which was confined by a girdle (ζωστήρ), Od. 14, 482 [see Heyne ad ll. 4, 132].

ζώνη, ἡ (ζώννυμι), 1) a girdle, a zone, a waist-band, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, 14, 181, Od. 5, 231, 10, 544; hence metaph. ζώνην λύειν, to loose the girdle, 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (ὁ περὶ τὸν γαστέρα τόπος), the smaller part of the body, the waist. Ἄρει ζώνην ἱκελος, 2, 479; opposed to στέρον; κατὰ ζώνην νύξε, he wounded him in the side or abdomen, 11, 234. Others (Wolf) interpret it in both passages of the girdle, as ζωστήρ, but this is clearly distinguished from it, 11, 236. Thus Voss, 'he wounded him in the girdle' [he pierced the broider'd zone. Cp.]

ζώννυμι, aor. ἐζωσα, aor. mid. ἐζωσαμην, iterat. imperf. ζωνύσκετο, 1) Act. to gird, espy to gird for battle, to put on armour, Od. 18, 76. II) Mid. to gird oneself, ζωστήρι, 10, 78; ῥάκειν περι μῆδεα. Od. 18, 67; absol. to gird oneself, to equip oneself, espy for battle, 11, 15, 23, 685. Od. 18, 30. δ) With accus. χαλκόν, to put on the girdle, to gird on a weapon, 23, 130.

ζωός, ἡ, ὄν, living, alive, as ζῶν ἐλεῖν τινα, 6, 50; ζῶς, Ep. rare form for ζωός (from ζωός), 5, 887; accus. ζῶν, 16, 445.

ζωρός, ὄν (akin to ζωός), prob. strong; hence spoken of wine: unmixed, undiluted, strong. ζωρότερον κέραει, mingle the wine stronger, i. e. mix less water with it, 9, 203.†

ζῶς = ζωός, q. v.

[ζῶσμα = ζῶμα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ἡρος, ὁ (ζώννυμι), the girdle, the waist belt of warriors, which was worn around the body above the μίτρη and ζῶμα to protect the abdomen, so that it embraced the lower part of the cuirass, 4, 132, seq. 186, 215, 11, 236. It was probably made of leather and variegated (παναίολος, φοίνικι φαεινός, 7, 305), and covered with metal plates, 11, 237. It was confined by buckles or clasps, 4, 132. 2) a girdle with which the tunic (χιτών) was confined, Od. 14, 72.

ζῶστρον, τό, a girdle, a belt, Od. 6, 38.†

ζῶω, Ep. and Ion. for ζῶω, to live, with accus. ζῶειν ἀγαθόν βίον, to lead a good [i. e. happy, tranquil (Cp.)] life, Od. 15, 491; and often in connexion with ὄραν φάος Ἥελίου, 18, 61. H. has always, except ζῶντος, 1, 88, the form ζῶω, arising from doubling the vowel of ζῶ, only in the pres. and imperf. ζῶω, ζῶεις, etc., partic. ζῶντος, infin. ζῶειν, ζῶόμεναι, ζῶόμεν, imperf. ἐζῶων (see Thiersch, § 220, 74; Butt. p. 284. Rost, p. 305).

H.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

ἦ, Ep. also ἦέ, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἦ, or; ἦ, ἦ, either, or; it not only expresses like aut, the necessary, but also like vel, an arbitrary exclusion, 1, 27, 138. Od. 14, 330. δ) To indicate an equal weight in the opposing clauses, τέ is added: ἦτε, ἦτε = εἶτε, 11, 410, 17, 42. c) ἦμὲν, ἦδέ, express not the disjunctive, but like τέ, τέ, the copulative signif.; prop. as well, as, 2, 789, 5, 128. Often to ἦδέ is annexed καί, 5, 128. Also ἦμὲν—καί, correl., 15, 664; ἦμὲν—δέ, 12, 428; or μὲν—ἦδέ, Od. 12, 168; τὲ—ἦδέ, Od. 1, 12. Often also ἦδέ is used alone, 1, 334. 2) In disjunctive questions: or, whether. a) In direct questions, either double: ἦ, ἦ, utrum, an (in which case the first is not translated), Od. 1, 175, 6, 120; or single, Od. 1, 226. If a question has already preceded, ἦ, a serves to decide or to limit it: ἦ ἴνα ὕβριον

ἰδῆ, peradventure to see, 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whelher*, 8, 111. Od. 16, 138; or in the double question: ἤ, ἤ, *whelher, or*, 1, 190. Od. 6, 142. Also the first ἤ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρρησάϊατ' ἐλαφρότεροι πόδας εἶναι, ἢ ἀνεύστεροι χρυσίοιο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, *rather* than richer,'] in order either to escape or to ransom themselves, since to be richer would avail them nothing. *Fäsi*] 3) ἤ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509. Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; ἤ οὐ and ἤ οὐκ are commonly to be pronounced with synzesis, 5, 349.

ἤ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: ἤ δῆ, verily, of a truth, 1, 518; ἤ μάλα, certainly (very), 3, 204. Od. 16, 183; ἤ μάλα δῆ, most certainly; assuredly, 8, 102. Od. 1, 384; ἤ που, surely; ἤ τε, certainly. In like manner, ἤ νυ, ἤ που, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; espily, ἤ μὴν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, 2, 291; also with an infin. in dependent discourse: καί μοι ὀμοσσον, ἤ μὲν μοι—ἀρῆξεν, that thou wilt certainly (or assuredly) protect me, 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, mly in the following connexions: ἤ ἄρα δῆ, ἤ ῥα, ἤ ῥά νυ, ἤ νυ, ἤ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαΐεαι ἠπεροπεύεν; ἤ πῆ με—ἄξεις, wilt thou peradventure lead me away, 3, 400. Od. 9, 405. 452.

ἤ, imperf. of εἰμί. 2) Imperf. of ἤμι. ἤ, dat. fem. of the relat. pron. ὅς, ἤ, ὅ, in H. mly as an adv. (subaud. ὀδῶ or μερίδς). 1) *where, whither*, with τῆ, preceding, 13, 53. 2) *as, in what way*. ἤ θέμις ἐστί, as is right, 2, 73. 9, 33 According to Buttm. Lex. p. 535, ἤ in H. has only a local signif. and in both passages must be written ἤ θέμις ἐστί, Od. 9, 268. 24, 286. With him agrees

Thiersch, § 343, 7. Spitz. Excurs. II. Nitzsch ad Od. 3, 45, approves the ἤ only when it stands with a gen., 9, 134. 276. Od. 9, 268.

ἤα, see εἰμί.
ἠβαίος, ἤ, ὄν, *little, small*, mly with negat. οὐ οἱ ἐνὶ φρένας οὐδ' ἠβαιαί, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. ἠβαίων as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἠβαίον, 2, 380.

ἠβῶν (ἠβῆ), voc. ἠβῆσα, 1) *to be arrived at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἶθ' ὡς ἠβῶοιμι, 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἠβῶν, 12, 382. 2) *Metaph. ἠμερίς ἠβῶοσα*, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, ἠβῶμι, ἠβῶν, sometimes the forms with the vowel repeated after ω: ἠβῶοντα, ἠβῶοιμι.—ἠβῶοσα, which Heyne would write ἠβῶοσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ἠβῆ, *puberty, the age of manhood*, which was reckoned from the eighteenth year: hence mly *youth, the age of youth, the most powerful age of men*, 24, 348. Od. 10, 279. ἠβῆς ἰκέσθαι μέτρον, to arrive at the measure of youth, 11, 225; ἠβῆς ἀνθος ἔχειν, 13, 484; and generally *youthful vigour, manly vigour*, 23, 432. Od. 8, 181. h. 7, 9.

*Ἡβῆ, ἤ, *Hébè*, daughter of Zeus and Hère, wife of Héraclès, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Hère, 5, 722. She bathes Arès her brother, 5, 905; later the goddess of youth.

*ἠβητής, οὐ, ὁ (ἠβῆ), *a youth, a marriageable young man, κούροι ἠβηταί*, h. Merc. 56.

ἠβῶμι, see ἠβῶν.

ἠβῶοιμι, ἠβῶοντα, ἠβῶοσα, Ep. expanded forms from ἠβῶν.

ἠγάασθε, see ἄγαμαι.

ἠγαγον, ἠγαγόμεν, see ἄγω.

ἠγάθεος, ἠ, ὄν (ἄγαν, θεός), *very divine, sacred, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεός, or according to others fr. ἄγαθος; ἠ is a poet. lengthening of α, see Buttm. Lex. p. 323.)

ἠγάσαστο, see ἄγαμαι.

ἠγεμονεύω (ἠγεμών), 1) *to go before, to point out; τιναί, to go before any man*, Od. 3, 386; and absol., 5, 53. h. Ἄρ. 437. II. 15, 46; with accus. ὀδόν, to show the way, Od. 6, 261. 7, 30; and ὀδόν τινα. Od. 24, 225; metaph. ῥῶον ὑδατι, to prepare a course for the water, 21, 258. 2) *to lead, to conduct, to command*, with gen., 2, 527. 552; once with dat., 2, 816: in this signif. mly in the II.

ἠγεμών, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader*,

a commander, a general, 2, 265. 11, 746; often also ἄνηρ ἡγεμών, 2, 365. 11, 746.

ἡγέομαι, depon. mid. (ἄγω), fut. ἡγήσομαι, aor. ἡγήσαμην, 1) to go before, to lead, to guide, opposed to ἔπομαι, often absol., 9, 192. 12, 251, with dat. of pers., 22, 101; also πρόσθεν ἡγεῖσθαι, 24, 96. νήεσσι ἡγήσατο Ἴλιον εἴσω, he conducted the ships to Ilium (spoken of the prophet Calchas), 1, 71; ὁδὸν τινα, to lead the way for a man = to show him it, Od. 10, 263; hence, ἡγεῖσθαι τινα πόλιν, to conduct any man to the town, Od. 6, 114; δόμον, Od. 7, 22; a rare construction is ἡμῖν ἡγεῖσθω ὄρχηθμοῖο (of a minstrel), let him lead us in the dance [strike a dance, Cp.], i. e. play for us, Od. 23, 134. 2) Esply in the Il.: to lead, to command. a) With dat. where the idea of going before prevails, 2, 864. 5. 211; ἐπὶ στίχας, 2, 687. (Others, for ἐφηγήσατό σφιν στίχας, who went before the ranks, Voss.) νήεσσιν ἐς Τροίην, 16, 169. b) With gen. like ἄρχειν, to lead on, to command, to govern, 2, 567. 620, 851.

ἡγερθεομαι, Ep. lengthened from ἀγείρομαι, only in the 3 plur. pres. and imperf. ἡγερθενται and ἡγερθεντο and infin. ἡγερθεσθαι, 10, 127; which Spitz. after Aristarch. has adopted for ἡγερέσθαι.

ἡγερέομαι, Ep. for ἀγείρομαι, only infin. pres. ἡγερέσθαι, 10, 127; see ἡγερθεομαι.

ἡγερθεν, see ἀγείρω.

ἡγηλάζω (collateral Ep. form of ἡγέομαι), to lead, with accus. τινά, Od. 17, 217. κακὸν μόρον ἡγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure it, *Od. 11, 618.

ἡγητωρ, ορος, ὁ (ἡγέομαι), a conductor, ὄνειρων, epith. of Hermēs, h. Merc. 14; a leader, a commander, in connexion with μέδοντες, 2, 79. Od. 7, 98.

ἡγοράσθε, see ἀγοράομαι.

ἡγορόντο, see ἀγοράομαι.

ἡδέ, conj. poet. and; it connects, like καί, two words; sometimes τε precedes, 9, 99. σκῆπτρόν τ' ἡδὲ θέμιστες and τέ—ἡδὲ καί, 5, 822; often ἡδὲ καί, and also, 1, 334. 2) Most commonly it follows ἡμῶν, see ἦ.

ἡδεα, pluperf. of οἶδα, see ΕἶΔΩ.

ἡδη, adv. (δή), already, now, jam, 1) Of the immediate present: νῦν ἡδη, or ἡδη νῦν, even now, 15, 110. With a preterite it may be translated by just, just now; and with a fut. by immediately, at once, Od. 1, 303. 2) Of past events: already: 1, 250. 260. ἡδη ποτὲ πάρος, already before, 1, 453. 2, 205. 3) Of unexpected, or long since expected events: now at length, 1, 456.

ἡδομαι, depon. mid. aor. ἡσάμην, to be pleased, to delight in; ἡσαστο πῖνον, Od. 9, 353. †

ἡδος, eos, τό, pleasure, joy, enjoyment, δαιμόν, the enjoyment of a feast, 1, 576. ἡμῶν ἡδος, our joy, 11, 318. 2) προφή, ἀδυσία, only Ep. τί μοι τῶν ἡδος;

what advantage have I from this? 18, 80. αὐτὰρ μοι τί τὸδ' ἡδος; [only by implication: but thence what joy to me? Cp.] Od. 24, 95.

*ἡδυνέλω, ωτος, ὁ, ἦ (γέλω), laughing sweetly, laughing amiably, epith. of Pan, h. 18, 37.

ἡδνεπής, ἐς (ἔπος), sweetly speaking, sweet-tongued, epith. of Nestor, 1, 248; † sweetly singing, αοιδός, Μοῦσαι, h. 20, 4. 32, 2.

*ἡδνυμος, ον, poet. for ἡδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδνυμος.

ἡδύποτος, ον (πῖνω), sweet to drink, pleasant, οἶνος, *Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εἶα. ὕ (akin to ἄδω, ἀνδάνω), once an adj. of two endings: ἡδύς αὐτμή, Od. 12, 369; superl. ἡδιστος, Od. 13, 80. 1) agreeable, sweet, delightful; spoken of objects of sense: of taste, οἶνος, Od. 2, 350. 3, 51; of smell, ὀσμῆ, Od. 9, 210; of hearing; αοιδῆ, Od. 8, 64; again: ἄπνος, κοῖτος, 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύ ἐστί, 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδόν, as adv. esply ἡδὸν γελάειν, to laugh pleasantly, heartily, 2, 270.

ἡέ, poet. for ἦ, or.

ἡε, see εἶμι.

ἡεῖδεν, ἡεῖδη, ἡεῖδης, Ep. pluperf. of οἶδα, see ΕἶΔΩ.

ἡέλιος, ὁ, poet. for ἥλιος (ἔλη), always in the poet. form: the sun. Of its rising we find mly ἀνιέναι, once ἀνορούειν, Od. 3, 1; and ἀνανεῖσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17; of noon, μέσον οὐρανὸν ἀμφιβαίνει, 8, 68; of afternoon, μετενίσσεται βουλευτόνδε, 16, 779; or ἄψ ἐπὶ γαίαν προτρέπεται, Od. 11, 18; of sunset, δύω, ἐπιδύω, καταδύω, and ἐμπύπτειν Ὀκεανῶ, 8, 485. φάος ἡελίοιο, the light of the sun: hence φάος ἡελίοιο ὄραν = to live, 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. πρὸς Ἡῶ τ' Ἥελίον τε. in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, 12, 239. Od. 9, 26; cf. ζόφος, and Vöcker's Hom. Geogr. § 15—19.

*Ἥλιος, ὁ, poet. for Ἥλιος (the last form, Od. 8, 271), Ἥλιος, god of the sun, son of Hyperion, Od. 12, 176; and Eurypaessa, h. 31; see Ἑπερίων. His wife was Persê, and his children Ἐξέτες and Κῖρκὲ (Circê), Od. 10, 136, seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neera bore him Phaethusa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, 3, 277. He betrayed to Hêphæstus the amour of Aphrodîtê and

Arès, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hèlios was confounded with Apollo and Phœbus.

ἦεν, see εἰμί.

ἦεπερ, adv. poet. for ἦπερ.

ἦερα, see ἀήρ.

ἠερόμαι, Ep. collat. form of ἀείρομαι, 3 plur. pres. ἠερόνται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἠερόνται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἦέρι, see ἀήρ.

Ἠερίβοια, ἦ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermès, the second wife of Aldeus; step-mother of the Aloidæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermès the place where they held Arès imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἦέριος, ἦ, ov, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Butt., in Lex. p. 42, derives it from ἦρι, early.

ἠεροειδέης, ἐς (εἶδος), gen. εὐος, Ep. for ἀεροειδέης, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον ἠεροειδέης ἀνήρ ἰδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἠεροειδέης as an adv. like ἠεροειδέως is incorrect; for it is not equivalent to ἐν ἀέρι.)

ἠερούεις, εσσα, εν, Ion. and Ep. for ἀερούεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἠερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἠεροφοῖτις, ιος, ἦ (φοιτῶν), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἠερόφωνος, ov (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡτιών, ωνος, ὀ, 1) king of Hypo-lacian Thebè in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebè, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from ἀετός.)

ἦην, see εἰμί.

ἦηρ, ὀ, from which Ep. the oblique cases ἦερος, ἦέρι, ἦερα of ἀήρ, are formed.

ἦθειος, εἶη, εἶον (ἦθος), trusty, beloved, worthy, dear, in the Il. only in voc. as subst. ἦθειε, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἦθειε κεφαλῆ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἦθειος, Od. 14, 147. (The deriv. from ἦθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἦθος, εος, τό (Ion. for εἶθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἦια, τά (εἶμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκος ἦια, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἀχυρα, as the Gramm. explain, ἦιον θημῶν καρφαλών. Od. 5, 368: The Gramm. derive it from εἶμι, imperf. ἦιον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἦια, perhaps also correctly, Od. 5, 368, ἦιων.) [Fœri, ἦα.]

ἦιε, see εἰμί.

ἦιθεος, ὀ, Ep. for ἦθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἦιθεός τε, 18, 593. 22, 127. νύμφαι τ' ἦιθεοί τε, Od. 11, 38.

ἦικτρο, see ζουκα.

ἦιξε, see ἀίσσω.

ἦιδεος, εσσα, εν (ἦῖων), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἦῖων, ὄρος, prop. ἦιονόεις, and by syncope, ἦῖοεις, Etym. Mag. Butt. Lex. p. 324, derives it from ἦῖον, akin to εἰαμένη, meadow, = 'meadowy,' skirted with meadow-land). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, εἶος, dry.]

ἦιον, see εἶμι.

Ἡϊόνες, αἰ, *Eiones*, a village in Argolis, in the region of the promontory Scylæum; later a port of the Mycenians, 2, 561. Strab.

Ἡϊόνες, ἦος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, 7, 11. 2) a Thracian, father of Rhesus, 10, 435.

ἦϊος, ὁ, an epith. of Phœbus, of uncertain derivation, 15, 365. 20, 152. h. Ap. 120; prob. the *far-shooter*, Voss; according to the Schol. for *ἦϊε* from *ἦμι*, or, more correctly, from the original form *ἦω*, ἦϊος, Ep. ἦϊος, as ἦλιος and ἦέλιος. Aristarch., on the other hand, would write it ἦϊος. Others say, from *ἰάομαι*, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation *ἦ, ἦ*, with which Apollo was addressed (of which traces are first found h. Ap. 500). Butt., Lex. p. 246, regards it as a corruption of *ἔς* or *ἦς*.

ἦϊσαν, see *εἶμι*.

ἦϊσθη, see *αἰσσω*.

ἦϊων, ὄνος, ἦ, Ep. for ἦών, Batr. 13, *the sea-shore, the sea-coast, the coast, the strand*, 2, 92. ἦϊόνες προύχουσαι, projecting shores, or sand-dunes (*dunes*) running into the sea, Od. 6, 138.

ἦκα, adv. (*ἀκῆ*). 1) *softly, gently, low*. ἦκα ἀγορεύειν, 3, 155; spoken of a thrust or blow, *gently, softly*, 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἦκα στίλβοντες εἰλαίφ, mildly shining with oil, 18, 596 (according to the old Gramm. to be taken as a comparison: and so Voss, 'bright as the soft lustre of oil'). 2) Generally *somewhat, a little*. ἦκ' ἐπ' ἀριστερά, 23, 336; and ἦκα παρακλίνειν κεφαλῆν, to bend the head a little sidewise, Od. 20, 301. (Buttm., Lex. p. 327, correctly taking *ἀκῆν* as the root, gives as the primary signif. *feebly*, and recognizes it as the positive of ἦσσον, ἦκιστα; cf. Thiersch, § 198. 2.) [Döderl., asserting the relationship to *ἀκῆν*, denies that to ἦσσον.]

ἦκα, see *ἦμι*.

ἦκαχε, see *ἀκαχίζω*.

ἦκίστατο, see *ἀκίομαι*.

ἦκιστος, ἦ, ov, Ep. for *ἄκιστος* (*κεστός*), *ungoaded*, spoken of cattle that have not yet felt the goad of the driver, *ungoaded, unyoked*, *6, 94. 275. 309.

ἦκιστος, ἦ, ov (superl. from the adv. ἦκα), only in ἦκιστος ὃ ἦν ἐλαυνόμενον ἄρμα, he was the *slowest* to drive the chariot, 23, 531, Wolf.† Others write ἦκιστος as superl. of ἦσσων, *the worst*. Butt., Lex. p. 327, regards ἦκιστος as correct, only because it has the signif. *the weakest, worst*, although he finds in ἦκα the true positive of ἦσσων, ἦκιστα. [Döderl. the *quietest*, hence *slowest*: quite unconnected with ἦκιστα.]

ἦκω, to (*have*) come, to arrive, always with the idea of the action perfected; *τῆλόθεν*, 5, 478; εἰς Ἰθάκην, Od. 13, 325.

ἦλάκατα, τά (plur. from the obsol.

ἦλάκατον), *the wool on the distaff*, or the threads which are drawn from the distaff, Od. 6, 53; hence ἦλάκατα στρωφάν, to spin threads, Od. 6, 306. 7, 105; and *στροφαλίσειν*, †Od. 18, 315.

ἦλακάτη, ἦ, prop. a reed, then generally any thing made of or similar to a reed, a *spindle, a distaff*, 6, 491. Od. 1, 357. (Prob. from ἦλάσκω, to turn around.)

ἦλάκατον, τό, see ἦλάκατα.

ἦλασα, see *ἐλαίνω*.

ἦλασκάω, poet. lengthened from ἦλάσκω, 1) Intrans. *to wander about*, 18, 281. 2) *to avoid, to flee*. ἐμὸν μένος ἦλασκάζει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ἦλυσκάζει; for ἦλασκάζει may have this different construction as well as *φεύγειν, ἀτύχισθαι*, cf. Herm. ad Orph. Arg. 439.

ἦλάσκω (an Ep. form of ἀλάομαι); a poet. lengthened form is ἦλασκάω, 1) *to wander around, to rove up and down*; spoken of animals, καθ' ὕλην, 13, 104; of bees, to swarm about, 2, 470.

ἦλατο, see ἀλάομαι.

ἦλδανε, see ἀλδαίνω.

Ἠλεῖος, εἰή, εἶον, *Elean*, appertaining to Elis. οἱ Ἠλεῖοι, *the Eleans*, inhabitants of Elis, 11, 671.

Ἠλέκτρα, ἦ, 1) daughter of Oceanus and Tethys, wife of Thaumas, mother of Iris and the Harpies, h. in Cer. 418. 2) = *Δαοδίτη*, daughter of Agamemnon.

ἦλεκτρον, τό, and ἦλεκτρος, ὁ, ἦ, *electron*, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls; but in Od. 15, 460. 18, 296 (*χρῦσεον ὄρμον ἔχων μετὰ δ' ἦλεκτροσιν ἔεπτο*), we may understand a golden necklace with beads of amber, Ep. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first *μίγμα χρυσοῦ καὶ ἀργύρου*; Plin. IX. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62. Otftr. Müller (Archäol. p. 35), Butt. Schrift. der Berl. Akad. der Wissenschaft. histor. Classe 1818, p. 38, decide in favour of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiedasch consider it as a metallic mixture; cf. Dilthey de Electro et Eridano. 1824. (Without doubt it is derived from ἦλέκτωρ.)

ἦλέκτωρ, opos, ὁ, *the shining sun*, as subst., 6, 513; and adj. ἦλέκτωρ Ὑπερίων, the beaming Hyperion, *19, 398. h. Ap. 369 (prob. from the same root with ἦλιος).

ἦλεός, ἦ, ὄν (*ἦλός*), *infatuated, foolish*, φρένας ἦλεέ, infatuated in mind; senseless, Od. 2, 243. 2) Act. *causing folly*, οἶνος, *Od. 14, 464; cf. ἦλός.

ἦλλλατο, see ἐλαύνω.

ἦλιβατος, ov, *ascending precipitously*;

and generally *very high*; mly as an epith. in H. of *πέτρῃ*, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἧ ὁ ἥλιος πρῶτον βάλλει or ἦς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = *δύσβατος*, *inaccessibl.*, *precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 488.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτασ, *old age*, 22, 419; but chiefly, *the age of strength and activity*, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espy *youthful comparisons*, *16, 808.

ἡλιξ, ἰκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O. l. 18, 373. †

ἥλιος, prose form of ἥλιος, q. v.

*Ἥλιος, ὁ, Ep. *Ἥλιος*, q. v.

*Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοΐλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epeians were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. *Ἥλιδα in the passages quoted; Ἥλιω was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μῆν), prop. *missing the month, untimely, born too soon*, 19, 118. †

ἡλικησε, see ἐλκέω.

ἡλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκῆπτρον, χρυσεῖος ἡλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἀλή), *wandering, silly, foolish*. φρένας ἡλέ, senseless, 15, 128 † (whence ἡλεός. q. v.).

ἡλυθον, see ἔρχομαι.

*Ἠλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλιόκομαι.

ἡλώμην, see ἀλάομαι.

*Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurôtis; later Δειμώνη, according to Strab., 2, 739.

ἡμα, atos, τό (ἰημι), *a cast, a throw, the act of casting a missile*. ἡμασιν ἀριστος, very excellent in casting the spear, 23, 891. †

*Ἡμαθῆ, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending εῖς from a river is unheard of.

ἡμαι (prob. perf. pass. from *Ἐῶ, ἔω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. ἔαται and Ep. εἴαται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἴατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partep. *ἄνειδιζων*, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῆ, 3, 134. Od. 11, 142.

ἡμαρ, atos, τό, poet. for ἡμέρα, *a day, χειμέριον*, and *ἄπωρινόν*, a winter day, an autumn day, 11; again, *αἰσιμον, μόρσιμον*, the day of fate = the day of death, 8, 72. 15, 613. *νηλεές ἡμαρ*, 11, 484; *ὀλέθριον*, 19, 409; *κακόν*, 9, 251; *ἐλεύθερον*, the day of freedom, 6, 455; *δούλιον, ἀναγκαῖον*, the day of slavery, the day of force, often slavery itself, 6, 463. 16, 836; *ὄρφανικόν*, the day of orphanage, 22, 490; and *ρόστιμον*, the day of return. Od. 1, 9; *ἐν ἡματι*, day by day, daily. Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η, ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεις, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμῶν, always dissyllabic, Ep. ἡμῶν. dat. ἡμῖν, and according to the necessity of the metre ἡμῖν or ἡμῆς, as enclitic, 11 415. Od. 11, 344; Æol. ἔμμ, ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 371; Æol. and Ep. ἄμμε, Rost. Dial. 44 Kühner, § 301.

ἡμέν—ἡδέ (ἦ), poet. for καί—καί, *and*, see ἦ.

ἡμέρη, ἡ (ἡμαρ), a day; used seven times, 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἡώς, μέσον ἡμαρ, δειλη, 21, 111. cf. Od. 7, 288.

ἡμερίς, ἰδος, ἡ, fem. of ἡμερος, tame, espily used of trees; subst. the cultivated vine [the garden-vine. Cp.], Od. 5, 69. † ἡμερος, ον, tame tamed, domestic, χῆν, Od. 15, 162.

ἡμέτερος, η, ον (ἡμεῖς), our, belonging to us. ἐφ' ἡμέτερα, sc. δώματα, νέεσθαι, to return to our homes. 9, 619. Od. 15, 88. εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55, 7, 301. ἡμέτερόνδε, Od. 8, 39.

ἡμί, προν. Att. for φημί, only ἡ, 3 sing. imperf. he spoke, always after a quoted speech; once with subject, 6, 390.

ἡμι-, half, in composition.
ἡμιδαής, ἐς (δαίω), half-burnt, νῆς, 16, 294.

ἡμίθεος, ὁ (θεός), a dē-mi-god; as adj. half-divine, heroic. ἡμιθέων γένος ἀνδρῶν, 12, 23. † h. 31, 19.

ἡμιόνειος, η, ον (ἡμιόνιος), belonging to mules, drawn by mules. ἀμαξα ἡμιόνειος, a carriage drawn by mules, 24, 189. Od. 6, 72. ζυγὸν ἡμιόνειον, a span of mules, 24, 268.

ἡμίονος, ἡ, rarely ὁ (ὄνος), a mule. 17, 742. They were difficult to tame, 23, 655; and were used particularly in mountainous regions (hence ὀρεύς, οὔρεύς), for drawing waggons, &c., and for agriculture, 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (2, 852), Köppen understands the Dschiggetai, equus hesperionus, Linn. 2) As adj. βρέφος ἡμίονον, a mule-foal, 23, 266.

ἡμιπέλεκκον, τό (πέλεκκος), a half-axe, an axe with an edge on only one side, *23, 851. 858. 883 (κ doubled for metre's sake).

*ἡμίπνοος, ον (πνέω), half-breathing, half-dead, Batt. 255.

ἡμίσιος, σεια, ον (from μέσος), half, the half or moiety; sing. only in the neut. τιμὸς βασιλιῆδος ἡμισον, the half of the royal dignity, 6, 193. 9, 579. 580; also in the plur. ἡμίσεις λαοί, 21, 7. Od. 3, 155.

ἡμιτάλαντον, τό (τάλαντον), a half-talent, χρυσοῦ, *23, 571. 796.

ἡμιτελής, ἐς (τελέω), half-finished. δόμος ἡμιτελής, a half-finished house, half-built, 2, 701. † The most simple explanation is: the house which Protesilaus, just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne (an unfinished mansion. Cp.). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete,' i. e. without children. Thus Schol. brev. and Runken. ζῆμος (prop. = ἡμαρ), Ep. adv. for ὄρε,

at the time when, when, after, spoken of past time, usually only of the time of day; the apodosis begins with τῆμος. 11, 86 seq.; often with δὴ τότε, δὴ τότε ἐπειτα, καὶ τότε, 1, 475. 8, 68. Od. 9, 58. It stands always with the indic., mly with the aor., rarely with the imperf. and pluperf., 1, 475. 8; 68; cf. Thiersch, § 316, 18.

ἡμύω (μύω), aor. ἡμύσα, to nod, to incline or bend, to sink. ἡμυσε κάρη, the head sank (spoken of one δυναί), 8, 308; and of a horse: ἡμυσε καρῆα, he drooped (with the head), 19, 405; of a harvest-field: ἐπὶ τ' ἡμυεῖ ἀσταχύσσειν [the loaded ears bow before the gale. Cp.], 2, 148; ἐπὶ is adv. (Others incorrectly interpret it of the wind: ἐπημυεῖ ἀσταχύσσειν, it falls upon the ears, Hesych.): metaph. of cities: to sink, to fall, 2, 373. 4, 290. (ῥ in the pres.; ῥ in aor. 1.

ἡμυων, ονος, ὁ (ἡμι), one who hurts spears, a spearman, a lancer, ἡμυων ἀνδρες, 23, 886. †

ἡν, conj. contract. from εἶν, if, when, whether. On the construction see εἰ with ἄν. It stands with the subjunc. 9, 692. Od. 5, 120; with the optat. in the orat. obliq. Od. 13, 415.

ἡναίμετο, see ἀναίνομαι.

ἡνεκα, ἡνεκάντο, see φέρω.

ἡνεμοῖς, εσσα, εν (ἄνεμος), windy, gusty, exposed to the wind, epith. of places situated in lofty positions (espily of Troy), of mountains and trees, 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἡνία, τά (ἡμι), the reins or lines of chariot-horses, which were often adorned with gold or ivory, 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἡνίον is later, and means, a curb).

ἡνικά, adv. when, at the time when, with indic. pres. Od. 22, 198. † (Voss, ad Arat. Phaenomen. 561, would read ἡν κεν ἄγνης.)

*Ἡνιοπέυς, ἦος, ὁ (rein-maker), son of Thebaus, charioteer of Hector, 8, 120.

ἡνιοχέυς, ἦος, ὁ, poet. for ἡνιοχος, *5, 505. 8, 312.

ἡνιοχέω (ἡνιοχος), to hold the reins, to guide the horses, to drive, absol., 11, 103. Od. 6, 319.

ἡνιοχος, ὁ (ἔχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see ἄρμα) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i. e. the hero who fought from the chariot. The charioteer is also called ἡνιοχος θεράπων, 5, 580. 8, 119. He was a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, 16, 244. Also the bravest heroes are often called ἡνιοχοι, as Hector, 8, 89. 15, 352; cf. θεράπων.

ἡνίπατε, see ἐνίπατε.

ἡνις, ιος, ἡ (ἔνος), accus. plur. ἡνις for ἡνις, 6, 94; a year old, a yearling, βοῦς, 10, 2: 2. Od. 3, 382. (In the accus. sing. ἡνι, long ι is used.)

Ἴηνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἦνορή, ἦ, Ep. dat. ἦνορήφι (ἀνήρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἦνοψ, ὀπος, ὁ, ἦ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἦνοπι χαλκῶ. 16, 408. Od. 10, 360. [Dōd. gives it the strange meaning of *beni. ναπ., γναπ., γναμπτ.*]

Ἴηνοψ, ὀπος, ὁ, 1) a Mysian father of Satnius and Thestōr, 14, 445. 16, 401. 2) father of Clytomēdēs, an Ætolian, 23, 634.

ἦνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἦμαι.

ἦνώγεια, ἦνώγει, see ἀνώγα.

ἦξε, see ἄγνυμι.

ἦοιός, ἦ, ὄν (ἦώς), 1) Of time: *early in the morning, matutinus*; hence: ἦ ἦοίη, sc. ὦρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἔσπεριος. ἦοιοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἦπαρ, ἄτος, τό, *the liver*, 11, 579; ὄτι φέροντες ἦπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἦπατα, as a dish, *Batr.* 37.

ἦπαφε, see ἀπαφίσκω.

ἦπεδαός, ἦ, ὄν, *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firm*: according to Schneider it is an amplification of ἦπιος.)

ἦπειρος, ἦ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἦπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, *Hom. Geogr.* p. 61.

ἦπερ, poet. ἦπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἦπερ, see ὄσπερ.

ἦπεροπέυς, ἦος, ὁ, Od. 11, 364; † and ἦπεροπεντής, οὐ, ὁ (ἦπεροπέυς), a *seducer*, a *seducer*, * 3, 39. 13, 769. h. *Merc.* 282.

ἦπεροπέυω, fut. σω, to *cheat, to deceive, to seduce*. to lead away by crafty discourse, with accus. esp. γυναικας and φρένας γυναιξί, 5, 349. Od. 15, 421. h. *Merc.* 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἦπύω. *Passow.*) [= ἀπροπέυειν (ἀπρητής), *to deal unhand-somely by.*]

*ἦπηγής, οὐ, ὁ, a *cobbler, a butcher, a tailor*, *Batr.* 184.

ἦπίδοτος, ὄν (δῶρον), *willingly giving, benevolent, douniteous, μήτηρ*, 6, 251. †

ἦπιος, ἐπ, ἰον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἦπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, smoothing, alleviating, φάρμακα*, 4, 218. 11, 515. (Prob. from ἔπος.)

ἦπου, now ἦ που, *or, and than perhaps*, see ἦ.

ἦπου, now, according to Wolf, ἦ που, *surely, indeed*, see ἦ.

ἦπύτα, ὁ, Ep. for ἦπύτης (ἦπύω), *the loud crier, hence ἦπύτα κήρυξ*; the loud-crying (loud-voiced) herald, 7, 384. †

Ἴηνυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἦπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83.

2) *Intrans. spoken of wind: to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. *Spitzner, Pros.* § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεφομένου, h. *Cer.* 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρον τινί, 14, 132; and thrice; ἦρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῶ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose.*] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (*Buttm., Lexil.* p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπίηρα separately; cf. ἐπίηρα. With him agrees Nitzsch ad Od. 3, 164. *Buttm.* with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, *G.* § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἐραμαι, or more prob. ἄρα.)

Ἴηρακλείδης, αο, ὁ, son of Hēracles = *Tlepolemus*, 2, 653. 5, 628. [2] = *Thersalus*, 2, 679.]

Ἴηρακλής, ἰον. and Ep. Ἴηρακλῆς, gen. Ἴηρακλῆος, *Hēracles*, son of Zeus and Alcmēnē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesionē, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 643.

On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

sons Thessalus, 2, 679; and Tlepolemus, 2, 657. (Damm derives the name from ἦρα and κλέος, *love of glory*. Herm. *Porphyrius*.)

Ἡρακλῆϊος, εἶη, εἰον, Ep. for Ἡράκλειος, *pertaining to Héraclés, Herculean*, only in the fem. βίη Ἡρακλεῖη, 2, 658.

ἦραρε, see ἀραρίσκω.

ἦρατο, see αἶρω.

ἦρατο, see ἀράομαι.

Ἡρα, ἦ, Ion. and Ep. for Ἡρα, *Hérè*, daughter of Kronus and Rhea, sister and wife of Zeus, 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Zeus cast Kronus into Tartarus, 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. 14, 153; yet she often experiences on this account his anger, 15, 13—21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, 4, 26, seq. because she considered herself neglected by the Trojans. United with Poseidôn and Athênê she aids the Greeks, 5, 768 seq. 20, 33; and then commands Hêphæstus to drive back the river-god Xanthus within his banks when pursuing Achilles, 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Euristheus and retarded that of Héraclés, 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, 14, 250; and was wounded by him in Pylos, 5, 392. To Zeus she bore Hebé, Ilithyia, Arês, and Hêphæstus. Argos, Mycenæ, and Sparta are her favorite cities, 4, 51, 52. (Prob. according to Herm. from ἈΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter, on the other hand, nuptial union.)

ἦσπρει, see ἀραρίσκω.

ἦσπρειστο, see ἐρείδω.

ἦρι, adv. *early in the morning*, μάλ' ἦρι or ἦρι μάλα, very early, 9, 360. Od. 19, 320. 20, 156. (Prob. dat. from ἦρ, contr. of ἔαρ, the spring-time, or from ἀήρ, ἠήρ.)

ἠριγένεια, ἦ (γίγνομαι), *early-born, rising early in the morning*, or with reference to ἀήρ, born of the morning mist, epith. of Ἡώς, Aurora (some explain it a-act. *producing the morning*, which contravenes the etymol. cf. αἰθρηγενής), 1, 477. 2) As pr. n. the goddess of the morning, Od. 22, 197. 23, 347.

Ἡριδανός, ὁ, *Eridanus*, a fabulous stream of the ancient geogr. which rose in the north-west, coming from the Rhipæan mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodanus or Rhenus.

ἦρικε, see ἐρείκω.

ἦριον, τό (prob. from ἔρα), *a hill, a mound, a sepulchral mound*, 23, 126. †

ἦριπε, see ἐρείκω.

ἦρυνγε, see ἐρεύγομαι.

ἦρῶ, see ἀράομαι.

ἦρώησαν, see ἐρώω.

ἦρως, ὁ, gen. ἦρωος, dat. ἦρωϊ, Ep. ἦρω, accus. ἦρωα, Ep. ἦρω'. Instead of the gen. ἦρωος with the mid. syllable short, Od. 6, 303, some read ἦρως; instead of ἦρω' as accus. we should write ἦρω without apostroph. 6, 63. 13, 428. Od. 11, 520; with which, however, Spitzner does not agree. 1) *a hero, a noble*, espaly are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἦρωες Δαναοί, ἦρωες Ἀχαιοί, ἄνδρες ἦρωες, 2, 110. 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) *a demi-god*, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace 12, 25.

ἦσατο, see ἦδομαι.

ἦσειν, see ἔημι.

ἦσθα, see εἶμι.

ἦσκειν, see ἀσκέω.

ἦσο, see ἦμαι.

ἦσσω, ἦσσον, gen. ονος, *inferior, worse*, especially in strength, *weaker, feebler*, 16, 722. 23, 858. The neut. as adv. ἦσσον, *worse*, Od. 15, 365. (In the gram. an irreg. compar. to κακός; according to the root it belongs to ἦκα.)

ἦσται, see ἦμαι.

ἦστην, see εἶμι.

ἠσυχίη, ἦ, *rest, peace, tranquillity, enjoyment*, Od. 18, 22; † h. Merc. 356.

ἠσυχίως, ον, poet. for ἠσυχος, *quiet, still, gentle, unobserved*, 21, 598; † whence adv. ἠσυχίως, *quietly*. h. Merc. 438.

ἠσχυμένως, see αἰσχύω.

ἦτε, by the τέ added the relation of equivalence is indicated; therefore it nearly = εἶτε; doubled, ἦτε, ἦτε, *either, or*, 17, 42; or single, 19, 148. cf. ἦ.

ἦτε, or according to Wolf, ἦ τε, see ἦ.

ἠτιάσθε, see αἰτιάομαι.

ἠτιώοντο, see αἰτιάομαι.

ἦτοι, Ep. (prob. fr. ἦ and τοί), conj. *surely, certainly, verily*; it denotes 1) *an assurance*, and hence often stands with μέν and with the following correlative δέ, ἀλλά: *assuredly, verily, certainly, truly*, 7, 451. 17, 514; espaly after a vocat. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μέν, to an antithetic clause with δέ, when it may be sometimes translated *now*, 1, 68. Od. 15, 6. 24, 154; or it begins, like μέν, the antithesis to a preceding clause, *indeed, surely*, espaly ἀλλ' ἦτοι, *but yet*, 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: ὡς ἦτοι, ὄφρ' ἦτοι, 23, 52. Od. 3, 419. 5, 24. 4) ἦτοι for ἦ, or, after a preceding ἦ, occurs once, Od. 19, 599.

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦτοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, opos, τό, *the heart*, as a part of the human body, 22, 452; ou 15, 252, see ἀώ, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ov, Ion. and Ep. for εὐγένειος.

ἦυγενής, és, Ion. and Ep. for εὐγενής.

ἦδα, see αὐδα.

ἦδζωνος, ov, Ep. for εὐζωνος, Fr. 54.

ἦθήμελος, ov, Ep. for εὐθέμελος.

ἦσκομος, ov, Ion. for εὐσκομος.

ἦς, ἦθ, Ep. for ἔς, q. v.

ἦσε, see ἀώ.

ἦτε, Ep. partic. 1) *as, like*, with simple words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pix*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εἶτε; once we find εἶτε for ἦτε, 3, 10.)

Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἠπεδανός, χλωλός, ἀμφιγυής*,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101. 15. 309. Hom. often calls fire φλόξ

Ἠφαίστοιο, 9, 468 [and also simply Ἠφαίστος, 2, 426]. 11) As an appellat. for fire, 2, 426. (According to Herm. fr. ἀπτεν and αἴστος, *qui ignem ex oculis excitat*; according to Hefner more prob. fr. φαίω. φαίστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

ἦχέω (ἦχη), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo, h. Cer. 38.*

ἦχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχηεις, εσσα, εν (ἦχη), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθερο, see εχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὄος, ἦ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦφος, η, ov (ἦώς), *in the morning, early*, h. Merc. 17.

ἦώς, gen. οὖς, dat. οἶ, accus. ἦω, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦω, *during the morning*, Od. 2, 434; the gen. ἦους, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light* itself, and the *whole day*, 13, 794. Od. 19, 571); e. g. ὄρε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεσ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völcck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦω τ' ἡλείων τε, see ἡέλιος (from ἀέω. ἄημι, prop. the morning-air).

Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphrassa; according to Hesiod. Th. 372, of Thetis wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Ἐα (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Od. 23, 246, she performs her journey with two horses. She is called χρυσόθρονος, εὐθρονος, κροκόπεπλος, ῥοδοδάκτυλος, ἡριγένεια, etc.

Θ.

Θ, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

θάσσω, Ep. for θάσσω, to sit, 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. p. 350, from the root θέ- or θά- (in the sense of sit), cf. τίθημι.)

θαυρός, ὁ, the hinge of a door; the hinges were attached to the door, and not, as with us, to the door-post [the doors were so constructed as to have pivots above and below, which turned in sockets; the pivot is called στροφεύς, the sockets στροφεγγες, cf. Bothe in loc.], 12, 459. †

θαλάμη, ἡ, the lurking-place, lair, or den of a wild-beast, Od. 5, 432. †

θαλαμηπόλος, ὁ (πολέομαι), attending in the sleeping-chamber or apartment of the women; the fem. the chamber-maid, lady's-maid, *Od. 7, 8. 23, 293.

θάλαμος, ὁ, any apartment or chamber in the interior of a house, and 1) the sleeping-apartment of married persons, the nuptial chamber, 3, 423. 6, 243—250; the bridal-chamber, 18, 492. 2) the common apartment of the mistress of a family, 3, 127. Od. 4, 121; also any other room or chamber in the inner part of the house, 23, 317. 3) Also the store-room, in which clothes, arms, and provisions were kept, 4, 143. 6, 288; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from θάλπω.)

θάλασσα, ἡ (prob. from ἄλας), the sea, sea-water, the interior or Mediterranean sea, in distinction from the ocean, 1, 34. Od. 12, 1. 2.

θαλάσσιος, ὄν (θάλασσα), belonging to the sea; hence, nautical. θαλάσσια ἔργα (maritime affairs; mar. employs, Cp.), navigation, 2. 614; fishing, Od. 5, 67.

θάλας, τὰ (θάλυς), blooming fortune, happiness, a superfluity of all delights, res floridæ. θαλέων ἐμπλησόμενος ἀγῆ, having filed his heart with contentment or joy [not, with delicacies, Cp.], 22, 504; † cf. θάλας.

θαλέω, poet. form for θάλλω, to bloom, Od. 23, 191; metaph. spoken of men: to be in the bloom of life, Od. 6, 63. 2) to flourish, to abound in anything, with ἀλοφῆ, 9, 467. 23, 32.

θάλας, ἡ, as adj. used only in the fem. as an epith. of δαίς, 7, 475. Od. 3, 420. 8, 76. 99; a flourishing, i. e. rich, sumptu-

ous feast. The old Gramm. derive it incorrectly from θάλειος; it is rather the fem. of an obsol. adj. θάλυς, an Ep. form of θῆλυς, to which also τὰ θάλας belongs, Buttm.

Θάλας, ἡ, Θαΐς, daughter of Néreus and Dôris, 18, 39.

θαλερός, ἡ, ὄν (θάλλω), blooming, flourishing; hence, fresh, vigorous, active; only in the metaph. signif. as αἰζηοί, πόσις; γάμος, blooming marriage, i. e. marriage in the bloom of youth, Od. 6, 66; μηρῶ, strong, vigorous thighs, 15, 113; χαιτή, a full mane, 17, 439. 2) gushing, strong, rich, abundant; φωνή, the gushing, rich voice, 17, 696. Od. 4, 705: δάκρυ, abundant tears; the copious tear, 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies in connexion with φωνή, loud, strong.)

θαλίη, ἡ (θάλλω), prob. bloom; metaph. blooming fortune, abundance, joy. ἐν πολλῇ θαλίη, in full bliss, 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), a sprout, a sprig, a branch, Od. 17, 224. †

θάλλω, only in h. Cer. 402; Ep. θηλέω, Od. 5, 73; anr. 2 ἔβαλον, Ep. θάλον, h. 18, 33; perf. 2 τέθηλα, partcp. τεθηλώς, fem. τεθαλνία (Ep. for τεθηλνία, for metre's sake), pluperf. τεθήλει, 1) to bloom, to flourish, to be verdant; spoken of the earth, ἀνθασί, h. Cer. 402. 2) to have an abundance, to abound in, with dat. σταφυλῆων (spoken of a vine), Od. 5, 69; φυλλοῖσι. Od. 12, 103; metaph. ἀλοφῆ, 9, 208. The partcp. mly absol. βλοομένη, luxuriant, abundant, ἀλωή, εἰλαπινή, ἀλοφῆ, Od.

θάλος, εὖς, τό, a sprout, a sprig, a sucker, metaph. spoken of men, 22, 87. λευσσόντων τοῖονδε θάλος χορὸν εἰσοικνεύσαν, when they behold such a sprout (one so blooming in youthful beauty) entering the dance, Od. 6, 157. the partcp. agrees in gender with the object understood (κατὰ σύνεσιν), h. Ven. 279.

θαλπιάω (θάλλω), to become warm, to be warm; only partcp. θαλπιῶν for θαλπιῶν, Od. 19, 319. †

Θάλπιος, ὁ, son of Eurýtus, grandson of Actor, commander of the Epæans before Troy, 2, 620 (from θάλπος, that warm).

θάλλω, only pres. to make warm, to warm, with accus. στέατος, τροχόν, Od. 21, 179; τόξον, i. e. to make the bow flexible by rubbing it with fat over the fire, *Od. 21, 246.

θαλπωρή, ἡ (θάλλω), prop. warming; always metaph. the act of refreshing, recreation, resting, 10, 233. Od. 1, 167; comfort, joy, opp. ἄχεα, 6, 412.

θαλῶσια, τὰ, subaud. ἱερά (θάλλω), the offerings of the first-fruits which were made to the gods, 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Démêtêr, Theocrit. 7, 3.

Θαλυσιάδης, ου, ὁ, son of Thaly-ius = Echeerolus, 4, 458

θημά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. Od. 1, 143. θαμά θρώσκοντες ὄστοι, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβάω, poet. form θαμβέω, to be amazed at, to regard with astonishment. with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished. absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment. Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβευς, Od. 24, 394; *astonishment, amazement, admiration, terror*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, ὄν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κομιζόμενος γε θαμίζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubby, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρήξ, a bard of the fabulous ages, of Thrace, son of Philammon and Arxiopé. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 311. Natural death is brought by the goddess of fate (μοῖρα, μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτου); sudden death in the bloom of life by Apollo and Artemis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησάιαι' for θήσασαι. Od. 18, 191. †

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plurf. pass. ἐθάπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, έη, έον, Att. θαρράλεος (θάρος), bold, courageous, confident, in a good sense, πολεμιστής. 5, 602; also in a bad, rash, andicious, Od. 17, 449. 19, 91; compar. θαρσαλέωτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρος), aor. ἐθάρησα. Ep. θάρσησα, perf. τεθάρηκα, to be bold, courageous, of good courage, resolute: mly absol., often imperat. θάρσει τεθαρσήκασι λαοί, the people are full of courage, 9, 420. 687. 2) Trans. with accus. θάρσει τόνυ ἄεθλον, be of good courage in this contest, Od. 8, 197.

θάρος, εος, τό, Att. θάρρος, 1) resolute, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570. 21, 395.

θάρσυνος, ὄν (θάρος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῶ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρσίς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτρο τι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσσι, μύθω, 4, 233. Od. 9, 377.

θάσσω, ὄν, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206: spoken of Polyphémus: θαῦμα πηλώριον, Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σο, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partep. 24. 692; with infin. οἶον δὴ θαυμάζομεν Ἐκτορα—αἰχητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμάω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108. †

Θαυμακίη, ή, a city in Maknesia (Thesaly), under the dominion of Philoctetes: according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, έη, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, ὄν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, ὄν, poet. for θαυμαστός h. Merc. 89. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. τέθηπα, pluperf. Ep. ἐτεθήπεα for ἐτεθήπειω, and aor. 2 ἔταφον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the partcp., 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσι τέθηπεν, my mind in my breast is amazed (*my soul is stunned within me*, (cp.), Od. 23. 105; also ἐτεθήπεα θυμῷ. Od. 6, 166. Of the aor. 2 only the partcp. ταφών, 9, 193. 11, 545 (see Butt. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid. θήσθαι for θάσθαι, and 3 sing. aor. mid. θήσατο. partcp. θησάμενος, occur. 1) *to suck, to milk*. γυναϊκά τε θήσατο μασόν, he sucked at a woman's breast, see γυνή, 24, 58. h. Cer. 2:36; spoken of sheep: αἰεὶ παρέχουσιν ἐπιτητανὸν γάλα θήσθαι, they always give milk the whole year (i. e., milk *to milk* [infin.]; for a man *to milk it*, Od. 4, 89. 2) *to suckle*. Ἀπόλλωνα θήσατο μήτηρ, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of θεός, a goddess; in connexion with another subst. θεὰ μήτηρ, 1 280, and θεαὶ Νύμφαι, 24, 615 (θεά retains the alpha through all the cases); hence θεᾶς, θεάν, the dat. plur. θεαῖς, but θεῆς, 3, 158; θῆσιν, 8, 305. Herm. ad h. Ven. 191, would always read θεαῖς; θεά must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20. 61. Butt. m. Ausf. Sprachl. I. p. 261, reads πότνα, and then θεά is dissyllabic.

*θεᾶ, ἡ (θεάομαι), night, view. αἰδεσθαί με θεᾶς ὑπερ, reverence me by thy countenance (*by thy sweet face*), h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θεῆς; Ilgen takes it as a pr. n. Θέη for Θεία, as Ρέα, ῥέη [see Bothe in loc.].

θεάνα, ἡ, poet. for θεά, goddess, 8, 5. Od. 8, 341.

Θεᾶνώ, οὐς, ἡ, daughter of Cisseus, wife of Antēnōr, priestess of Athēnē in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabē (Hecuba).

θεῖον, τό, Ep. for θεῖον, q. v.

θεῖώω, Ep. for θεῖω.

θεῖεν, see τίθημι.

θειλόπεδον, τό (εἶλη, πέδον), a place exposed to the sun for drying any thing, a *drying-place*. Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. 18, 566. τῆς (subaud. ἀλωῆς) ἕτερον (sc. πέδον) θειλόπεδον λευρῷ ἐνὶ χάρῳ τέρσεται ἡλιῶ ἐτέρας δ' ἀρα τε τρυγώσιν, ἄλλας δὲ τραπέουσι, in this, a *drying-place*, on the level ground, is warmed by the sun [*the arid level glows*, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see τίθημι.

θεῖναι, see τίθημι.

θεῖνω (akin to κτείνω and θάνω), aor. 1 ἔθεινα, partcp. θεῖνας, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. ἄορι, with the sword, βουπλήγῃ, μαστιγῇ, 10, 484. 6. 135. On θεινομένον in Od. 9, 459, see ραίοιτο.

θεῖομεν, poet. for θώμεν, see τίθημι.

θεῖον, τό, Ep. θεῖον and once θῆῖον, Od. 22, 493; *suiphur*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see θεῖω.

θεῖος, ἡ, ον (θεός), *divine*, sprung from a deity, γένος, 6, 180; or sent by a deity, ὀμφή, 2. 41. 2) *consecrated to a deity, holy, sacred, ἀγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἄλς, 9, 214 [*sacred salt*, prob. because derived from the sea, ἐξ ἄλδος δίας]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θεῖω, Ep. θεῖω (θεῖον), fut. ὄσω, *to fumigate with suiphur, and purify*, δῶμα, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θεῖω, Ep. for θεώ, θῶ, see τίθημι.

θέλω, aor. ἔθελξα, ἐθέλχθην, *to stroke with the hand, to caress, mulcere*, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to benumb*, spoken of bodies with the accus. of the wand of Hermēs: ἀνδρῶν ὄμματα θέλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θέλξας ὄσσε φαεινά, sealing the bright eyes, 13, 435. (It is not to be taken of the obscurity of death.) 2) *to charm, i. e. to transform by enchantment*, τινά, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: μὴ in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, 12, 255. h. Cer. 36; θυμόν, to enfeeble the mind, 15, 594; and dat. instrum. λόγοισιν, ἐπέεσσιν, by words, Od. 1, 57. 3, 267; ψεύδεσσι, δόλφ, 21, 276. 604; spoken of the suitors: ἐρῶ δὲ θυμόν ἐθέλχθην, they were infatuated by love, Od. 18, 212. 2) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

*θελκτήρ, ἦρος, ὁ (θέλω), a *soother, an assuager*, ὀδυνάων, h. 15, 4.

Θελκτήριον, τό (θέλω), any thing which has an enchanting power over the mind; an *instrument of enchantment, a charm, delight, rapture*, spoken of the girdle of

Aphroditē, 14, 215. Songs are called *θελεκτήρια βρωτών*, the delights of mortals, *Od.* 1, 337; and the Trojan horse: *θεῶν θελεκτήριον*, the joy of the gods, *Od.* 8, 509. Others make *θελεκτήριον* here an adj., and connect it with *γάλαμα*, a propitiatory offering.

θέλω, *Ep.* *ἐθέλω*, to will, to wish, whence *βέλοιο*, *h. Ap.* 46; where however *Herm.* would read *ἐθέλω*.

θέμεθλον, τό (*θέμα*), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμελίον, τό = *θεμέλιον*, the foundation, *τιθέναι*, to lay the foundation; *διατιθέναι*, *h. Ap.* 254. *Il.* 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and *θέμεναι*, see *τίθημι*.

θέμις, *ιστος*, *Ep.* for *θέμιδος*, ἡ (from *θῶ*, *τίθημι*), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers. and infin. *Od.* 14, 56. *Il.* 14, 386. ἡ or ἣ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἦ, and with gen. ἡ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἡτε *ξείνων θέμις ἐστί*, *Od.* 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. *οἱ θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, *Od.* 16, 403. δ) Spoken of men: *laws, statutes, institutions*, *Od.* 9, 112, 115; chiefly spoken of rulers and judges: *οἷτε θέμιστας πρὸς Διὸς εἰρύσασαι*, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, *Heyn.*], 1, 238. 2, 206; [cf. *ἐρύω*,] *judicial sentences, κρίνειν θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156, 298.

Θέμις, *ιστος*, ἡ, *Themis*, daughter of Uranus and Gaia, *Tellus* (*Hes. Th.* 135), occurs in *H.* only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, *Od.* 2, 68. In the Hymns she is called the friend of Zeus, *h.* 22, 2; and the companion of Nike (Victory), *h.* 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, *θέμιστας*, see *θέμις*.

θεμιστεύω (*θέμις*), to give laws, to administer justice, *τινί*. *Od.* 11, 569; spoken of the gods, *βουλῆν*, to give an oracle, *h. Ap.* 253. 2) to rule, to govern, *τινός*, **Od.* 9, 114.

**θεμιστοπόλος*, *ον* (*πολέω*), administering the laws, administering justice, epith. of kings, *h. Cer.* 103, 473.

**θεμιστός*, ὄν, poet. for *θεμιστός* (*θε-*

μίζω), according to law, just, right, *h. Cer.* 302.

θεμῶν (*τίθημι*), to set, i. e. to force. *τῆν θεμῶσιν χέρον ἐκίσθαι*, the wave forced the ship to come to the land, **Od.* 9, 486, 542.

θέναρ, *αρος*, τό (*θαίνω*), the palm of the hand, with which a man strikes, 5, 339. † *θεό*, *Ep.* for *θεού*, see *τίθημι*.

θεόδητος, *ον* (*δέμω*), built by a god, god-built, *πύργοι*, 8, 519 †

θεοειδής, ἐς (*εἶδος*), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, *Od.* 21, 186. 277; see *θεουδής*, cf. *Buttm. Lex.* p. 352.

θεοεικελος, *ον* (*εἰκελος*), similar to a god, like *θεοειδής*, 1, 131. *Od.* 3, 416.

θεόθεν, adv. (*θεός*), from god, *Od.* 16, 147. †

Θεοκλύμενος, ὄ, *κλυμ* of *Polyphides*, a descendant of *Melampus* and a famous prophet, *Od.* 15, 256.

θεοπροτέω (*θεοπρόπος*), to prophesy, to communicate the will of the gods, to explain divine signs, only partcp. 1, 109. *Od.* 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάντις*, 1, 87; cf. *Eustath.* *Od.* 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 385. 11, 794, 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὄ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. *Od.* 1, 416. (My derived from *θεός* and *προεπιπείν* or *τὰ θεοῖς πρόπιοντα λέγων*; accord. to *Buttm.*, *Lex.* p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεός* *πρέπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὄ, ἡ, *Ep.* *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god; indefinite = *δαίμων*, a god, 17, 99. *Od.* 3, 131. *σύν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεοφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in *H.* *θῆλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θῦραι θεώτεραι*, more used by the gods, *Od.* 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

men; they have desires and passions, failings and weaknesses. They govern the world, and especially the affairs of men; allot happiness and misfortune. Men, however, often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see *μοῖρα*, Od. 1, 33, 34. They commonly appear to men in assumed forms or enveloped in a cloud, 5, 127, 14, 343, 20, 131, 150. Their dwelling is Olympus and heaven, see *Ὀλυμπος*.

θεουδής, ἐς, fearing god, reverencing the gods; hence, pious, upright, νόος, θυμός, Od. 6, 121, 19, 364; βασιλεύς, *Od. 19, 109. (Buttm., Lex. p. 352, justly distinguishes this word from *θεοειδής*, the contraction of which rather would be *θεώδης*, and derives *θεουδής* from *δεῖδω* and *θεός* Hesych. *θεοσεβής*, Schol. Palat. *θεοδείης* or *δεισιδαίμων*. So Pass. and Nitzsch. Lobeck *heitates*.)

θεόφιν, see *θεός*.

θεράπειω (θεράπων), *to be a servant, to serve*, in opposition to *ἀρχω*, Od. 13, 265. † 2) Mid. = act. h. in Ap. 380.

**θεράπειη*, ἡ, poet. contr. fr. *θεράπειαινα*, a female servant, h. Ap. 157.

θεράπων, οντος, ὁ, a servant, an attendant, a companion, a helper. It is distinct from *δούλος*, and signif. a voluntary servant, not merely of free birth but often of noble descent, 15, 431, seq.; thus Patroclus is *θεράπων*, the comrade of Achilles, 16, 244; Merionēs of Idomeneus, 23, 113; all heroes are called *θεράποντες* **Ἄργος*, 2, 110, 7, 382; and especially those attendants of heroes who guide the horses, charioteers, ἡνίοχοι *θεράποντες*, 5, 580. So (a private) herald was often a *θεράπ.* in the service of an individual, Od. 18, 424. In the Od. the *θεράποντες* perform duties of various kinds in the house, Od. 1, 109; they are, however, always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from *θερῶ*, *fovere*, prop. devoted to a man's service.)

θερῶ, Ep. for *θερῶ*, see *θερῶμαι*.

θερμαίνω (θερμός), aor. 1 *εἰθέρμηνα*, *to warm, to make warm, to heat*, with accus. *λοετρά*, 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

θερμός, ἡ, ὄν (θερῶ), *warm, hot*, in different degrees; warm, 14, 6, 11, 266; but also seething hot, Od. 19, 388; metaph. *δάκρυα θερμά*, hot tears, 7, 426. Od. 4, 523.

θερῶ (θερῶ), *to warm, to heat, ὕδωρ*, Od. 8, 426; pass. *to become warm or hot, to be warmed*, Od. 8, 437. *πνοῆ δ' Εὐμήλοιο μεταφρονον εὐρέε τ' ὤμω θερμετο*, by the breath (of the steeds close behind him) were the back and broad shoulders of Eumelus warmed, 23, 381.

θέρος, εὐς, τό (θερῶ), gen. Æol. *θέρεως*, Od. 7, 118; dat. *θέρεϊ*, 22, 151; prop. *warmth*; esp. the warm season, *summer*, opposed to *δωρῆ*, Od. 12, 76; opposed to *χειμα*, Od. 7, 118.

θερῶμαι, a defect. mid. fut. *θερῶσομαι*,

aor. 2 pass. *εἰθέρην*, subj. *θερέω*, Ep. for *θερῶ*, *to become warm, to warm oneself, to become hot*, Od. 19, 64, 507; *πυρός*, by the fire, Od. 17, 23, 24; *to glow, to be burned*, *πυρός*, 6, 331, 11, 667. (The act. *θερῶ* is rare.)

Θερσίλοχος, ὁ, a Pæonian, an ally of the Trojans, slain by Achilles, 17, 216, 21, 209.

Θερσέτης, αὐ, ὁ, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame of one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Odysseus (Ulysses) compelled him to hold his tongue by a blow of his sceptre, 2, 211—271. (From *θέρος*=*θέρος*, the hot, over-loud speaker.) According to Apd. 1, 8, 1, son of Agrilus.

θές, see *τίθημι*.

θέσκελος, ὄν (θεός and *εἶσκω, ἴσκω*, origin.=*θεοεἰκελος*), *god-like: similar to the gods; divine, supernatural, wonderful*, spoken only of things, in a metaph. signif. (*θεοεἰκελος* on the other hand in a proper signif.), *ἔργα*, 3, 130. Od. 11, 374, 610; as adv. *εἵκτο θέσκελον αὐτῷ*, he was wonderfully like him, 23, 107 (see Buttm. Lex. p. 357).

θεσμός, ὁ (τίθημι), *an ordinance, law, decree, custom. λέκτροιο παλαίου θεσμῶν ἵκοντο*, they went to the custom of their ancient couch [i. e. to the couch they habitually shared in years long past], Od. 23, 295. † *θεσμοὶ εἰρήνης*, the laws of peace, h. 7, 16.

θεσπέσιος, ἰη, ἰων (θεός, *εἰπεῖν*), prop. *spoken or inspired by a god*; the signif. from *εἰπεῖν* is, however, obscure in *αἰοδῆ θεσπεσίη*, 2, 600. *θεσπέσια* *Σειρήνες*, Od. 12, 158; generally. 1) *divine, βηλός*, 1, 591; *ἀντρον*, Od. 13, 363; and dat. *θεσπεσίη*, subaud. *βουλῆ*, as adv., by the counsel of the gods, by the divine decree, 2, 367. 2) Most commonly as an epith. of any thing great and glorious, whether proceeding from nature or men: *divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὄμη, χαλκός, φόβος, φύσα*, powerful fight, 9, 2; so also *νέφος, λαίλαψ*, 15, 669. Od. 9, 68. (As an epith. of *φόβος, φύσα*, etc. it has also been interpreted *supernatural, divinely sent*, but without necessity, see Buttm. Lex. p. 358 [a great and general fight. B.])

Θέσπια, ἡ, ἢ, or *Θέσπεια*, Ep. for *αἱ Θεσπιαί, Thespia*, an ancient town, at the foot of Helicon in Bœotia, according to Strabo a colony of Thracians, or, according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Eros (Cupid) and the Muses, now *Rimocastri*, 2, 498. Wolf, after Herodian and Venet. has *ι*; Heyne, on the other hand, *Θέσπεια*, which Spitzner has adopted.

θεσπιδάης, ἐς (δαίω), gen. *έος*, prop. K 5

god-kindled; generally, *violent, terrible*, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. Δάϊνον.

θέσις, ιος, ὁ, ἡ (θεός, εἰπεῖν), *inspired by god, divinely inspired*, epith. of αἰοδιή and αἰοδός, *Od. 1, 328, 8, 498, 17, 385. 2) *divine, glorious, violent, ἄλλα*, h. Ven 209.

Θεσπρωτοί, οἱ, the *Thesprotians*, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315, 327, 16, 65, 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciope daughter of Eurypylus king of Cos, father of Phœdippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ου, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epirus, 5, 1.]

Θεστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippê and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

Θεσφατος, ον (θεός, φημί). 1) *spoken or communicated by God* [heir in the transferred sense of *great, vast*. Buttm. Lex. p. 358], θεσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561, 10, 473. As subst. not an oracle, a *divine response*, as Buttm. explains it, but the *predetermination of the gods; divinely predestined fate*; hence with adj. παλαιάτα θεσφατα (= decrees of the gods declared of old=) *ancient oracles*, 5, 64, Od. 9, 507, 11, 151, 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, *procured or sent by god*, ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θετί for Θετίη, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431, 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσίδην, 20, 207. According to 24, 78, 753, cf. 1, 357, 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θῆω, and θείω, fut. θεύσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεςσι, ποσὶ, 23, 623. Od. 8, 247; μετὰ τινα, 10, 63; πόλεος πεδίου, through the wide plain, 4, 244; spoken of horses: περὶ τρίποδος θείω, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἐκτορος θείειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὶ νῶτα θεούσα, a vein running along the back, 13, 547; ἀντιξ πνυμάτη θείειν ἀσπίδος, 6, 118. 4) It is often connected as particip. with other verbs: as ἦλθε θείων, he came running, or he came quick y, hastily, 6, 54; and παρέστη, 15, 649: (the extended Ep. form θείω is found in the infin., partec., and pres. subj.: see Thiersch, § 221, 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θήβαι, ὠν, αι, poet. Θήβη, ἡ, Thebe, Thebes. 1) the oldest city in Bœotia, on the Isménus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Τήνω. H. uses the sing. 4, 378, 406. Od. 11, 265; plur. 5, 804, 6, 223. It had epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6, 6; cf. Ὑποθήβαι, 2) the ancient capital of upper Egypt, Thebaï, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλοι, only plur. 9, 381. Od. 4, 124, 126.

Θήβασδε, poet. for Θήβαζε to Thebe, 23, 279. [3] a city in Troas, 22, 479; see Θήβη.]

Θηβαίος, αἰή, αἶον, Theban, as subst. a Theban, an inhabitant of Thebes in Bœotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Enipeus, 8, 120.

Θήβη, ἡ, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later *Adramyttium*, 1, 366, 6, 397; plur. Θήβησιν, 22, 479; once, Strab. XIII, p. 585. In later writers, only τὸ Θήβης πεδῖον, a fruitful region, south of Iua, near Pergamus, is mentioned.

θῆγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) *Act to whet, to sharpen*, spoken of the wild boar, ὀδόντας, 11, 416, 13, 475. 2) *Mid. to sharpen any thing for oneself*, δόρυ, *2, 382.

θηέομαι, Ion. for θεάομαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηεύντο, Ep. for ἐθηεύντο, aor. 1 ἐθηεσάμην, optat. 3 plur. θησαίωτο, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728, 861; and often with the partec. Od. 5, 75, 8, 11

θήης, Ep. for θῆς, see τίθημι.
 θηητήρ, ἦρος, ὁ, Ion. for θεατής (θηέομαι),
 a beholder, a judge or connoisseur, one
 acquainted with, τόξων, Od. 21, 397.†
 θῆιον, τό, Ep. for θείον, q. v.
 θήλεας, accus. plur. θῆλυ, v.
 θηλέω, Ep. (θηλή) = θάλλω, to bloom,
 to be verdant, with gen. Od. 5 73;† see
 θάλλω.

θήλυς, θήλεια, θῆλυ (Ep. also θῆλυς,
 gen. commun., 19, 97. 5, 269. 10, 216.
 Od. 5, 467), 1) female, of the female sex,
 opposed to ἀρῆν, θήλεια θεός, a female
 deity, 8, 7; θήλειας ἵππους, 5, 269; ἀυτή,
 female voice, Od. 6, 122. Since with the
 female sex the ideas of fruitfulness,
 softness, and tenderness are connected,
 it signif. 2) fruitful, fructifying, fresh,
 tender. ἐέρση θῆλυς, the fresh dew, Od.
 5, 467. (Others, 'the fructifying dew,'
 incorrectly, on account of its connexion
 with the cutting morning frost.) The
 compar. θηλύτερος, η, ον, poet. positive;
 only, however, θηλύτεραι θεαι and γυναι-
 κες, 8, 520. Od. 8, 324, and that with the
 idea of the fruitful or tender sex, as
 Passow remarks ('the tender woman,'
 V.).

θημών, ὠνος, ὁ (τίθημι), a heap, ἤτων,
 Od. 5, 368.†

θῆν, Ep. enclit. particle (primarily a
 dialect. form of δῆ); it expresses a sub-
 jective conviction; surely, certainly, 9,
 394. Od. 3, 352; in H. always in an ironi-
 cal signif., as δήπου (opinor), assuredly,
 certainly, 13, 620. 17, 29; and strength-
 ened, ἦ θην, certainly, indeed; often οὐ
 θην, assuredly—not; not—I take it, 2,
 276 8, 448. οὐ μὲν θῆν γε, not—I pre-
 sume (or hope). Od. 5, 211.

θηοίο, see θηέομαι.

ΘΗΠΩ, obsol. root of τέθηπα, see
 ΘΑΦΩ.

θῆρ, θηρός, ὁ, a wild animal, espily a
 beast of prey, a wild beast, 10, 184. h. 18,
 13; see φῆρ.

θηρευτής, οὐ, ὁ (θηρεύω), only as an
 adj. κύνεσσι καὶ ἀνδράσι θηρευτήσι, dogs
 and hunters, *12, 41. cf. 11, 325.

θήρη, ἡ (θῆρ), the chase, the hunting of
 animals, 5, 49. 10, 360; prey, Od. 9,
 158.

θηρεύω (θήρη), to hunt, Od. 19, 365; in
 the partec.†

θηρητήρ, ἦρος, ὁ, Ion. and poet. (θηράω),
 a hunter, 11, and ἀνδρες θηρητῆρες, 12, 170.
 αἰετὸς θηρητήρ, *21, 252.

θηρητῶρ, ορος, ὁ, poet. for θηρητήρ, 9,
 544.†

θηρίον, τό (prop. dimin. of θῆρ); a wild
 animal; a (wild) beast, without the di-
 minutive force, spoken of a stag, μέγα
 θηρίον *Od. 10, 171. 180.

*θηροσκοπός, ον (σκοπέω), lying in wait
 for wild animals, h. 27, 11.

θῆς, θητός, ὁ, a hireling, a hired la-
 bourer, Od. 4, 644,† where θῆτες are men-
 tioned with δμῶες; they were free, but
 poor house-holders, who had, it is true,
 family establishments of their own, but

derived their support from the wealthy
 land-holders, by performing menial of-
 fices, see θητεύω. The interpret. 'serfs'
 is incapable of proof. (According to
 Buttm. Lex. p. 350. from ΘΕΩ, τίθημι
 θα- [θάακος, seat], like the Germ. Sasse,
 Insasse.)

θησαίατο, see θηέομαι.

θησατο, see ΘΑΩ.

Θησεύς, ἦος and ἔως, accus. Θησεά,
 Theseus, son of Argeus and Æthra, or,
 by tradition, of Poseidōn, king of Athens.
 Among the many exploits ascribed to
 him, the most remarkable are: the
 slaughter of the Minotaur, in Crete,
 by the help of Ariadnē, Od. 11, 322; his
 contest with the Centaurs at the mar-
 riage of Peirithous, etc. He also, by
 uniting the inhabitants of Attica in one
 place, laid the foundation of the later
 city of Athens, 1, 265. Od. 11, 631. This
 verse is, however, as borrowed from He-
 siod, Sc. 182, marked as not genuine.

θητεύω (θῆς), aor. ἐθήτευσα, to labour for
 hire, to work as a hireling, as a day-
 labourer. Cf. θῆς, 21, 444. Od. 18, 357;
 τινί, Od. 11, 389.

θῆς, θίνος, ὁ, later θίν (from τίθημι),
 prop. any heap. πολὺς δ' ἀμφ' ὀστεόφιν
 θῆς ἀνδρῶν πυθομένων, around is a heap
 of bones of putrefying men, Od. 12, 45. 2)
 Chiefly sand-heaps on the sea-coast, dunes;
 and gener. the coast, the strand, θαλάσ-
 σης ὁ ἅλος, in the dat. or accus. Od. 7,
 290. 9, 46. The gender is to be recognized
 only in 23, 693; according to which it is
 masc. Later, it is masc. and fem. In-
 correctly, the Gramm. distinguish ὁ θῆς,
 a heap, and ἡ θῆς, a shore.

Θίσβη, ἡ, poet. for Θίσβα, αἰ, Thisbe,
 an ancient town in Bœotia at the foot of
 Helicon, between Creusa and Thespia,
 with a port, now Γιανικί; accord. to
 Mauryer = Σίφα, sing. 2, 502; cf. Strab.
 p. 411.

θλάω, aor. ἐθλασα, Ep. σσ, to bruise in
 pieces, to dash in pieces, to grind to pieces,
 to crush, with accus. κοτύλην, 5, 307;
 κυνέην, 12, 384; ὀστεά, Od. 18, 97.

θλίβω, fut. θλίψω, to press, to crush;
 mid. θλίψεται ὤμους, he will chafe his
 shoulders, Od. 17, 221.†

θηήσκω (for θανήσκω, from θάνω), fut.
 θανούμαι, infin. θανέσθαι, aor. 2 ἔθανον,
 perf. τέθνηκα; also the syncop. forms:
 plur. τέθναμεν, τέθνασθε, optat. τεθναίην,
 imp-rat. τέθναθι, infin. Ep. τέθναμεν and
 τεθνάμεναι, partec. τεθνεώς; only dat. τε-
 θνεώτι, Od. 19, 331; Comm. Ep. τεθνητός,
 ὤτος; sometimes in the gen. τεθνητός,
 Od. 24, 56. 11, 13, 659; as fem. once
 τεθνηκυία, Od. 4, 734. (The reading τε-
 θνεώς, Wolf, after Aristarchus, has ban-
 ished from H. Spitzner agrees with
 Wolf, ad 11. 6, 70. Buttm. regards it
 as established, at least for the gen. τεθνε-
 ώτος, see Rem. Ausf. Gram. § 110. 10,
 6.) 1) to die, to find a man's death,
 spoken both of natural and violent death;
 ὑπὸ χειρῶν τινοῦ, by the hands of any one,

15, 289. οἰκτίω τῷ θανάτῳ θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. to be dead, opposed to ζῶω, Od. 2, 131; partcp. τεθνηκώς one dead, a corpse, and even τεθνηώς νεκρός, 6, 71; in like manner θανών, a dead person, 8, 476.

θηητός, ἡ, ὄν (θηήσκω), mortal, an epith. of men; subst. οἱ θηητοί, mortals, in opposition to ἀθάνατοι, 12, 242. Od. 19, 593.

θουναόμαι, in H. depon. pass. (θούνη), to feast, aor. I infin. θουνηθήναι, Od. 4, 36 †

*θούνη, ἡ, a feast, a repast, food, Batr. 40

θουαί, αἱ νήσοι, see θούος.

Θούας, αντος, ὁ, Thias, 1) son of Andraemon and Gorgo, king of Pleuron and Calydon in Aetolia, 2, 638. 4, 275. Od. 14, 499. 2) son of Dionysus and Ariadne, king of Lemnos, father of Hypsipylé. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Cenoë, 14, 230. 3) a Trojan, slain by Menelaus, 16, 311.

Θούη, ἡ (adj. θούη), Thoe, daughter of Nereus and Doris, 18, 40.

θούλος, ἡ, a dome, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, kitchen-vault, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Odysseus (Ulysses) attached the cord to a column in hanging the maids. Od. 22, 466.

θούος, ἡ, ὄν (prob. from θέω), swift, rapid. a) Spoken of warriors, active, prompt, vigorous, in battle; often in the II Ἄργεος, 5, 430; also with infin. θούος ἔσκε μάχεσθαι. 5, 536. νῦν θούοί ἐστέ, 16, 422, now be active, i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' ἀγγελος, h. 18, 29. b) Spoken of inanimate things which are moveable: βέλος, ἄρμα, μάστιξ, θούη δαίς, a hasty, quickly-prepared meal (take care that the meal be quickly prepared), Od. 8, 38; see αἰψόψ. θουαί νήες, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, 1, 12. νύξ θούη, swift night, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm., Lex. p. 365, explains it, 'the swift night, as incessantly following the sun, and seizing on what he leaves;' with the implied notion of unfriendliness, 10, 394. 468. In Od. 12, 284, seq. Nitzsch, 'the sharp night-air.' c) Spoken of objects without motion: running to a point,

pointed; only θουαί νήσοι, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called θουαί or ὀξείαι, Strab. VIII. 350; now *Cursolari*. (The primary signif. is from θέω, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to θήγειν.)

θούω (θούος, c.), aor. I ἐθούωσα, to point, to make pointed, to sharpen, ὀμαλόν, Od. 9, 327. †

θούρε, Ep. for ἔθουρε, see θρούσκω.

*Θουρικός, ὁ (Θούρικος. Thuc.), Thoricus, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (δήμος) belonging to the Acamantian tribe; now, Porto Mandri; whence the adv. Θουρικόνδε, h. in Cer. 126.

*θουρυβέω (θούρυβος), to make a noise, to cry, Batr 191.

ΘΟΥΡΩ, obsol. root of θρούσκω, q. v.

θούρις, ἴδος, ἡ, fem. of θούρος, q. v.

θούρος, ὁ, fem. θούρις, ἴδος, ἡ (θούρω), prop. springing upon, attacking, impetuous, violent, the masc. always an epith. of Arés, 5, 30; the fem. spoken of arms with which one presses upon an enemy, ἀσπίς, 11, 32, 20, 162; αἰγίς, 15, 308; often θούρις ἀλκή, impetuous strength, in attacking and defence, often in the II; once in Od. 4, 527.

θούωκος, ὁ, see θώκος.

Θούων, ανος, ὁ, 1) son of Phoenops, brother of Xanthus, a Trojan, slain by Diomedés, 5, 152. 2) a Trojan, slain by Odysseus (Ulysses), 11, 422. 3) a Trojan, who attacked the camp with Asius, 12, 140. 4) a Trojan, slain by Antilochus, 13, 545. 5) a noble Phœacian, Od. 8, 113. 6) = Θών.

θούος, adv. from θούος, swiftly, instantly, 5, 533. Od. 5, 243. h. 7, 7.

Θούωσα, ἡ, a nymph, daughter of Phorcys, mother of Polyphémus, Od. 1, 71, 72.

Θούωτης, ου, ὁ, voc. Θούωτα, the herald of Minstheus, 12, 342, 343.

Θούάσιος, ὁ, a Pæonian, slain by Achilles, 21, 210.

θούσος, τό, prop. only θούσος with metaph. *feartlessness, courage*, 14, 416. †

θρασυκάρδιος, ου (καρδία), bold hearted, spirited, decided, *10, 41, 13, 343.

θρασυμένωων, ου, gen. ουος (μένωος), boldly-enduring, ever-courageous, epith. of Héraclès, 5, 639. Od. 11, 267.

θρασυμήδης, ους, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, 9, 81, seq. He returned prosperously with his father, Od. 3, 39, 412.

θρασύμηλος, ὁ, the charioteer of Sarpedon, slain by Patroclus, 16, 463 (otherwise θρασυμήδης).

θρασύς, εἶα, ὕ (θράσος), bold, brave, spirited, epith. of heroes, 8, 89, 12, 60;

oftener χείρες, 11, 553; and πόλεμος, 6, 254. Od. 4, 146; later in a bad signif. (also Voss, arrogant.)

θρέξασκον. see τρέχω.

*θρεπτήριος. ον. skilled in nourishing, in bringing up. τὰ θρεπτήρια. wages for nursing or bringing up (see θρέπτρα), h. Cer. 168. 223.

θρέπτρα, τὰ (τρέφω), prop. the present, received by the person who nurses or brings up a child when the nursing is grown, wages for nursing or bringing up; then, the gratitude and requital which a child gives to his parents in age, for the care he has received. οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, he requited not his dear parents' care [liv'd not to requite their love, Cp.] 4, 478. 17, 302.

θρέψα, Ep. for ἔθρεψα, see τρέφω.

Θρηκίος, ἴη, ἰων (Θρηκή), Thracian; πόντος, the Thracian sea, the northern part of the Ægean sea, 23, 230; φάσγαγον and ξίφος, see these words. Σάμος Θρηκική Samothracia, see Σάμος, 13, 12.

Θρηξί, ἴκος, ὁ, contr. Θρηξί, Ion. for Θραξί, a Thracian. The inhabitants of Thrace were auxiliaries of the Trojans, 2, 844. Sometimes in the full form, Θρηξίκα, Θρηξίκες, Θρηξίκας, 2, 595. 4, 533; sometimes contract. Θρηξίκες, 24, 234; Θρηκῶν, 4, 519 (Thiersch, Gram. § 170, 4, would write Θρηκῶν, as coming from Θρηκίων); ι is short in H.

Θρηκή, ἡ. Ion. for Θρακή, Thracia, Thrace, a region north of Greece, by which it was bounded (through the Penēus and the sea) on the south, 23, 230. Towards the north, east, and west, Thrace in H. has no definite boundaries, and embraces all countries lying above Thesaly (8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (Θρηκῶν ὄρη, 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It produces cattle, 11, 222; and wine, 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valour of its inhabitants, the residence of Arēs, 13, 301. Od. 8, 360. From this comes the adv. Θρηκῆθεν, from Thrace, 9, 5; and Θρηκνυε, to Thrace, Od. 8, 361.

θρηνέω (θρήνος), to lament, to groan, to wail, absol. Od. 24, 61; with accus. ἀουδήν, to sing a dirge, 24, 722. [? See note.]

θρήνος, ὁ (θρέω), lamentation, wailing, esply the wailing for the dead, which the singers commenced and women repeated, 24, 721; and gener. any plaintive song, spoken of the song of the birds, h. 18, 18.

θρήνος, νοσ ὁ (θράνος), a foot-stool, which commonly stood by the θρόνος and κλισμός, 14, 240. Od. 1, 131. 2) a bench for rowers, the seat of the rowers, 15, 729; cf. ζυγόν.

Θρηξί, ἴκος, ὁ, Ion. for Θραξί, see Θρηξί.

*Θριαί, αἱ, the Thriae, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

θρικτός, ὁ, the projecting edge (coping, or cornice) on the upper part of an (inner or outer) wall, the projecting part of a house-wall, which served to throw off the rain, a battlement, a cornice, Od. 17, 267. In the passage περὶ δὲ θρικτός κνάνοιο, Od. 7, 87, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior wall, for the description of the interior of the house commences v. 97.

θρικκῶ (θρικτός), aor. ἐθρικκωσα, to furnish the upper part of a wall with a coping, to finish off, and gener. to enclose or fence, ἀχερδω, Od. 14, 10. †

Θρινακίη, ἡ, νήσος, Ep. for Θρινακρία (θρίναξ), Thrinacia, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of Sicily, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In H. it is a desolate island, and he gives it no occupants except the herds of Hélios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383: cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Thrinacia, according to H. According to Völcker's Hom. Geog. p. 110, Thrinacia is not indeed the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Hélios.

θρίξ, τριχός, ἡ, dat. plur. θριξί, the hair, both of men and brutes, Od. 13, 399. 431. 11, 8, 83; ἀρνῶν, the wool of lambs, 3, 273; κάπρου, the bristles of the wild boar, 19, 254.

Θρόνιον, τό, Thronium, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now Paleocastra in Marmara, 2, 533.

θρόνον, τό, only in the plur. τὰ θρόνα, flowers, as ornaments in weaving and embroidery, 22, 442. In Theoc. 11, 59, it is used of flowers and herbs.

θρόνος, ὁ, a seat, a chair, esply an elevated arm-chair, before which a foot-stool (θρήνος) was always placed. It was commonly wrought elaborately, and of costly materials, 14, 238. 8, 442. 18, 390. To make the seat soft, λίτα, τάπητες, χλαίνας, ῥήγεια were spread over it, 1, 130. 10, 352. 20, 150 (from θράνος).

θρόος, ὁ (θρέω), a noise, a roar, a cry, a loud call, 4, 337. †

*θρυλλίζω (θρύλλος), to strike a discordant note on the lyre, h. Merc. 488.

θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίχθην μέτωπον, 23, 396. †

*θρύλλος, ὁ, and θρύλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυόεσσα, ἡ, poet. for Θρύον.

*θρύον, τό, a rush, junceus, a marsh-plant, 21, 351. †

Θρύον, τό, poet. Θρυόεσσα, ἡ, 11, 711, Thyron, a town in Elis, the boundary of the Pylians and Eléans, on the Alphéus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thyron is named as a frontier town; for, although the river flowed by Thyron, it might still in other places flow through the interior of the realm, see Heyne ad loc.

θρώσκω, aor. 2 ἔθορον. Ep. θόρον, 1) to spring, to leap, ἐκ δίφρου, 8, 320; χαμάζε, 10, 528. 1., 684: metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, 15, 314. 16, 774: spoken of beans and vetches, 13, 589 2) to leap upon, to make an attack, ἐπί τινι, upon any one, 8, 252. Od. 22, 203; ἐν τινι, 5, 161.

θρωμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. θρωμάδες πεδίοιο, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolônê, as Köppen, ad Il. 10, 160, has it.

θυγάτηρ, ἡ, gen. θυγατέρος and θυγάτρος, dat. θυγατέρι and θυγατρί, accus. θυγάτρα, 1, 13; nom. plur. θυγατέρες and θυγάτραι, dat. θυγατέρεσσιν, 15, 197: H. uses both forms; a daughter. (v is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.)

θυέεσσιν, dat. plur. from θύος.

θύελλα, ἡ (θύω), a tempest, a whirlwind, a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, 6, 346. πυρός τ' ὄλοιο θύελλα (V. a consuming fire-tempest), Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ου, ὁ, Ep. and Æol. Θυστά, 2, 107; (from θύω, *Furius*, Herin.) *Thyestes*, son of Pelops, grandson of Tantalus, brother of Atreus; he begot *Ægisthus* from his own daughter Pelopia. According to 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4,

517, the abode of *Thestes* is mentioned, prob. in Midia, on the Argolic gulf; for here *Thyestes* dwelt, according to Apd. 2, 4, 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ου, ὁ, son of *Thyestes* = *Ægisthus*.

θύηεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

θυηλή, ἡ (θύω), the portion of victim burnt in honour of the gods (Schol. ὡς ἀπαρχαί), the offering of the first portion, [the consecrated morsel, Cp.], 9, 220: † see ἄργμα.

*θυώ = θύω, to rave, to be in a state of inspiration, of prophetic frenzy, h. Merc. 560.

θύμαλης, ἐς, gen. ἐός (ἄλγος), heart-raining, distressing, χόλος, λωβη, μῦθος, ἐπος, 4, 513. 9, 387. Od. 8, 272.

θύμᾶρης, ἐς, also θυμήρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant. ἄλοχος, 9, 336. Od. 23, 232; σκήπτρον, Od. 17, 199 (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρης.)

Θυμβραῖος, ὁ, a Trojan slain by *Diomedes*, 11, 322.

Θύμβρη, ἡ, *Thymbra*, a plain (τόπος) in Troas, on the river *Thymbrius*, from which the camp of the Trojan allies extended to the sea. Later, this place was called *Θυμβραῖον πεδῖον*, and there was the temple of the *Thymbrian Apollo*, 10, 430.

θυμμηγερῶ (ἀγείρω), only partcp. pres. gathering courage, recovering one's spirits, Od. 7, 283. †

θυμηδής, ἐς (ἦδος), gen. ἐός, delighting the heart, grateful, Od. 16, 389. †

θυμηρῆς, neut. from θυμήρης, as an adv. agreeably, see θυμαρής.

θύμοβορος, ου (βορά), heart-grawing, soul-consuming, ἐρις, *7, 210. 16, 476. 20, 253.

θύμοδακῆς, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185. †

Θυμοίτης, ου, ὁ, *Thymætes*, a distinguished Trojan, 3, 146.

θύμολέων, οντος (λέων), lion-hearted, epith. of heroes, 5, 639. Od. 4, 724. 814.

θύμορᾶστης, ου, ὁ (ράϊω), life-destroying, deadly, θάνατος, 13, 544. 16, 414; δήτιο, 16, 591.

θύμός, ὁ (θύω), prop. that which moves and animates in men, cf 7, 216; the heart, the soul, as the seat of feeling, will, and thought, but always regarded as in motion; chiefly the passions and desires; hence 1) the soul, as life, the vital powers, θυμὸν ἐξάινυσθαι, ἀφελέσθαι, ἀλέσαι, 11, ἐξελέσθαι μελέων θυμόν, Od. 11, 201; on the other hand, θυμὸν ἀγείρειν, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts, 3, 294. 12, 150, etc. 2) the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀρίεω θυ-

μόν, to excite the soul, especially to pity, to fear, 4, 208. 5, 29; on the other hand, πᾶσιν κάππεσε θυμός the spirit of all fell, 15, 280; anger, displeasure, 2, 156. (Od. 4, 694. b) Sometimes a so spoken of the gentler emotions ἐκ θυμοῦ φιλέειν, to love from the heart, 9, 486. ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσσαι, thou wilt be farther removed from my heart, 1, 561. 3) *the soul*, as the seat of *willing* or *wishing*. a) *desire, inclination*, espily for food and drink, *appetite*, 1, 468. 4, 263. πλῆσασθαι θυμόν, to satisfy the appetite. (Od. 19, 198; again, θυμός ἀνώγει, ἐποτρύνει, κελεύει, κέλεται, with infin., my heart prompts, commands me. b) *will, resolution, thought*. ἐδαίξετο θυμός, 9, 8. ἕτερος δέ με θυμός ἐρυκεν, another thought restrained me, Od. 9, 302. 3) Generally, *mind, disposition, spirit*. ἔνα or ἴσον θυμόν ἔχειν, to have a like mind, 13, 487. 704. δόκησε δ' ἄρα σφίσι θυμός ὡς ἔμεν, so seemed their heart to be (i. e. they seem to be affected, just as they would have been if, &c.), Od. 10, 415. 5) In many phrases we find the dat. θυμῷ, 1, 24. Od. 19, 304; also κατὰ θυμόν, ἐν θυμῷ, and often κατὰ φρένα καὶ κατὰ θυμόν, a construction like *mente animo-que*, in the inmost heart.

θυμοφθόρος, ον (φθειρώ). prop. soul-wasting; hence, *life-destroying, fatal*; θυμοφθόρα πολλά, sc. σήματα, signs which commanded to put the bearer to death, 6, 169; φάρμακα, fatal poisons, or, with others, poisons destroying the understanding, infatuating, Od. 2, 329; ἄχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, *soul-hurting*, Od. 19, 323.

*θυμῶ (θυμός), to make angry, to enrage, in the aor. pass. Batr. 242.

θύω (θύω), intrans. to move oneself violently, to rush, to dash on, to run impetuously, ἀμ πεδιόν, διὰ προμάχων, Il. κατὰ μέγαρον, Od., spoken espily of warriors in battle; ἀμυδῖς, to rush on in crowds, 10, 524; with partecp. 2, 446. (θύω bears the same relation to θύω as δύνω to δύω.)

θύοεις, εσσα, εν (θύος), odoriferous, fragrant, νέφος, 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it *citrus*, the *lemon-tree*, or the *pyramidal cypress*. Theophrastus describes θύον as a shrub which Sprengel considers the *thyia articulata*. Billerbeck (Flor. Class. p. 234) thinks it the *thyia cypripesoides*, Od. 5, 60. † θύος, εος, τό, incense, and generally *oblation, sacrifice*, 6, 27. 9, 499. Od. 15, 261; only in the plur. (H. was not acquainted with incense see Nitzsch ad Od. 5, 60.)

θυοσκόος, ὁ (from θύος and κέω, καίω). prop. the sacrifice-burner, the *sacrificial priest, the inspector of the sacrifice*, who from the the flame, and especially from the vapour of the victim prophesied, Od.

21, 145. According to 24, 221, distinguished from μάντις and ἱερεῖς (Eustath. ad Od. 21, 145, would rather derive it from κοῶν, Ion. for νοῶν.)

θυῶω (θύος), fut. ὠῶω, to perfume by fumigation, to make fragrant; only partecp. of the perf. pass. τεθυωμένον ἔλαιον, fragrant, perfumed oil, 14, 172; † εἶματα, h. Ap. 184.

θύραζε, adv. out of the door, out of doors, 18, 29. 2) Generally, *out, without*. ἐκβασίς ἄλως θύραζε, an egress out of the sea, a landing-place Od. 5, 410.

θυρεός, ὁ (θύρα), a door-stone, a stone placed before the entrance, *Od. 9, 240. 313. 340.

θύρετρον, τό (θύρα), a door, a gate, used only in the plur., 2, 415. Od. 18, 385.

θύρη, ἡ, Ion. for θύρα, a door, prop. an opening in the wall, whether of a single room or of the whole house: a *gate*, mly in the plur. *folding-doors* (i. q. *σανίδες*), θύραι δικλίδες. Od. 7, 267; ἐπί or παρά Πριάμοιο θύρησιν, at the doors of Priam, i. e. before the dwelling, 2, 788. 2) Generally, *access, entrance*, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθεν, out of the door, out, out of [the water, Bothe], Od. 14, 352. †

θύρηφι. Ep. dat. from θύρη, as adv. without, Od. 9, 238.

θυσανόεις, εσσα, εν, Ep. θυσσανόεις, fringed, furnished with tassels or fringes, epith. of the ægis, *5, 739. 15, 229: only in the Ep. form.

θύσανος, ὁ (θύω), a tuff, a tassel, a fringe, as an ornament on the shield of Azamemnon, the ægis, and the girdle of Hêrê, *2, 448. 14, 181.

θύσθλα, τά (θύω), the sacred things used in the festivals of Bacchus, accord. to the Gramm. espily the *thyrsi, torches*, etc., 6, 134 †

*θυσίη, ἡ (θύω), the act of sacrifice; the victim itself, h. Cer. 313. 369.

θύω, fut. θύσσω, aor. ἔθυσσα, I) Trans. to sacrifice, to slay or burn a victim, ἀργματα θεοῖς, Od. 14, 446; without accus. 9, 219. Od. 15, 222. 260; ἄλφια, h. Ap. 491; absol. τινί, to sacrifice to a god, Od. 9, 231. II) Intrans. to move violently, to rush on, to roar, to flow. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, 21, 324. 23, 230. δάπεδον αἵματι θύεν, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, to rage, to storm, to rush boisterously on, φρεσὶ, 1, 342; ἔγχεϊ, dat. instrum. 11, 180. 16, 669 (cf. θύω). In the second signifi. θύω has always ὑ, and in the first likewise, except in the trisyllabic cases of the partecp. pres. θύων, see Spitzner, § 52. 4).

θυώδης, ες (εἶδος), fragrant, perfumed, odoriferous, θάλαμος, Od. 4, 121; εἶματα, Od. 5, 264. 21, 52.

*Θυώνη, ἡ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 2-

62: ἀπὸ τῶν θνομένων αὐτῇ θυσίων καὶ θυηλῶν.)

θωή, ἡ (τίθημι), an imposed punishment, *a fine*, Od. 2, 192; ἀργαλεὴν θωὴν ἀλέεινε Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch, ad Od. 2, 92, approves this; accord. to Od. 14, 239, χαλεπὴ δῆμον φήμις, the reproachful remarks of the people which compel one to go to war.

θῶκος, ὁ, Ep. for θῶκος, Od. 2, 26, 12, 318 (Att. θᾶκος), a seat. Od. 2, 14; θεῶν θῶκοι, 8, 439. 2) a sitting in council, an assembly, Od. 2, 26; θῶκόνδε, to the council, at the council, Od. 5, 3.

Θῶν, ὠνος, ὁ, Thōn, husband of Polytamna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus there was a city Thonis, which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren, however (Ideen II. 2. Absch. 3, p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113) from the account of the Egyptian priest, calls a guard (φύλακος) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θῶνος, according to Eustath. in the Od. stands for Θῶννος, or, rather by syncope, for Θῶνιος.)

θωρηκτής, οὔ, ὁ (θωρήσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, *12, 317; and often.

θῶρηξ, ηκος, ὁ, Ion. for θῶραξ, the coat of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (γυάλα), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλῶς, 4, 133. cf. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, παναίολος, cf. particularly the cuirass of Agamemnon, 11, 20—27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, στροπτῶς χιτῶν, q. v., and the linen corselet, 2, 529. 830. See Köpke, Kriegswes. der Griech., p. 95.

θωρήσσω (θῶρηξ), aor. 1 ἐθῶρηξα, Ep. θῶρηξα, aor. 1 pass. ἐθωρήχθην, I) Act. to put on a cuirass, to arm, τινά, 2, 11; τινά σὺν τεύχεσιν, 16, 155. II) Mid. and

aor. pass. to put on one's cuirass, to arm oneself, often absol. in the II.: once χαλκῷ, Od. 23, 368; ἢ τεύχεσιν, also σὺν τεύχεσιν, II. δὸς δέ μοι ὠμοῖν τὰ σά τεύχεα θωρηχθήναι, permit me to put thine armour about my shoulders, 16, 40; πρᾶξν. θωρήσσεσθαι Ἐφύρους μετὰ, to march armed, 13, 301.

θῶς, θῶός, ὁ, a ravenous beast of prey, which, 11, 474, is named in connexion with the lion; in 13, 103, with panthers and wolves; in colour it is δαφινός. Most critics understand by it the jackal, *canis aureus*, Linn., which in the shape of its body bears a great resemblance to the fox.

I.

I, *Iota*, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ια, ιῆς, Ep. for μία, see ἰος.

ιά, τά, heterog. plur. of ἰός.

ιαῖνω, aor. ἰήνω, aor. 1 pass. ἰάνθη, 1) to warm, to make warm, to heat, ἀμφὶ πυρὶ χαλκόν, the kettle, Od. 8, 426; ἔδωρ, Od. 10, 359; hence, to make soft or liquid, κηρόν. Od. 12, 175. 2) Metaph. to warm, to enliven, θυμόν τι, Od. 15, 379. h. Cer. 435; often pres. θυμὸς εὐφροσύνησιν ἰαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, 23, 598. Od. 4, 549. 840; μέτωπον ἰάνθη, the brow is cleared up, 15, 103; also θυμόν ἰαίνομαι, I am become cheerful in heart, φρένας, Od. 23, 47. 24, 382; τινί, to delight in any one, Od. 19, 537. b) to soften, to mollify, θυμόν, 24, 119. 147. (Prop. ἰ, on account of aug., and for metre's sake also ἰ.)

Ἰαυρα, ἡ (ἰ), daughter of Nereus, 18, 42. (From ἰαῖνω, gladdening.)

ιάλλω, aor. ἰήλα, infin. ἰήλαι (ἰημι), 1) to send, to send away, to shoot, δίσκον ἀπὸ νευρῆφιν, 8, 300. 309; χεῖρας ἐπ' ὄνειάτα, to extend the hands to the food, 9, 91; περὶ χειρὶ δεσμόν, to put chains on the hands, 15, 19; ἐτάρους ἐπὶ χεῖρας ἰάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἰάλλειν τινὰ ἀτιμίησιν, to wound any one with insults, like βάλλειν τινά τι, Od. 13, 142.

Ἰάμβη, ὁ (ἰ), the attacker, from ἰάλλω), son of Arēs and Astyoche, leader of the Bœotians from Orchomenus and Asplēdon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 9. 16. II. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

*Ἰάμβη, ἡ, (ἰ, fr. ἰάπτω, the female scoffer), an handmaid of Celeus and Metaneira, with whom Démêtêr tarried, when she was seeking her stolen daughter. Iambê forced the sad goddess

to laugh by her jests, h. in Cer. 195. 203. (Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662, daughter of Echo and Pan.

Ἰαμενός, ὁ (ἰ, partep. ἰάμενος), a Trojan hero, slain by Leonteus, 12, 139. 193.

Ἰάνασσα, ἡ, (ἰ, the warmer, fr. ἰαίνω), daughter of Nereus and Doris, 18, 47.

Ἰάνειρα (ἰ), *Ianeira*, 1) daughter of Nereus and Doris, 18, 47. 2) daughter of Oceanus and Tethys, h. in Cer. 421.

*Ἰάνθη, ἡ (ἰ = Ἰάνειρα), daughter of Oceanus and Tethys, h. in Cer. 418.

ἰάνθη, see ἰαίνω.

ἰάσμαι, depon. mid. fut. ἰήσμαι, Ion. for ἰάσομαι, aor. 1 ἰησάμην, to heal, spoken only of external wounds, with accus. τινά, 5, 904; ὀφθαλμόν, Od. 9, 525; absol. 5, 899 (ἰ).

Ἰάονες, οἱ (ἰ), Ep. for Ἰᾶνες, the Ionians, in 13, 685. † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægiolus, and not till eighty years after it in part returned. The name, however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name of Ionians, when Ion had taken possession of Ægiolus, Hdt. 8, 44. The inhabitants of Ægiolus, in distinction from the Attic Ionians, were called Αἰγιαλεῖς Ἰᾶνες, Paus. 7, 1. 2. Also the region of country from Sunium to the Isthmus was called Ionia, cf. Plut. Thes. 24.

Ἰαπερός (ἰ), a Titan, son of Uranus and Gæa (Tellus), husband of Clymenê, father of Atlas, Promêtheus, and Epimêtheus, see Τιτήνες, 3, 479. (According to Heffler, motion upon the earth personified, in oppo. to Ὑπερίων.)

ἰάπτω (akin to ἵπτω), 1) to send, to cast, to hurl, cf. προϊάπτω. 2) to touch, to hit, to wound, to injure, τί (Schol. διαφθείρειν, βλάπτειν), prop. καταἰάπτω, with tmesis; only, ὡς ἂν μὴ κλαίουσα κατὰ χροᾶ καλὸν ἰάπτῃ, that she should not injure (impair, Cp.) her beautiful person by weeping, Od. 2, 376. 4, 749. (Some think it a separate verb, akin to ἵπτω, ἄπτω in the signif. to injure, Passow in Lex. supplies χείρας, and explains it, to lay hands upon, etc.)

Ἰάρδανος ὁ (ἰ), *Iardanus*, 1) A river in Elis near Pheia, 7, 135; according to Strab. VIII. p. 348, a tributary of the A-ridon, which derived its name from the monument of the ancient hero Iardanus, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidias or Acidon itself, but incorrectly, cf. Mannert, 8. p. 394. Outfr. Müll. Gesch. d. Hell. St. I. p. 272. 2) a river in Crete, Od. 3, 292.

ἰασσι, see εἶμι.
Ἰασίδης, ου, ὁ (ἰ), son of Iasus, 1) = Amphion. Od. 11, 283. (2) = Demeter, Od. 17, 443.]

Ἰασίων, ὠρος, ὁ (ἰ), son of Zeus and Electra, according to Apd. 3, 12. 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hesiod. Th. 962, where he is called Ἰάσιος, he was the father of Plutus by Démêtêr.

Ἰασον Ἄργος, τό, for Ἰάσιον, the Iasian Argos. The city Argos received its name from king Iasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

Ἰασος, ὁ (ἰ from εἶμι, *Egredus*, Herm.) 1) king of Orchomenus, father of Amphion, Od. 11, 283. 2) son of Argos I. and Evadne, father of Agênor, ruler of Peloponnesus. From him Argos derived the epith. Ἰασον, Apd. 2, 1. 2. 3) son of Sphehus, leader of the Athenians, slain by Æneas, 15, 332. 337. 4) Father of Dimeter in Cyprus, Od. 17, 443.

ἰάω (αῶ), aor. 1 ἰαυσα, to sleep, and generally, to lie, to rest, νύκτας, 9, 325; and ἐν ἀγκούρησίν τινος, 14, 213. Od. 10, 261; also of beasts, Od. 9, 184.

*ἰαχέω = ἰάχω, aor. ἰάχησα, h. Cer. 20; in the pres. obsol.

ἰαχή, ἡ (ἰ), 1) a cry, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, 4, 456. Od. 11, 43. 2) Spoken of inanimate things, noise, uproar, h. 13, 3.

*Ἰάχη, ἡ, a nymph, the playmate of Persephônê, h. in Cer. 419.

ἰάχω (a word formed to imitate the sound, akin to ἄχω), aor. 1 ἰάχησα, h. Cer. 20; 1) to cry aloud, to cry out, spoken of the cry of applause, 2, 333. 394; partic. spoken of the battle-cry of warriors, 11, also of the lamentation of the wounded, 5, 343; and of mourners, 18, 29. 2) Spoken of inanimate things: to make a loud noise, to sound, to roar, spoken of waves and of flames, 11, to twang, spoken of the bow-string, 4, 125; to clang, spoken of the trumpet, 18, 219; to hiss, spoken of glowing iron immersed in water, Od. 9, 392.

Ἰᾶων, ονος, ὁ, see Ἰᾶονες.

Ἰαωλκός, ἡ, Ep. for Ἰωλκός (ἰ), *Iolcus*, a town in Magnesia (Thessaly), on the Pelagic gulf, not far from the port Aphetæ, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now *Volo*, 2, 712. Od. 11, 255.

ἰγνή, ἡ, the ham, pople, 13, 212. † (akin to γόνυ.)

*ἰγνύς, υός, ἡ = ἰγνή, h. Merc. 152; παρ' ἰγνύσῃ, but Herm. corrects παροιγνύς λαίφος.

Ἰδαίος, αἰή, αἰών (ἰ), *Idæan*, relating to Ida, in Phrygia. τὰ Ἰδαία ὄρεα, the Idæan mountains, on account of the different peaks = Ἰδῆ, 8, 170. 410. 12, 19. ὁ Ἰδαίος, epith. of Zeus, because on the promontory Gargarus he had an altar and a grove, 16, 605. 24, 291.

Ἰδαῖος, ὁ (ἰ), 1) a herald of the Trojans, charioteer of Priam, 3, 248. 24, 325.

2) son of Dares, the priest of Hēphæstus, a Trojan, 5, 11; delivered from Diomedē by Hēphæstus, v 23.

ιδέ, conj. Ep for ἦδέ, and. (The deriv. from ιδέ, see, according to Thiersch. § 312. 12, cannot be proved.)

ιδε, ιδέειν, ιδεσκον, see ΕΙΔΩ, A.

ιδέω, Ep. see ΕΙΔΩ, B.

Ἰδη, ἦ, Dor. Ἰδα, Ἰδα, (ἶ), a lofty and steep mountain-range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum, and Phalacra. On the highest point, Gargarus, stood an altar of Zeus, now *Ida*, or *Kas Daghi*, 2. 821. From this, an adv. Ἰδηθεν, down from Ida. 3, 276. (Ἰδη, fr. εἰδέειν, according to Herm. *Gnarus*, from which one can see far.)

Ἰδηαι, see ΕΙΔΩ, A.

Ἰδης, εω, ὀ, Ep. and Ion. for Ἰδασ, son of Aphareus, and brother of Lynceus from Messênê, father of Cleopatra. He was an excellent archer, see Εὐννος, 9, 558. (Ἰδης, according to Etym. M. the seer.)

ιδος, ἰη, ἰων, own, proper, peculiar, private, πρῆξις ἰδίη, the private business of an individual, in opposition to δημιος, *Od. 3, 82. 4, 314.

ιδίω (ἰ long, from ἶδος), Ep. for ιδρώω, to sweat, to perspire, only imperat. ιδίω, Od. 20, 204. †

ιδμεν, ιδμεναι, see ΕΙΔΩ, B.

ιδνώω, fut. ὠσω, only aor. 1 pass. ἰδνώθην, to bend, to curve; plur. to bend oneself, to cringe, 2, 266. 12, 205. Od. 8, 375.

ιδόιατο, Ep. for ἰδούτο, see ΕΙΔΩ, A.

Ἰδομενεύς, ἦος and εός, accus. ἦα, and εα (ἶ), son of Deucalion, grandson of Minos, king of Crete, 13. 449—454. Before Troy he distinguished himself by his bravery, 2, 645. 4, 252, seq. According to Od 3, 191, he returned prosperously home. A later tradition says that, having been banished from Crete, he sailed to Italy.

ἰδρείη, ἦ (ἰδρῆς), knowledge, experience, 7, 198. 16, 359.

ἰδρῆς, ι, gen. ἰος (ἰδμεν), intelligent, skilful, wise, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ιδρός, ὀ, Ep. for ιδρώς, q. v.

ιδρώω (ιδρός), fut. ιδρώσω, aor. ἰδρωσα, to sweat, to perspire, esply from effort, 18, 372; from fear, 11, 119; with accus. ιδρῶ ἰδρώσαι, 4, 27. (On the forms ἰδρῶοντα. ἰδρῶουσα, see Thiersch, § 222, 85. 11. Rost, Dial. 71. 6.)

ιδρῶω, an assumed form of ιδρῶω for the derivation of the aor. pass. ἰδρύνθην.

ιδρῶω, aor. 1 ἰδρῶσα, aor. 1 pass. ἰδρύνθην. 1) Act. to cause to sit, to seat or bid to sit, with accus. λαούς, 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. to sit, to be seated, to seat oneself, 3, 78 ἰδρύνθησαν. placed themselves, Buttm. Lex. p. 101]. 7, 56.

ιδρώς, ὠρος, ὀ (ἶδος), sweat, often in the II. On the accus. ιδρῶ for ιδρῶτα, and dat. ιδρῶ for ιδρῶται, 4, 27. 17, 385, see Thiersch, § 188, 13 1. Buttm. § 56, 5. 6. Rost, Dial. 31. Rem. Kühner, § 266.

ιδῶια, ἦ. Ep. see ΕΙΔΩ, B.

ιδῶ, ιδῶμι, see ΕΙΔΩ, A.

ιέ, ἱεν, Ep., see εἰμι.

ἱει, see ἱημι.

ἱείη, Ep. for ἱοι, 3 sing. optat. of εἰμι, 19, 209. πρὶν δ' οὕτως ἂν ἐμοιγε φίλον κατὰ λαίμων ἱείη Οὐ πόσις, οὐδὲ βρῶσις, before there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ἱείη, see εἰμί.

ἱέμαι, pres. pass. and mid. from ἱημι. ἱέμαι, pres. and ἱέμεν, imperf. mid., poet. form of εἰμι, q. v., to go, also with the idea of haste, 12, 274. Od. 22, 304. In other places now ἱέμαι.

ἱέμεναι, Ep. for ἱέναι, see ἱημι.

ἱεν, see ἱημι.

ἱέρεια, ἦ, fem. of ἱερεύς, a priestess, 6, 300. †

ἱερίων, τό, Ep. and Ion. ἱερῆϊον, a victim, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἐντομιον, Od. 11, 23. 2) Generally, cattle for killing, as an adage. οὐχ ἱερῆϊον, οὐδὲ βοεῖην ἀρῆσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), 22, 159. Od. 14, 250. H. always the Ion. form.

ἱερεύς, ἦος, ὀ, Ep. ἱερεύς, 5, 10 (ἱερός), a priest, one who sacrifices victims, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, 1, 62. 24, 221.

ἱερεύω (ἱερός), Ep. ἱερεύω, with ἰ, Od. 19, 198. 20, 3; fut. ὠω, prop. to make holy, to consecrate and slay a victim, to sacrifice, βοῦς, ταύρους, ἀγῆς θεῶν, Il. 2) Generally, to slay, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξείνῳ, in honour of a guest, Od. 14, 41+.

ἱερῆϊον, τό, Ion. for ἱερίων.

ἱερόν, τό, Ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.) that which is consecrated; hence, a votive offering. ὄφρ' ἱρόν ἐτοιμασσαίαι' Ἀθήνη, 10, 571: esply a victim for sacrifice; chiefly plur. τὰ ἱερά, 1, 147. Od. 1, 66; and ἱερά, 2, 420.

ἱερός, ἦ, ὄν, Ep. ἱρός, ἦ, ὄν, 1) consecrated to a deity, sacred, holy, divine, spoken of things which are above human power, and are the ordinances of higher beings, cf. Nitzsch ad Od. 3, 278; ἦμαρ, κρέφας, 8, 66. 11, 194; again, ῥόος Ἀλφειοῖο, 11, 726; ἀλφειον, 11, 631; and also ἰχθύς, as a present from the gods, 16, 407; see no. 3. 2) holy, spoken of every thing which men consecrate to the gods; βερός, δόμος, Il., esply often ἐκατόμβη ἄλσος, ελαίη, Od. 13, 372; ἄλῃη, the

sacred threshing-floor (upon which the fruits of Demeter were cleansed), 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the protection of some tutelary deity, as Troy, Thebes, etc. 3) *glorious, excellent, admirable*, spoken of men, like *divine*; ἰς Τελεμάχου, Od. 2, 409; τέλος φυλάκων, 10, 56; δῖφος, 17, 464. (ι is sometimes long in ἰερός; in ἰρός always.)

ἰζάνω (ἰζώ), 1) Intrans. *to seat oneself, to sit*, Od. 24, 209; metaph. *to sink*, spoken of sleep, 10, 92. 2) Trans. *to cause to be seated*, with accus. ἀγῶνα, 23, 258.

ἰζω, imperf. ἰζον, 1) Act. 1) Intrans. *to seat oneself, to sit down, to sit, to rest*; ἐπὶ θρόνον, 18, 422; ἐς θρόνον, Od. 8, 469. ἐπ' ἀμφοτέρους πόδας ἰζει, he sits upon both feet, 13, 251; εἰν ἀγορῇ, 9, 13. βουλή ἰζε, 2, 53; spoken of warriors, to take their place, 2, 96. 2) Trans. *to cause to sit, to be seated*, once τινὰ ἐς θρόνον, 24, 553. II) Mid. like act. *to seat oneself, to place oneself in ambush*, 18, 522. Od. 22, 335 (only pres. and imperf.).

ἰηλα, infin. ἰηλαι, see ἰάλλω.

Ἰηλυσός, ἡ. Ion. for Ἰαλυσός, a town on the island of Rhodes, in Strabo's time a village; now *Jaliso*, 2, 656; Strab. XIV. p. 653. (υ long in H.; hence in some editions Ἰηλυσός, as Hdt. 1, 144; ὄ, Dion Per. 505.)

ἰήμι (root ΕΩ), pres. 3 plur. ἰεῖσι, infin. ἰέναι, Ep. ἰέμεναι, 22, 206; partcp. ἰεῖς, imperat. ἰεῖ, impf. ἰην (whence ἰεν, Æol. for ἰεσαν, 12, 331) and ἰουν (as if from ἰέω), often 3 sing. ἰεῖ, fut. ἦσω, aor. 1 ἦκα, Ep. ἦκα, except sing. only 3 plur. ἦκαν, Od. 15, 458. Of the 2 aor. 3 sing. subj. ἦσιν, 15, 359. On ἐώμεν, see that word. Mid. only pres. and imperf. ἰέμαι, ἰέμεν, and aor. 2 in tmesis, in ἐξ ἔρον ἔντο, see ἐξίημι. (ι is in H. mly short.)

I) Act. 1) Trans. *to put in motion, hence a) to send, to send away, to let go, τινὰ ἐξ ἀδύτου*, 5, 513; ἀγγελόν τινι, (18, 182). ἐν δὲ παρηγορίῃσιν Πηδάσον ἰεῖ (for ἐνίεῖ), he attached Pédasus with the side-rein, 16, 152; cf. παρηγορίῃ; esply spoken of what is sent by a god: δράκοντα φόωσθε, 2, 309; of inanimate things: σέλας, ἀστέρα; ἰκμενον οὐρόν τινι, to send to any one a favorable wind, 1, 479; and metaph. ὅσα, to send out the voice, to utter, 3, 152. 221; ἔπεα, 3, 222. b) *to cast, to throw, to hurl, to shoot, to let fly*, spoken of lying bodies, πέτρον, ἰάων; esply of missiles: βέλος, δόρυ, διστόν τινος, to shoot an arrow at one, 13, 650; sometimes without accus. 2, 774. 15, 359. Od. 9, 499. c) Spoken of water: *to pour out, to let flow, ῥοόν ἐς τεῖχος*, 12, 25; of a river: ὕδωρ, 21, 158. d) *to let down, to let fall*. ἐκ δὲ ποδοῦν ἀκμονας ἦκα δύω, from thy feet I made two anvils hang down (since Zeus, after attaching them, let them fall), 15, 19; ἐκ χειρὸς φάσγανον, (Od. 22, 84; δάκρυον, Od. 16, 191. 23, 33; metaph. spoken of

hair: *to let fall or roll down, εθεῖρας*, 18¹ 383. 22, 316; κόμας, Od. 6, 231. 2) Intrans. a) *to flow along*, spoken of a river; ἐπὶ γαίαν, Od. 11, 239; from the fountain: *to gush forth*, Od. 7, 130. b) *to cease from*, with gen. ἐπεὶ χ' ἔωμεν πολέμοιο, when we have retired from the war, 19, 402; see ἐώμεν. II) Mid. *to put oneself in motion, to move to*, often partcp. with gen. of the body only: ποταμοῖο ῥοάων, to turn oneself towards the current of the river, Od. 10, 529; absol. ἀκόντισαν ἰέμενοι, striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); mly spoken of the mere direction of the mind: *to aspire to, to strive for, to desire, to wish*, with infin. 2, 589. 5, 434, seq. The partcp. ἰέμενος, *striving for*, also with gen. πόλιος, 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οἰκαδε, πόλεμόνδε. ἰεμένω κατὰ ὄλακα, struggling along the furrows, 13, 707 (another reading is ἰεμένω).

ἰηνα, see ἰαίνω.

*Ἰηπαίων, ονος, ὁ, an appellation of Apollo, from the exclamation ἰη παῖαν, h. Ap. 272. 2) a hymn.

ἰήσασθαι, see ἰάομαι.

ἰησι, Ep. for ἰη, see εἰμι.

*Ἰησονίδης, ου, ὁ, son of Jason = Euneus,

7, 468, 469.

*Ἰήσων, ονος, ὁ, Ep. and Ion. for Ἰάσων (the healer, from ἰασίς), son of Æson and Polymédê, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipylê begat Euneus and Nebrophonus, 7, 468, 469. With the aid of Medêa, daughter of Aëtês, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creüsa, Od. 12, 69 seq.; see Πελέης.

ἰητήρ, ἦρος, ὁ (ι), poet. for ἰητρός, 2, 732; κακῶν, Od. 17, 384; νόστων, h. 15, 1.

ἰητρός, ὁ, Ion. for ἰατρός (ἰάομαι), a physician, a surgeon; also with ἀνὴρ, 11, 514, and Od.

ἰθαγενής, ἐς, poet. for ἰθαγενῆς (ἰθύς, γένος), *straight-born*, i. e. legitimately born, born in lawful wedlock, Od. 14, 203. †

*Ἰθαμίνης, εος, ὁ, a Lycian, 16, 586.

Ἰθάκη, ἡ (ι), *Ithaca*, a little island of the Ionian sea, between the coast of Epîrus and the island Samos, the country of Odysseus (Ulysses); now *Theaki*, 2, 632. It extends from south-east to north-west, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Völcker, Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous;

H. mentions the Nêritus, Neion, and the promontory Corax. It was therefore not adapted to horses, Od. 4, 605, seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Reithrum, he mentions only one town, Ithaca. 2) The town was situated at the foot of Neion, Od. 2, 154. The citadel of Odysseus (Ulysses) was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neion. By this mountain also was the port Reithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. Ἰθάκηδε, to Ithaca, Od. 16, 322; and subst. Ἰθακήσιος, ὁ, an inhabitant of Ithaca.

Ἰθακος, ὁ (ἴ), an ancient hero, according to Eustath., son of Pterelâus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι. prop. imperat. from εἴμι, go! come! often used as a particle, like *aye, up!* on! come on! 4, 362, 10, 53.

ἴθμα, .ατος, τό (εἴμι), *a step, gait*; and generally *motion*, 5, 778 † h. Ap. 114.

ἰθύντατα, see ἰθὺς.

ἰθύνω (ἰθὺς, Ion. and Ep. for εὐθύνω), I) Act. 1) *to make straight, to regulate*; τὶ ἐπὶ σταθμῆν. to regulate or measure any thing by the carpenter's line, Od. 5, 245, 17, 341. Hence pass. ἰππῶ δ' ἰθύνθητην, the steeds were made straight again, i. e. placed in a line by the pole, 16, 475. 2) *to guide directly towards, to direct, to regulate*, with accus. 4, 132; and with double accus. 5, 290. Ζεὺς πάντ' ἰθύνει, sc. βέλεα, 17, 632; in like manner, ἰππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. *to direct*, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἰθύνομένων δούρα, they directing the spears at each other, 6, 3; πηδαλίω νῆα, Od. 5, 270 (cf. ἰθύνω).

ἰθυπτίων, ὠνος, ὁ, ἡ (ἴ), epith. of the spear, 21, 169. † μελίην ἰθυπτίωνα ἐφῆκε. Most probably it is derived, according to Apoll., from ἰθὺς and πέτομαι, as it were ἰθυπετίωνα, *flying straight forward, straight to the mark*, cf. 20, 99. Zenodotus read ἰθυκτίωνα, and derived it from κτεῖς, *straight-grained, straight-fibred*.

ἰθὺς, ἰθειά, ἰθύ (ἴ), Ion. and Ep. for εὐθύς, 1) A^a adj. *straight, direct*; only the neut. τέτραππο πρὸς ἰθύ οἰ, he was turned directly to him (others refer it to ἔγχος), 14, 403; with gen. ἰθύ τινος, directly to or at any one, 20, 99; metaph. *straight, upright, just*. ἰθειά ἔσται, subaud. δίκη or ὁδός, the sentence will be just, 23, 580. ἰθύντατα εἰπεῖν δίκην, 18, 508. 2) ἰθὺς as an adv. like ἰθύ, *directly towards, straight at*, for the most part with the gen. Δαρσῶν, 12, 106; προθύροιο, Od. 1, 119; with prep. ἰθὺς πρὸς

τείχος, straight to the wall, 12, 137. ἰθὺν μεμαῶς, rushing straight upon, 11, 95. τῇ ῥ' ἰθὺς φρονεῖν, to think right onward, with direct purpose, 13, 135 [ἰθὺς φρονεῖν, like ἰθὺς μεμαῶς, to stretch straight on, Passow]. τῇ ῥ' ἰθὺς φρονέων ἱερῶν ἔχει, 12, 124. In this passage, Spitzner after the Schol. connects ἰθὺς with ἔχειν, and translates φρονέων, of set purpose, with design, as 23, 343. ἰθὺς μάχεσθαι, to contend directly against, 17, 168. μένος χειρῶν ἰθὺς φέρειν, to bring straight on the strength of hands [i. e. to come into direct conflict], 5, 506. 16, 602.

ἰθὺς, ὄος, ἡ (ἰθύνω) (ἴ), *a straight direction in motion*, hence ἀν' ἰθύν, *directly up*, 21, 303. Od. 8, 377; hence *attack, an onset, an undertaking, a project*, 6, 79. Od. 4, 434; and, in reference to the mind, *a strong impulse, a desire, a longing*, Od. 16, 304. h. Ap. 539.

ἰθύνω (ἰθὺς), aor. ἰθύνω, 1) *to rush directly upon, to attack*, to run *impetuously upon, to rage*; limited by an adv. or prep. ἐπὶ τείχος, διὰ προμάχων, 12, 443. 16, 582; with gen. νέος, to rush against the ship, 15, 693. 2) *to stretch after, to strive, to desire ardently*, with infin. 17, 353. Od. 11, 591. 22, 408 (ν is short, but before σ long).

Ἰθώμη, ἡ, a fortress in Thessaly (Hestiazōtis), near the later Metropolis; subsequently also called Θούμαιον, 2, 729.

ικάνω, Ep. form of ἰκνέομαι (ἴκω, ἴ), *to come, to reach, to arrive at*, only with accus., more rarely with ἐπὶ, ἐς, τὴ, 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἢ αὐχέν' ἰκάνει, a vein which reaches the neck, 13, 547. 3) Of all sorts of conditions and situations: *to attain, to come upon, to befall*, 10, 96; μόρος, 18, 465; espily of human feelings: ἄχος, πένθος, ἰκάνει με, pain, grief came upon me; and with double accus., 2, 171. II) In like manner the Mid. ἰκάνομαι, 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Ἰκάριος, ὁ, Icarium, son of Periêrês and of Gargophonê, brother of Tyndareus, and father of Penelopê. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalênia or Sarnos, Od. 2, 53; cf. Nitzsch ad loc. (The first a long.)

Ἰκάριος, ἡ, ὄν (ἴ), Icarian, belonging to Icarus or the island Icarus. ὁ ῥόντος Ἰκάριος, the Icarian sea, a part of the Ægean; accord. to tradition it received its name from Icarus, son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, 2, 145. (The first a long.)

*Ἰκάριος, ἡ, ὄν (ἴ), an island of the Ægean sea, which at an early period was called Δολίχη, and received its name

from Icarus son of Dædalus; now *Nicarua*, h. Bacch. 26. 1.

Ἴκελος, ἡ, ον, (ἰ), poet. for εἴκελος, *similar, like*, with dat. 2, 478. Od. 4. 249.

Ἴκεταόνιδης, ον, ὁ, son of Hiketaon = *Melanippus*, 15, 547.

Ἴκετῶν, ονος, ὁ (ἰ, ἰκέτης), son of Laomedon, and brother of Priam, father of Melanippus, 3, 147. 20, 238.

ἰκετεύω (ἰκέτης), aor. ἰκέευσα, *to come or go to any one as a suppliant, εἰς τινα, 16, 574; or τινα, Od. and generally, to beg suppliantly, to supplicate, to beseech*, Od. 11, 530.

ἰκέτης, ον, ὁ, *a suppliant*, one who comes to another for protection against persecution, or to seek purification from blood-guiltiness; the persons of such suppliants were inviolable, when they had once seated themselves before the altar of Zeus (ἰκετήσιος) or at the hearth, 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. on Od. 16, 422, it denotes also the receiver of the suppliant, the same relation existing as in ξένου. This signif. however ἰκέτης never has in H., and we may better understand here Penelopé and her son by ἰκέται.

ἰκετήσιος, ὁ (ἰκέτης), *the protector of suppliants*, epith. of Zeus, Od. 13, 213. † ἰκηται, Ep. for ἰκη, see ἰκνέομαι.

Ἰκμάλιος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ἐξικμαίνων = *Meister Trockenholz*, Mr. Drywood.)

ἰκμάς, ἄδος, ἡ, *the moisture*, which destroys all roughness, and yields smoothness and flexibility. ἄφαρ ἰκμάς ἔβη, δύνει δέ τ' ἀλοιφή, quickly a softness comes and the oil enters (spoken of leather which is rendered soft by oil), 17, 392. Cp., like Voss, translates (ἔβη = ἀπέβη), *'it sweats the moisture out and drinks the unction in.'* See Nitzsch ad Od. 2, 419.

ἰκμενος, ὁ, always in connexion with σῆρος, *a favorable wind*; prob. for ἰκμενος from ἰκσθαι, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.) *a moist, gently blowing*, or, according to Nitzsch ad Od. 2, 419, *a uniform breeze*, (opp. one that drives the vessel about, &c.) from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἀνεμοὶ ὑγρὸν ἀέντες), 1, 479. Od. 2, 420.

ἰκνέομαι, poet. depon. mid. (from ἰκω). fut. ἰζομαι, aor. ἰκόμην, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἰς τι; more rarely, with ἐπί, πρὸς, κατά, etc.; with dat. ἐπειγομένοι δ' ἰκοντο, 12, 374. 1) Spoken of any thing living; ἐς χεῖράς τινος, to fall into any one's hands, 10, 448; ἐπὶ νῆας, 6, 69; esp. to come to any one as a suppliant, 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινα, ll. 3) Of various states and conditions. Ἀχιλλῆος ποθὴ ἴξεται ὤϊας Ἀχαιῶν, regret for Achilles will at

length come upon the sons of the Greeks, 1, 240. κάματος μιν γούναθ' ἴκετο, fatigue attacked his knees, 13, 711; in like manner, σέβας, πένθος etc., with double accus. 1, 362. 11, 88. (ι is short, except when long by augm.)

ἰκρια, τά, always in the plur., Ep. gen. ἰκρίδιον (from ἰκριον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, 15, 676. Od. 12, 229. 13, 74. In the difficult passage, Od. 5, 252, are commonly understood the ship's ribs, connected by cross-pieces, upon which the deck rested. Voss, more correctly, considers σταμίνας *the ribs*; 'he placed around it planks, fastening them to the frequent ribs;' see ἐπηγκενίδες. Nitzsch ad loc. understands by ἰκρια *the planks* which formed the inner coating, as it were, of the ship's sides, cf. Od. 5, 163. In a large vessel this *lining* of boards was confined to the prow and stern, the centre-portion being left with naked timbers to form the hold.

ἰκω, Ep. imperf. ἰκον, aor. 2 ἴξον, ἴξες, the root of ἰκάνω and ἰκνέομαι. (Upon the aor. see Buttm. § 96, note 9. Ro-t. Dial. 52, d); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, 1, 317. 9, 525. ὅ τι χρεῖω τόσον ἴκει, what so great need is come, 10, 142; often with a partec. ἐς Ῥόδον ἴξεν ἀλώμενος, he came to Rhodes in his wandering, 2, 667. (ι is regularly long.) ἱλαδόν, adv. (ἰλη), *in crowds, in troops, troop by troop*, 2, 93. †

*ἱλαμαι, mid. poet. form for ἱλάσκομαι, see ἱληται, h. 20, 5.

ἱλάομαι, Ep. for ἱλάσκομαι, *to appease, to propitiate*, ἱλάονται μιν ταύροισι. 2, 550† (viz. Erechtheus, say the Gramm. and Voss; others, as Heyne, refer it to Athênê).

ἱλαος (ἰ, ᾶ), *propitiated, favorable*, πλάκα τ' us, spoken of the gods: *gracious, merciful*, 1, 583; of men: *gentle, kind*, *9, 639. h. Cer. 204.

ἱλάσκομαι, depon. mid. (ἱλάω, ἰ), fut. ἱλάσομαι, Ep. so. aor. ἱλασάμην, Ep. so. spoken only of gods, *to appease, to propitiate, to conciliate, to render gracious or favorable*, with accus. θεόν, Ἀθήνην, 1, 100. 147. 386. Od. 3, 419; τινα μολπῆ, 1, 472. cf. h. 20, 5. (Kindred forms, ἱλαμαι, ἱλάομαι; prop. ἰ, sometimes ἰ, 1, 100.)

ἱληται, poet. (from root ἱλάω), only imperat ἱληθι and perf. subj. ἱλήκησι, optat. ἱλήκοι, *to be propitiated, gracious, favorable*. ἱληθι, be gracious, in addresses to the gods, *Od. 3, 380. 16. 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

Ἰλιάς, ἄδος, ἡ, prop. adj. *Trojan*, of Troy; as subst. subaud. ποιήσις, *the Iliad*.

Ἰλιῆος, ον, Ep. for Ἰλίου, *Ilian*, relating to *Ilius*. τὸ πεδίον Ἰλιῆον, the Ilian

plain; the Schol. says it was so called from the monument of Ilius, cf. Ἴλιος, 2. But, in the first place, this region was never so called; in the next, Agénon would in that case have retired from Ida and gone back; more correctly. Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδῆτον, and Voss translates, *the Idæan plain*, 21, 558; cf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιουεὺς, ἦος, ὁ (ῖ), son of Phorbas, a Trojan, slain by Peneleus, 14, 489. (The first *ι* long.)

Ἰλιόθεν, adv. from Ilium (Troy), 14, 251.

Ἰλιόθι, adv. at Ilium (Troy), always Ἰλιόθι πρό, before Ilium (Troy), 8, 561. Od. 8, 581.

Ἰλιον, τό = Ἴλιος, q. v.

Ἴλιος, ἦ, (ῖ) (τὸ Ἰλιον, 15, 71†). *Ilios* or *Ilium*, the capital of the Trojan realm, afterwards called *Troja* (Troy). It received its name from its founder, Ilius. This city, with its citadel (Πέργαμος), in which was the sanctuary of Athênê, and the temple of Zeus and Apollo (22, 191) called by the later Greeks τὸ παλαιὸν Ἰλιον, was situated upon an isolated hill in a great plain (20, 216), between the two rivers Simoeis and Scamandrus, where they approached each other. Their confluence was to the west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαίαι πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. *New Ilium* lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Athênê, which under the Romans grew into a city; now *Trojahi*, cf. Lenz, die Ebene vor Troja, 1797. Ἴλιος is also applied to the whole Trojan realm, 1, 71, 18, 58, 13, 717. (The first *ι* long; the second also long in 21, 104.)

Ἰλιόφιν, Ep. for Ἰλίον, 21, 295.

Ἰλλάς, ἄδος, ἦ (ἴλλω, εἴλω), prop. that which is twisted (of thongs or any thing flexible), *a string, a rope*, plur. 13, 572.†

Ἴλιος, ὁ, *Ilius*, 1) son of Dardanus and Bateia, king of Dardania, who died without children, Apd. 3, 12. 2) son of Tros and Calirrhoe, father of Laomedon, brother of Ganymede, founder of Ilium, 20, 232. His monument was situated beyond the Scamandrus, midway between the Scæan gate and the battle-ground, 10, 415. 11, 166. 371. 3) son of Mermereus, grandson of Pheres, in Ephyra, Od. 1, 259.

Ἰλός, ὄσος, ἦ, prob. from εἰλύω, *mud*, *wire*, 21, 318.†

Ἰμάς, ἄντος, ὁ (ῖ, rarely ῖ, from ἴμη), *a leather thong*, 21, 30. 22, 397; hence 1) *a thong or strap* for harnessing horses,

8, 544. 10, 475; also *a trace*, 23, 324. 2) *the straps* with which the chariot-body was fastened, 5, 727. 3) *the whip-thong, a whip*, 23, 363. 4) *the thong* for fastening the helmet under the chin, 3, 371; also the *thongs* with which the helmet was lined for protection, 10, 2. 265) *the magic-girale, the cestus* of Aphroditê, which, by its magic power, inspired every one with love, 14, 214. 219. 6) *the thongs* of pugilists, *cæstus*, which were made of undressed leather and wound around the hollow of the hand, 23, 684. 7) In the Od., the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (κλήρις) was drawn forward, and fastened to the κορώνη; to open the door, the thong was first untied, and then the bolt pressed back with a hook, Od. 1, 4, 424, 802.

ἰμάσθλη, ἦ (ἰμάσσω), prop. *a whip-thong*, then *a whip*, 8, 43, and Od.

ἰμάσσω (ἰμάς), aor. 1 ἴμασα, Ep. σσ, *to whip, to lash, to strike*, ἵππους, ἡμιόνους. Il. and Od.; πλῆγαις τινα, 15, 17; metaph. γαῖαν, *to strike (lash) the earth* with lightning spoken of Zeus), 2, 782. h. Ap. 340.

Ἰμβρασιδης, ου, ὁ, son of Imbrasus = *Peirus*, 4, 520.

Ἰμβριος, ὁ, son of Mentor of Pedæon, husband of Medesicaste, son-in-law of Priam, slain by Teucer, 13, 171. 197. (2) As adj. of *Imbrus, Imbrian*, 21, 43.]

Ἰμβρος, ἦ, 1) an island on the coast of Thrace, famed for the worship of the Caberi and of Hermês; now *Imbro*, 13, 33. 24, 78. 2) a city on the above island, 14, 281. 21, 43.

ἰμεῖρω, poet. and Ion. ἴμερος (ῖ). 1) *to long for, to desire ardently*, with gen. κακῶν, Od. 10, 431. 555. 2) Mid. as depon aor. 1 ἰμερώμην; more frequently with gen. αἰψ, Od. 1, 41; and with infia. Il. 14, 163. Od. 1, 59.

ἴμεν and ἴμεναι, see εἴμι.

ἰμερόεις, εσσα, εν (ἴμερος), *awakening desire or longing; enchanting, fascinating, lovely, agreeable*, χορός, 18, 603; αἰδέψ, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly charming, exciting *amorous passions*, στήθεα, 3, 397; ἔργα γάμοιο, 5, 429. Neul. as adv. ἰμερόεν κιδάριζε, 13, 370.

ἴμερος, ὁ (ῖ), *longing, ardent desire* for a person or thing, τινός, 11, 89. 23, 14, 108, and also connected with a gen. of the object: πατρός ἴμερος γόοιο, *a strong desire to mourn his father* [Cp.], Od. 4, 113; espily *amorous desire, love*, 3, 144. 14, 198.

ἰμερόεις, ἦ, ὄν (ἰμεῖρω), *longed for, attractive, lovely*, epith. of a river, 2, 751:† of the harp, h. Merc. 510.

ἴμμεναι, see εἴμι, cf. Thierach, § 229, a. ἴνα, 1) Adv. of place, *where*, in which place, 2, 558. Od. 6, 322; for ἐκεῖ, *there*, 10, 127. 2) More rarely, *whither*, Od. 4, 821. 6, 55. In Od. 6, 27, it is explained

as an adv. of time, *when*; and Od. 8, 313, *how*; in both places, however, the local signif. is predominant; in the first, we may translate *ἴνα, whereat* (on which occasion); and in the second, *how—there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that, in order to*, denoting purpose. 1) With the subj. after a primary tense (pres., perf., fut.), 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. 1, 410. 19, 347. Apparently the indicat. is often found here, since the Ep. subj. shortens the long vowel, 1, 363. 2, 232. 2) With the optat. after an historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice a) The subj. stands with a preceding historical tense a) When the aor. has the signif. of the perf., Od 3, 15. 11, 93. β) In the objective representation of past events, 9, 495. b) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in H. examples are wanting), cf. ὄφρα. Sometimes the subj. and optat. follow one after the other in two dependent clauses, 15, 596. 24, 584. Od. 3, 78. 3) *ἴνα μή*, that not, 7, 195. Od. 4, 70; construc. as in *ἴνα*, 1, 2: *ἴνα μή*, in Il. 7, 353, is explained by the Schol. by *εἰάν μή*, if not; the verse is, however, suspected. 4) With other particles, *ἴνα δὴ*, *ἴνα περ*, 7, 26. 24, 382.

Ἰνδάλλομαι (εἶδος, εἰδάλιμος), *to present oneself in view, to appear, to show oneself*, 23, 460. Od 3, 246. h. Ven. 179. The dat. *τινί* indicates him to whom any thing appears. *Ἰνδάλλετό σφισι πᾶσι τεύχεσι λαμπρόμενος Πηλείωνος*, he (viz. Patroclus) appeared to all, gleaming in the arms of Peleides, 17. 213 (As the sense appears to be 'he was like Achilles,' Heyne, Bothe, and Spitzner, after Aristarchus, have adopted Πηλείωνι. Commonly the nom. indicates the person who appears, or in whose character any one appears; the dat., however, is not unusual, cf. Od. 3, 246, where formerly stood *ἀθανάτοις*; h. Ven. 179, *ὡς μοι Ἰνδάλλεται ἦτορ*, as he appears to me in my mind (= recollection), Od. 19, 224; for here Odysseus (Ulysses) is immediately described, as to his exterior. Damm takes it here as mid. = *φαντάζεται*, *conceives, imagines* [ἦτορ as nom.]; so also Voss, 'so far as my mind remembers.'

ἴνεσι, see *ἴς*.

ἰνίον, τό (ἴ, ἴς), the back bone of the head, the neck, the nape of the neck, *5, 73. 14, 495.

Ἰνώ, ὄος, ἦ, see *Λευκοθέα*.

**Ἰνωπος*, ὁ (ἴ, Ἰνωπός, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

Ἰζαλος, ον, epith. of αἰεῖ ἀγριος, prob. *beet-springing, climbing*, from ἰζασω or *ικνεῖσθαι* and ἄλλομαι, other say, *lascivious*, from ἰζύς, 4, 105. †

Ἰζον, es. e, see *ἴκω*.

ἰξύς, ὄος, ἦ, the flank or side of the

body, the region above the hips, ἰξυί, Ep. contr. dat. for ἰξυί, *Od. 5, 231. 20, 544.

Ἰξίων, ἴωνος, ὁ, Ixion, king of Thesaly and husband of Dia, who bore Peirithous by Zeus; from this *Ἰξιόνιος, ἰη, ἴον*, pertaining to Ixion; ἀλοχος, 14, 317.

Ἰοβάτης, ου, ὁ, king of Lycia, father of Antia, and father-in-law of Proetus, who sent Bellerophon to him, that he might put him to death. H., 6, 173, mentions not his name, but Apd. 2, 2. 1; cf. Ἄντεια and Προΐτος.

ἰοδνεφής, ἐς (ἴ, from ἴον, νέφος), *violet-coloured, purple*, and generally, *dark-coloured*, εἶρος, *Od. 4, 135. 9, 426.

ἰοδόκος, ον (ἴ, from ἴος, δέχομαι), *containing arrows, arrow-holding, φαρέτρη*, Od. 21, 12. 60. †

ἰοειδής, ἐς (ἴ, from ἴον, εἶδος), *violet-coloured*, and generally, *dark-coloured*, cf. *πορφύρεος*, epith. of the sea, 11, 298. Od. 5, 56

ἰόεις, εσσα, εν (ἴ, from ἴον), *violet-coloured, dark-coloured* (as *πολιός*), *σι θηρος*, 23, 850.

Ἰοκάστη, ἦ, see *Ἐπικάστη*.

ἰόμωρος, ον (ἴ), a reproachful epith. of the Argives, *4, 242. 14, 479; according to most critics, *skilled with the arrow, fighting with arrows*, from ἴος and μῶρος (= μῆρος. Schol. οἱ περὶ τοὺς ἰοὺς μμωρημένοι), cf. *ἔγχεσίμωρος*; sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates, therefore, cowardice; and from many passages in H., it appears that archery was little reputable. Köppen, without probability, takes it as an honorary epithet. But as the ι here is short, and the ι in ἴος is always long, consequently several other explanations have been sought Schneider derives it from ἰά, voice, and translates, 'ready with the voice, boastful, braggarts.' Others, from ἴον, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-coloured, i. e. a dark fate, etc.

ἴον, τό (ἴ), *a violet*, Od. 5, 72. † h. Cer. 6. There were, according to Theophr. Hist. Plant. 6, 6, white, purple, and black.

ἰονθός, ἀδος, ἦ, *shaggy, hairy*, epith. of wild goats, Od. 14, 50. † (From ἴονθος, akin to *ἄθος*.)

ἴος, ὁ (ἴ, from ἴημι), plur. οἱ ἰοί and once τὰ ἰά, 20, 68; † prop. that which is cast, an arrow cf. *ἰστός*.

ἴος, ἰη, ἴον, Ep. for εἰς. *μία, ἔν*, in gen. and dat. with altered accent, ἰης, ἰῶ, 6, 122; ἰη, one, 9, 319. *τῇ δέ τ' ἰη ἀναφαίνεται ὄλεθρος*, supply βοί, to one (cow) death appeared, 11, 174. Od. 14, 435.

**ἰοστῆφανος, ον* (στῆφανος), *violet-crowned*, h. 5, 18.

ἰότης, ητος, ἦ (ἴ, prob. from ἴς), only in the dat. and accus. *will, resolution, counsel, bidding, advice*, 15, 41; often θεῶν ἰότητι, by the will of the gods, 19, 9. Od. 7, 214. ἀλλήλων ἰότητι, the counsel of each other 5. 874.

Ἴουλος, ὁ (οὐλος), *the first down, the earliest appearance of beard* only in the plur. Od. 11, 319.†

ἰοχέαιρα, ἡ (ἰ, from ἰός, χαίρω), *delighting in arrows, arrow-loving*, epith. of Artemis; as subst. *mistress of the bow*, huntress, 21, 480. Od. 11, 198.

ἰππάζομαι, depon. mid. (ἵππος), *to guide horses, to drive a chariot*, 23, 426.†

Ἴππασίδης, οὐ, ὁ, son of Hippasus = Charops, 11, 426: = Socus, 11, 431; = Hyspénor, 13, 411: = Apisáon, 17, 348.

Ἴππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, 11, 425: 450. 2) father of Hyspénor, 13, 411. 3) father of Apisáon, 17, 348.

ἰππειος, ἡ, οὐ (ἵππος), *of a horse, belonging to a horse, ζυγόν, φάτνη, ὄπλη, ἰ., κάπη*, Od. 4, 40. ἰππειος λόφος, a crest of horse-hair, Π. 15, 537.

ἰππεύς, ἦος, ὁ (ἵππος), plur. once ἰππεῖς, 11, 151; a knight; in H. a *charioteer, one who guides horses*, 11, 51; = ἠνίοχος, for the most part, opposed to πεζός, *one who fights from a chariot*, 2, 810. 11, 529; also a combatant for a prize in a chariot, 23, 262. cf. ἠνίοχος, παραβιάτης.

ἰππηλάσιος, ἡ, οὐ (ἐλαύνω), *good for travelling with horses, passable for chariots*. ἰππηλάσιος ὁδός, a chariot-road, *7, 340. 439.

ἰππηλάτα, ὁ, Ep. for ἰππηλάτης, only nom. sing. (ἐλαύνω), *a charioteer, a horseman*, epith. of distinguished heroes, 4, 387. Od. 3, 436; always in the Ep. form.

ἰππηλάτος, οὐ (ἐλαύνω), *suited to driving horses, convenient for travelling, νῆσος* (convenient for a race-ground, V.), *Od. 4, 607. 13, 242.

Ἴππημολγοί, οἱ, *the Hippomolgi*, prop. horse-milkers, from ἵππος and ἀμέλαγ, Scythian nomades, who lived upon mare's milk; Strab., VII. p. 260, after Posidonius, places them in the north of Europe. H. calls them ἀγανοί, from their simple mode of life, 13, 5.

ἰππιοχαίτης, οὐ, ὁ (χαίτη), *of horse-hair*, λόφος, 6, 469.

ἰππιοχάρμης, οὐ, ὁ (χάρμη), *that practices fighting from a chariot, a charioteer*, 24, 257. Od. 11, 259.

ἰππόβοτος, οὐ (βόσκω), *pastured by horses, horse-nourishing*, epith. of Argos, because the plain of this city, abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, 4, 202. Od. 21, 347.

Ἴπποδάμας, αντος, ὁ, a Trojan, slain by Achilles, 20, 401 (= ἰππόδαμος).

Ἴπποδάμεια, ἡ, *Hippodameia*, 1) daughter of Atrax, wife of Pirithous, mother of Polyctetes, 2, 742. 2) daughter of Anchises, wife of Alcaethous, sister of Æneas, 13, 429. 3) prop. name of Briseis, according to Schol. ad Il. 1, 184; see Βρισηΐς. 4) a handmaid of Penelopé, Od. 18 182.

ἰππόδαμος, οὐ (δαμάω), *horse-subduing, horse-taming*, epith. of heroes, and also of the Trojans and Phrygians, 2, 230. 10, 431. Od. 3, 17.

Ἴππόδαμος, ὁ, *Hippodamus*, son of Merops, from Percôté, a Trojan, slain by Odysseus (Ulysses), 11, 335

ἰππόδαυς, εἰα, υ (δαύς), *thickly covered with horse-hair*, κόρυς, 3, 369; *κυνέη*, Od. 22. 111.

ἰππόδρομος, ὁ (δρόμος), *a race-course for chariots*, 23, 330.†

ἰππόθεν, adv. (ἵππος from a horse), *Od. 8, 515. 11, 531.

Ἴππόθεος, ὁ, 1) son of Lethus from Larissa, grandson of Teutarnus, leader of the Pelasgians, 2, 840, seq.; he is slain, 17, 217—318. 2) son of Priam, 24 251.

ἰπποκέλευθος, οὐ (κέλευθος), *travelling by horses, fighting from a chariot*, epith. of Patroclus, in *16. 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. The interpret. ἔκ ἵπποις κελεύεις, thou that commandest horses, is contrary to the usus loquendi. Bentley would write, ἰπποκελεύστης.)

ἰππόκομος, οὐ (κόμη), *set with horse-hair, crested with horse-hair, τρυφάλεια*, κόρυς, *12, 339. 13, 132, seq.

ἰπποκορυστής, οὐ, ὁ (κορυσσω), *arming horses, or more correctly passive, furnished with horses for fighting*, epith. of heroes fighting from war-chariots, *2, 1. 16, 287. 21, 205.

Ἴπποκόων, αντος, ὁ, a relative and comrade of the Thracian king, Rhesus, 10, 518. (From κοεῖν = νοεῖν, acquainted with horses.)

Ἴππόλοχος, ὁ, 1) son of Bellerophon, father of Glaucus, 6, 119. 197; king of the Lycians, 17, 140, seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, 11, 122.

Ἴππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polyctetes, 12, 189.

Ἴππόνοος, ὁ (acquainted with horses). 1) a Greek, slain by Hector, 11, 303. 2) prop. name of Bellerophon, cf. Schol. ad Il. 6, 155.

ἰπποπόλος, οὐ (πολέω), *to go about with horses, horse-driving*, epith. of the Thracians, 13, 4. 14, 227.

ἵππος, ὁ, a horse, a steed; ἡ ἵππος, a mare; also θήλεος ἵππος, 5, 269; and ἵππος θήλειαι, 11, 681. H. uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots: though 10, 513, is mly understood of riding, but not with entire certainty. See κέλης and ἄρμα. Od. 4, 590: hence, 2) In the plur., and rarely in the dual (5, 13. 237), a pair of horses, or a team, in connexion with ἄρμα, 12, 130; and often ἵπποισιν καὶ ὄχεσφεν, 12, 114. 119; hence also a) the chariot itself, 3,

265. 5, 13, etc.; hence, ἄλδς Ἴπποι, the chariot of the sea, for a ship, Od. 4, 708. *b*) warriors fighting from a chariot, in opposition to πεζοί, Od. 14, 267. Ἴπποι τε καὶ ἄνδρες, Il. 5, 554. 16, 1c7.

Ἰπποσύνη ἢ (ἵππος), the art of managing horses and of fighting from a chariot, 4, 403. 11, 503; also in the plur. 16, 776. Od. 24, 40.

ἱππότα, ὁ, Ep. for ἱππότης (ἵππος), a charioteer, a warrior fighting from a chariot, epith. of heroes, espily of Nestor, only Ep. form, often in the Il., and Od. 3, 68.

Ἰπποτάδης, ου, ὁ, a descendant of Hiprōtes = *Æolus*, Od. 10, 2. 36.

Ἰππότης, ου, ὁ, son of Poseidōn or of Zeus, father of *Æolus*, according to H. and Ap. Rh. 4, 778; others say grandfather of *Æolus*, through his daughter Arne, see Διόλος.

Ἰπποτίων, ωνος, ὁ, a Mysian, father of Moys, 13, 392; slain by Meriones, 14, 514, or perhaps another.

ἱππουρίς, ἰδος, ἢ (οὐρά), as fem. adj. furnished with a horse-tail, κυνὴ and κόρυς, 3, 337. 11, 42. Od. 22, 124.

ἱππομαι, depon. mid. fut. ἱψομαι, aor. ἱψάμην, to press, to squeeze; but only in the metaph. sense, to oppress, to afflict (strike, V.) with accus. (spoken of Zeus and Apollo) λαόν, 1, 454. 16, 237; (of Agamemnon.) to chastise, to punish, 2, 193 (related to ἵπος, ἱπῶν), *Il.

ἱραί, αἰ or ἱραι, different readings, 18, 531, for εἶραι, q. v.

ἱρεύς, Ep. and Ion. for ἱερεύς.

ἱρεύω, Ep. and Ion. for ἱερεύω.

Ἰρή, ἢ ed. Wolf, Ἰρη ed. Spitzner, a city in Messenia (different from Εἶρα), one of the towns promised by Agamemnon to Achilles as a dowry, 9, 150. Paus. calls it the later Ἀβία; Strab. VIII. 360, incorrectly, Ἰρα, on the way from Andania to Megalopolis. Spitzner has adopted Ἰρη, which was the common reading in Paus., and which the rule of accent requires. Aristarch., on the other hand, writes Ἰρη, cf. Spitzner.

ἱρηξ, ηκος, ὁ, Ion. and Ep. for ἱέραξ (ἱερός), a hawk or falcon, to which species also the κίρκος belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from its flight, 13, 62. 16, 582 (only in the contr. form with ἰ).

Ἴρις, ἰδος, ἢ, accus. Ἰριω, *Iris*, according to Hes. daughter of Thaumias and Electra; in the earlier rhapsodies of the *Iliad* only, she is the messenger of the gods, not only amongst each other, 8. 398. 15, 144; but also to men, 2, 786. She interposes of her own accord, 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, 23, 198. She commonly appears in a foreign form, e. g. as Polites, 2, 791; and Laodikḗ (Laodice), 3, 122. Her fleetness is compared to the fall of hail, or to wind, 15, 172; hence ἀελλόπος, ποδήνημος. In the later poets

she is goddess of the rainbow. (According to Herm. *Sertia*, from εἶρω, to join.)

Ἴρις, ἰδος, ἢ, dat. plur. ἱρισσιν, 11, 27; the rainbow, which in ancient times passed with men as a message from heaven, 17, 547.

ἱρός, ἢ, ὄν (ἰ), Ep. for ἱερός.

*Ἴπος, a beggar in Ithaca, who was prop. called *Arnaus*, but was denominated Ἴπος, messenger (from ἵρις), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Odysseus (Ulysses), whom he insulted, Od. 18, 1—7. 73. 239.

ἰς, ἰνός, ἢ, dat. plur. ἱνεσι (ἰ), 1) *sinew, muscle, nerve*; in the plur. Od. 11, 219.

Il. 23, 191; espily the neck-sinews, 17, 522. 2) *muscular power, bodily strength, vigour, strength*, prim. of men, 5, 245. 7, 269; also of inanimate things, ἀνέμου and ποταμοῦ, 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. κρατερῆ ἰς Ὀδυσῆος, the vigorous strength of Odysseus (Ulysses), for the powerfully strong Odysseus. 23. 720; Τηλεμάχου, Od. 2, 409; cf. βίη, σθένος.

ἰσάζω (ἴσος), fut. ἰσάσω, aor. 1 mid. Ep. iterat. form ἰσάσκετο, 24, 607; act.

to make equal, spoken of a woman weighing wool in scales, 12, 435; see ἔχω. 2) Mid. to make oneself equal, to esteem oneself equal, τιμῆ, 24, 607.

ἴσαν, 1) 3 plur. imperf. from εἶμι. 2) Ep. for ἦδεσαν, see ΕἰΔΩ. B.

Ἰσανδρος, ὁ (man-like), son of Bellerophon, slain by Ares in an engagement against the Solymi, 6, 197. 203.

ἴσασι. see ΕἰΔΩ. B.

ἰσάσκετο, see ἰσάζω.

ἴσθι imper. see ΕἰΔΩ. B.

ἰσθμιον, τό (ἰσθμός), prop. what belongs to the neck, a necklace, a neck-band, Od. 18, 300.†

ἴσχω, Ep. (from root IK, εἶκω), poet. form of εἰσχω, only pres. and imperf. to make equal, to make similar, to liken, τί τι. φωνῆν ἀλόχους (for φωνῆ ἀλόχων) ἰσκουσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: to deem like, to esteem equal or like. εμε σοὶ ἰσκοντες. esteeming me like thee (i. e. taking me for thee, V.), 16, 41. cf. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἴσκε and ἴσκειν, 'he spake,' as it occurs also in Ap. Rhod. But Eustath., with the more exact critics, interprets it by εἰκάς, ὁμοίου, Od. 19, 203. ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, prop. uttering many falsehoods, he made them like the truth [uttered many 'specious fictions,' Cp.]; and Od. 22, 31, ἴσκειν ἕκαστος ἄνθρωπος, each one imagined, i. e. was deceived in thinking as the following words show, cf. Butt. Lex. p. 279, who

conjectures that *ἴσπε* should be the reading in Od. 22. 31.

Ἰσµαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198. *ἰσόθεος*, ον (ἰ, θεός), godlike, equal to a god, epith. of heroes, 2, 565, and Od.

ἰσόμορος, ον (ἰ, μόρος), having an equal share, an equal lot. 15, 209. †

ἰσόπεδον, τό (πέδον), an equal bottom, level ground, a plain, 13, 142. †

ἴσος, ἴση, ἴσον, Ep. for ἴσος, Ep. also in fem. *ἴση*, q. v. 1) equal in quality, number, value, strength; sometimes also similar; absol. ἴσον θυμὸν ἔχειν, 13, 704; with dat. δαίμονι, 5, 884; Ἀρηϊ, 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας for γέρας τῷ σὺ γέρας ἴσον, I never receive a reward equal to thine, 1, 163. cf. 17, 51. 2) equally shared. ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, 9, 318; often ἴση alone, 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἴσον and ἴσα. ἴσον κηρί, like death, 3, 454. 15, 50; oftener the neut. plur. ἴσα τεκέσσαι, 5, 71. 15, 439; and with prep. κατὰ ἴσα μάχην τανύειν, to suspend the fight in equipoise, to excite it equally, 11, 336. ἐπ' ἴσα, 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα ἔσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἴσος, ὁ, son of Priam, slain by Agamemnon, 11, 101.

ἰσοφαρίζω (ἰ, from ἴσος and φέρω), to put oneself on an equality with any man, to liken, to compare oneself to in any thing; τινὶ μένος, to any man in strength, 6, 101; ἔργα Ἀθήνη, 9, 390; and with the dat. alone, 21, 194.

ἰσοφόρος, ον (φέρω), bearing a like burden, of equal strength, βόες, Od. 18, 373 †

ἰσῶς (ἴσος), only optat. aor. ἰσωσαίμην, to make equal, mid. to become equal, with dat., Od. 7, 212. †

ἴστημι, imperf. ἴστην, 3 sing. Ep. iterat. form ἴστασκε, ἴστασχ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also Ep. 3 plur. ἔστασαν for ἔστησαν, 12, 55. 2, 525 (ἴστασαν, Spitzner). Od. 3, 182. 18, 307 (cf. ἔπρεσε); aor. 2 ἔστην, Ep. iterat. form στάσκον, and 3 plur. Ep. ἔσαν and στάν, subj. στῶ, 2 sing. στήης for στής, etc., 1 plur. Ep. στέωμεν and στεύομεν for στέωμεν, infin. στήμεναι for στήναι, perf.

ἔστηκα, and pluperf. ἔστήκειν; the dual and plur. only in the syncop. forms: dual ἔστατον, plur. ἔσταμεν, ἔσάτε, and poet. ἔστητε, 4, 243. 246; 3 plur. ἔσῶσι, subj. ἔσῶ, optat. ἔσταιην, infin. ἔστάμεναι, ἔσταμεν, partep. only the obliq. case, ἔστάτος, etc., pluperf. dual ἔστάτον, 3 plur. ἔσῶσαν; mid. fut. στήσομαι, aor. ἔστησάμην, aor. pass. ἔσάθην, signif. I) Trans. in the pres. imperf. fut. and aor. 1, to place, to cause to stand, of animate and inanimate objects, hence 1) to put up, to set up, to place erect, with accus. 2, 525; ἔγχος, 15, 126; τρίποδα, 18, 344. 2) to cause to rise, to raise, νεφέλας, 5, 523. Od. 12. 405; κονίης ὀμυχλήν, 13, 336; hence metaph. to excite, to stir up, φυλόπιδα, ἔριν, Od. 11, 314. 16, 292. 3) to cause to stand, to hinder, to bring to a stand, to check, to stop (in their course), ἵππους, 5, 368; νέας, to anchor the ships, Od. 2, 391. 3, 182; μύλην, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. to weigh, τάλαντα, 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) to place oneself, to stand, perf. ἔστηκα, I have placed myself, or I stand; ἔστήκειν, I stood, in which signif. the mid. is used to supply the pres. imperf. and fut. both of animate and inanimate things. 2) to stand, of warriors, 4, 334; νῆες, σκόλοπες, 9, 44. 12, 64. 3) to stand up, to arise, 1, 535; to stand forth, to lift oneself, χρομνοί, 12, 55. ὄρθαι τρίχες ἔσταν, the hair stood erect, 24, 359. ὀφθαλμοὶ ὡσεὶ κέρα ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἔβδομος ἔσθήκει μείς, the seventh month had begun, 19, 117; hence ἴσταται, begins, Od. 14, 162. 4) to stand still, to keep one's place, κρατερῶς, 11, 410. 13, 56. III) Mid. esply aor. 1. 1) to place for oneself, to put up, with accus. κρατήρα θεοῖσι, 6, 528; ἰστόν, to put up the loom-beam, Od. 2, 94; ἰστόν, to raise the mast, 1, 480. Od. 9, 77. ἀγῶνα, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex., to place oneself, in the passages cited under no. II. 1. 2, 473. πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς [in balance hangs, poised on a razor's edge. Cp.], 10, 173; see ἀκμηδοῦρα ἐν γαίῃ ἴσταντο, the spears remained sticking in the earth, 11, 574; metaph. νεῖκος ἴσταται, the contest begins, 13, 333. Cf. on ἔστασαν, Buttm. § 107. 6. Thiersch, § 223. Kühner, § 182.

Ἰστίαια, ἡ, Ep. and Ion. for Ἔστίαια, a town in Eubrea, on the northern coast. later Ὀρεός, 2, 537.

ἰστίη, ἡ, Ion. and Ep. for ἰστίαια, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, *Od. 14, 159. 17, 156. 19, 304 (The middle syllable is always long.)

**Ἰστίη*, ἡ (Ἰστίη, ed. Herun.), Ep. for Ἔστίαια, Vesta, daughter of Kronus (Saturn)

and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, l. 28, 1.

Ἰστίον, τό (dim. from ἰστός), prop. any thing woven, *cloth*; in H. a *sail*, mly in the plur., l. 480; sing., 15, 627. Od. 2, 427. The sails were commonly of linen (also called σπείρα). They were attached to the mast by yards. They were hoisted (πεταννύναι, ἀναπεταννύναι) in a favorable wind, and furled (στέλλεσθαι) in an unfavorable, l. 433. Od. 3, 11.

ἰστοδόκη, ἡ (δέχομαι), *the receptacle of the mast*, the place in which it was stowed when lowered [its *crutch*, Cp.], l. 434.†

ἰστοπέδη, ἡ (πέδη), *the mast-stay*, a transverse piece of timber, in which the mast of a vessel was fixed, *Od. 12, 51. 162.

ἰστός, ὁ (ἴστημι), 1) *the mast*, which stood in the middle of the ship, and was attached by two ropes (πρότοιχοι) to the bows and stern of the ship. The mast was taken down, and lay in the ship when at anchor, l. 434; at departure it was raised (ἀείρειν, στήσασθαι), Od. 2, 424. 9, 77. 2) *a loom-beam*, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us; hence ἰστόν στήσασθαι, to put up the loom-beam, Od. 2, 94. ἰστόν ἐποίχεσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, l. 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) *the warp* itself, and generally *the web*. ἰστόν ὑφαίνειν, 3, 125. Od. 2, 104. 109.

ἰστω, imperat. see EΙΔΩ, B.

ἰστωρ, ορος, ὁ (εἶδεναι), one who is intelligent, one who knows: esp. like a *cognitor*, an *umpire*. ἐπ' ἰστορι, before the judge, or rather witness (μάρτυρι ἢ κριτῆ, Schol.), *18, 501. 23, 486. ἰστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favours the spiritus lenis.

ἰσχαλέος, η, ον, poet. for ἰσχνός, *dry, dried*, Od. 19, 233.†

ἰσχανάω, Ep. form of ἰσχω; ἰσχανάω, ἰσχανώσω, Ep. for ἰσχανῶ, ἰσχανώσω, Ep. iterat. imperf. ἰσχανάασκον, 1) Act. *to hold, to hold back*, with accus., 5, 89. 15, 723. 2) *to attach oneself to, to strive after, to be eager for*, with gen. δρόμου, φιλότητος, 23, 300. Od. 8, 288; and with infin. 17, 572. II) Mid. *to check oneself, to delay, to tarry*, ἐπι νηυσιν, 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἰσχάνω, poet. form from ἰσχω = ἰσχάνω, *to hold, to hold back, to hinder*, with accus., 14, 387. 17, 747. Od. 19, 42; see πατισχάνω, h. 6, 13.

ἰσχιον, τό, 1) Prop. *the hip-joint, the hip-pan*, i. e. the cavity in the hip-bone in which the head of the thigh-bone

(μηρός) turns, 5, 305. 2) Mly *the hip, the loins*, esp. the upper part, 11, 339. Od. 17, 234; plur. 8, 340. (Prob. from ἰσχύς, akin to ἰξύς.)

*Ἰσχυς, vos, ὁ, son of Elatus, the lover of Corónis, h. Ap. 210.

*ἰσχῶ (ἰσχύς), fut. ἴσω, *to be strong, to be able*, Batr. 280.

ἴσχω, poet. form of ἔχω, only pres. and imperf. chiefly in the signif.: I) *to hold, to hold fast, to hold back*, τινά, 5, 812; ἴππους, 15, 546; metaph. θυμόν, to restrain the spirit, 9, 256; σθένος, 9, 352. II) Mid. *to hold oneself, to restrain oneself*, 2, 247; restrain yourself, i. e. be silent, Od. 11, 251. δ) With gen. *to restrain oneself* from a thing, to cease, λώβης, πολέμου, Od. 18, 347. 24, 531.

ἰτέη, ἡ, Ion. for ἰτέα, *willow*, 21, 350; *salix alba*, the common osier, Od. 10, 510.

ἴτην, imperf. of εἶμι.

Ἴτυλος, ὁ, son of Zethus and Aëdon, whom his mother killed in a fit of frenzy, Od. 19, 522; cf. Ἀηδών.

Ἴτυμονεύς, ἦος, ὁ, son of Hyperöchus in Elis, who abstracted from Nestor a part of his herds, and was slain by him, 11, 671, seq.

ἴτυς, vos, ἡ, prop. any circle; in H. the *circumference* or *periphery* of a wheel, made of felloes of wood, 4, 48C. 5, 724. (Prob. from ἰτέα.)

ἴτω, see εἶμι.

*Ἴτων, ωνος, ἡ (ἴ), a town in Larissa, in Phthiö is (Thessaly), with a temple of Athênê, 2, 696. Ἴτωνος, ὁ, Strab.

ἰυγμός, ὁ (ἰύζω), *a cry, a cry of joy, a shout*, 18, 572.†

ἰύζω (ἴ), *to shout for joy, to cry aloud*; in H. to terrify an animal by loud crying and shrieking, 17, 66. Od. 15, 162.

*Ἴφεύς, ἦος, ὁ (ἴ), see *Ἴφεις.

*Ἴφθιμή, ἡ, daughter of Icarus and sister of Penelopê, wife of Eumêlus of Phæræ, Od. 4, 797.

ἰφθίμος, η, ον and ος, ον, 1) *highly honoured, greatly lauded*, and generally, *active, lively, noble*, 5, 415; spoken of women, ἀλοχος, 19, 116. Od. 10, 106. (Prob. from ἴφι and τιμή, greatly lauded. Schol.; so Wolf and Thiersch.) Hence, 2) to be honored for one's strength, might, &c., *strong, brave, mighty, powerful*, prim. as epith. of heroes possessing physical power, hence also spoken of head and shoulders, 3, 336. 11, 55.

ἴφι, adv. (prob. an old dat. from ἴς), *strongly, powerfully, with might, with power*, ἀνάσσειν, μάχεσθαι, 1, 38. 2, 720; δαμῆναι, Od. 18, 156.

Ἰφιάνασσα, ἡ (ἴ. ruling with power), daughter of Agamemnon and Klytæmnêstra (Clytæmnestra), called in the tragic writers Ἰφίγενεια, 9, 145.

Ἰφιδάμας, αντος, ὁ (ἴ), son of Antênor and Theânô, who was educated in Thrace with his grandfather Cisseus, 11, 221.

*Ἴφικλήϊος, η, ον, Ep. for Ἴφικλείος,

pertaining to Iphiclus. ἡ βίη Ἴφικληγῆ, Od. 11, 290.

Ἴφικλος, ὁ (ἰ in the beginning), son of Phylacus, from Phylacē in Thessaly, father of Protesilaus and Podarceē, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter of Pero, 2, 705. 23, 636. Od. 11, 289, seq. Cf. Bias.

Ἴφιμέδεια, ἡ (ἰ in the beginning), daughter of Triops, wife of Aldeus, mother of Otus and Ephialtes by Poseidōn, Od. 11, 305 (from μέδομαι, the mighty ruler).

Ἴφίνος, ὁ (the first ι long) son of Dexius, a Greek, slain by the Lycian, Glaucus, 7, 14.

Ἴφισ, ιος, ὁ (not Ἴφεύς), accus. Ἴφισ, a Trojan, slain by Patroclus, 16, 417; see Buttm. Gr. Gram. § 51. Rem. 1. p. 192.

Ἴφισ, ιος, ἡ, daughter of Euryeus, a slave of Patroclus, 9, 667.

Ἴφιος, η, ον (ἴφι), or Ἴφισ, ἴφι, strong, esp. *robust, fat, fattened*, only ἴφια μήλα, 5, 556. Od. 11, 108 (the first ι long).

Ἴφιδίης, ὁ, son of Iphitus = *Archeptolemus*, 8, 128.

Ἴφιδίων, ωνος, ὁ (ἰ in the beginning), son of Otrynteus of Hydē, slain by Achilles, 20, 382. (From τίω, avenging powerfully.)

Ἴφίτος, ὁ (ἰ in the beginning) 1) son of Eurytus, from Œchalia, brother of Iolē, an Argonaut. On the journey, when he was seeking the mares which had been concealed by Hēracles, he gave his bow to Odysseus (Ulysses), in Messenia. When he found them with Hēracles, he was slain by him, Od. 21, 14, seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, 2, 518. 17, 306. 3) father of Archeptolemus, 8, 128.

ἰχθυάω (ἰχθύς), Ep. iterat. form, imperf. ἰχθυασκον, Od. 4, 368; *to fish, to take fish*, *Od. 12, 95.

ἰχθυόεις, εσσα, εν(ἰχθύς), *fishy, abounding in fish*, epith. of the sea, and of Hylus, 9, 4. 360. 20, 392; κέλευθα, Od. 3, 177.

ἰχθύς, υός, ὁ, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθύς. Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384, seq. (ν in nom. and accus. sing. long, 21, 127; elsewhere short.)

*ἰχναῖος, αἴη, αἴον (ἰχνος), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town Ichnaē in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἰχνιον, τό (prop. dimin. of ἰχνος), *a trace, a track, a footstep*, 18, 321. h. Merc. 220. μετ' ἰχνιά τινος βαίνειν, to follow a man's steps, Od. 2, 406; tracks, Od. 19, 436. 2) Generally, *gait, movement*, 13, 71.

ἰχνος, τό, *a track, a footstep, a trace*, Od. 17, 317.†

ἰχώρ, ὄρος, ὁ, accus. ἰχώ, Ep. for ἰχώρ (Kühner, § 266, 1. Buttm. § 56, note 6, c); *ichor*, the blood of the gods,—a humour similar to blood, and which supplies its place in the gods, *5, 340. 416.

ἰψ, ἰπός, ὁ, nom. plur. ἰπες (ἰπτομαι), an insect which gnaws horn and vines, Od. 21, 395.†

ἰψαο, see ἰπτομαι.

ἰωγή, ἡ, *a shelter, a protection*. Βορέας, against the north wind, Od. 14, 533; † see ἐπιωγαί.

ἰωή, ἡ (ιά, ἰ), *a call, a voice*, spoken of men, 10, 139; and generally. *clamour, noise*, of the lyre and the wind, Od. 17, 261. 11. 4, 276; of fire, 16, 127.

ἰώκα, see ἰωκή.

ἰωκή, ἡ (from δῖω and δῖώκω), metaplast. accus. ἰώκα, as if from ἰωξέ, 11, 601; † prop. *pursuit in battle*; and generally, *the tumult of battle, the noise of battle*, plur., 5, 521. 2) Ἰωκή, personified, like Ἔρις, *5, 740.

ἰωκμός, ὁ (ἰωκή), *pursuit, the tumult of battle*, *8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, Ep. for κατέβαλε, see καταβάλλω.

Καθησός, ἡ, a town in Thrace on the Hellespont, or in Lycia, from which is Καθησόθεν, from K. (ἐνδον refers to Troy), 13, 363.

κάγ, Ep. for κατ' before γ; κάγ γόνυ, for κατά γόνυ (accord. to Bothe, καγγόνυ), 20, 458.†

κάκωνος, ον (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλάω (Ep. pres. καγχαλώωσι, καγχαλώων for καγχαλώσι, καγχαλώων), *to laugh aloud, to rejoice*, 6, 514. Od. 23, 1. 59; to laugh to scorn, 3, 43. (From ΧΑΩ, χαλάω, *cachinnor.*)

κάγω, contr. from καί ἐγώ, 21, 108; † yet rejected by Spitzner.

κάδ, Ep. for κατά before δ, e. g. κάδ δι. κάδ δώματα, Od. 4, 72.

καδδραθέην, see καταδράνω.

καδδύσαι, see καταδίω.

Καδμείος, η, ον (Κάδμος), *derived from Cadmus, Cadmæan*, in Hom. plur. οἱ Καδμείοι, the inhabitants of the citadel Cadmeia, i. e. the Thebans, 4, 391. Od. 11, 276.

Καδμείων, ωνος, ὁ = Καδμείος, 4, 385. 5, 804.

*Καδμητίς, ἴδος, ἡ, peculiar fem. of Καδμείος, daughter of Cadmus = *Scemell*, h. 6, 57.

Κάδμος, ὁ (Herm. *Instruus*), *Cadmus*, scu. of the Phœnician king Agēna.

brother of Eurōpa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Zeus, he came at last to Bœotia, and founded the fortress Cadmeia. H. mentions him only as the father of Ino, Od. 5, 334.

ΚΑΔ, see *καίνυμαι*.

Κάειρα, ἡ, fem. of Κάρι, a female Carian, prob. from the root Κάρι, 4, 142. †

καήμεναι, see *καίω*.

καθαίρω (αἰρῶ), fut. ἦσω, aor. καθείλων, subj. Ep. 3 sing. καθέλῃσι, 1) to take (pull or lei) down, τί; ἰστία, Od. 9, 149; ζυγόν, 24, 268; ὄσσε θανόντι, to close the eyes of a corpse, 11, 453; and in tmesis, Od. 11, 426. 2) Esply to take down with violence, to cast down, τινά, 21, 327; hence, to overpower, to carry off, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372, 373.

καθαίρω (καθαρός), aor. 1 ἐκάθηρα and Ep. κάθηρα, to purify, to cleanse, to wash, with accus. κρητῆρας, θρόνους, τραπέζας ὕδατι, Od. 20, 152. 22, 439. 453; ῥυπώντα, Od. 6, 87; trop. κάλλει προσώπατα καθαίρειν, to adorn with beauty, see κάλλος, Od. 18, 192. 2) to bring away by cleansing, to wash away; ἀπὸ χροδὸς λύματα, 14, 171; ῥύπα, Od. 6, 93; with double accus. εἰ δ' αἶνε—αἷμα κάθηρον Ἐλθὼν ἐκ βελῶν Σαρπηδόνα, 16, 667. In this passage, which is variously explained, place with Spitzner a comma before and after ἐκ βελῶν, so that it may signify *extra jactum telorum*. Thus Voss: 'Go, beloved Phœbus, to cleanse, beyond the reach of the enemy's spears, Sarpēdon from his blood.' Instead of Σαρπηδόνα, Aristarchus reads Σαρπηδόνι; Eustath., however, defends the double accus. and compares 1, 236, 237. 18, 345. b) In a religious signif. θεοῖσι δέτας, to purify a goblet by fumigation with brimstone, 16, 228.

καθάλλομαι, depon. mid. (ἀλλομαι), to *lay down*; metaph. to *rush down*, spoken of a tempest, 11, 298. †

καθάπαξ, adv. (ἀπαξ), once for all, entirely, Od. 21, 349. †

καθάπτομαι, depon. mid. (ἄπτω), to touch, to attack, always τινὰ ἐπέεσσιν, to approach any one with words, a) In a good sense: ἐπ. μαλακοσίην τινά, to address any one with kind words, 1, 582; or μελιχρῆς ἐπ., Od. 24, 393; absol. Od. 2, 39. 240, seq. b) In a bad signif. ἀντιβίοις ἐπ., to attack or assail with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon κέκλετο cf. Od. 2, 39.)

καθαρός, ἡ, ὄν, clean, unspotted, εἴματα, Od. 2) *clear*, clear. ἐν καθαρῷ, subaud. τόπῳ, in a clear place (a place free from dead bodies), 8, 491. 10, 199. 3) Metaph. *pure*, blameless. καθαρῷ θανάτῳ, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. καθαρῶς, *purely*, h. Ap. 121.

καθέζομαι, depon. mid. (ἕζομαι), only pres. and imperf. to sit down, to sit, ἐπι

θρόνου, 1, 536; ἐπὶ λίθοισι, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) to reside, to dwell, Od. 6, 295.

καθέκα, see *καθίημι*.

καθείατο, see *κάθημαι*.

καθείσα (εἶσα), defect. aor. to seat, to cause any one to be seated, τινὰ ἐπὶ θρόνου, 18, 389. 2) to set down, to place, to cause to remain, 2, 549. 3, 382; τινὰ σκοπόν, to place a man as a spy, Od. 4, 524.

καθίξει, see *κατέχω*.

καθεύδω, imperf. Ep. καθεύδον, only pres. and imperf. to sleep, to rest, 1, 611; ἐν φιλότῃ, Od. 8, 313. According to Eustath. [ἀναπίπτειν ὡς ἐπὶ ὕπνῳ], it signifies in ll. 1, 611, 'to lie down to sleep.' [This, however, is not the necessary sense, since the usual signif. does not conflict with 2, 2, where οὐκ ἔχε νήδυμος ὕπνος forms an antithesis with εἶδον παννύχιον, cf. Schol. ad ll. 2, 2. Am. Ed.]

καθεψιάομαι, depon. mid. (ἐψιάομαι), to deride, to mock, τινός, Od. 19, 372. †

κάθημαι (ἤμαι), imperf. ἐκαθήμην, 3 sing. καθήστο and ἐκάθητο, h. 6, 14; 3 plur. καθείατο, Ep. for κάθητο, to sit down, παρά τινι, 7, 443; ἐν ὄρῃ ἐπὶ τινι, 11, 76. 14, 5; esply to sit at ease, to sit in state, to be throned, Od. 16, 264.

κάθηρα, see *καθαίρω*.

καθιδρῶν (ιδρῶν), to seat, to cause to sit, τινά, Od. 20, 257. †

καθίζάνω (ίζάνω), to seat oneself, θῶκόνδε, Od. 5, 3. †

καθίζω (ίζω), imperf. κάθισον, once ἐκάθισον, Od. 16, 408 (Buttm. Lex. p. 122, would read δὲ κάθισον), aor. ἐκάθισα, part. Ep. κάθισσας, 1) Trans. to seat, to cause to sit, with accus. ll.; ἀνδρῶν ἀγοράς, to constitute, to convoke assemblies of men, Od. 2, 69; proverbially, καθίζειν τινά ἐπ' οὐδέι, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see οὐδας. 2) Intrans. to seat oneself, to sit, ἐπί, παρά τινι, 8, 436; and alone, 3, 426. Od. 4, 649.

καθίημι (ἤμι), aor. 1 καθήκα, inf. aor. 2 καθέμεν, Ep. for καθεῖναι, 1) to send down, to cast down, with accus. οἶνον λαυκανίης, to send or pour wine down the throat, 24, 642; ἵππους ἐν δίναϊς, to sink the horses in the waters, in order to propitiate the river-god, 21, 132; κεραυτὸν χαμάς, 8, 134 (by tmesis). 2) to let down, to lower, ἰστία ἐς νῆας. (Od. 11, 72. h. Ap. 503. 481. (On the dual aor. 2 κάθητον, see Buttm. Ausf. Gram. § 33. 3. Rem. 3.)

καθικνέομαι (ικνέομαι) only aor. καθικόμην, to go to, to reach, to arrive at, to touch, to hit; only metaph.; spoken only of disagreeable things. ἐμὲ καθίκετο πένθος, Od. 1, 342. μάλα πῶς με καθίκεο θυμὸν ἐνιπῆ, thou hast exceedingly touched (= wounded) my heart by reproach, 14, 104.

καθίστημι (ἵστημι), imperf. pres. Ep. καθίστα, aor. 1 κατέστησα, aor. 1 mid. κατεστησάμην, 1) Only trans. to *rust*

down, to set down, to put away; with accus. κρητήρα, the mixer, 9. 202; νῆα, to direct the ship down, i. e. to shore [appelle navem], Od. 12, 185; hence Πύλοινδε καταστήσαι τινα, to convey any one to Pylos (connected with ἐφέσσαι, to put ashore [but Fäsi aft. Schol. to take him on board: a hysteron-proteron]), Od. 13, 274. II) Mid. = act. to let down, λαΐφος βοεύσιν, h. Ap. 407.

*καθοπλίζω (ὀπλίζω), to arm; mid. to arm oneself, Batr. 122.

καθοράω (ὄραω), aor. κατεΐδον, part. κατιδών, to look down, ἐξ' Ἰδης, 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. ἐπ' ἀλας, 13, 4.

καθύπερθε, and before a vowel καθύπερθεν, adv. (ὑπερθε), 1) from above, down from above, 3, 337; with gen. Od. 8, 279. 2) above, over, 2, 754. λαοῖσιν καθύπερθε πεποιθότες, trusting to the men who were above [i. e. on the walls], 12, 153; of the situation of places, 24, 545; with gen. Χίοιο, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καί, conjunc. and, even, marking connexion or heightened force. 1) as a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. τέ connects only related ideas. 2) τε—καί, as well—as, both—and, shows that the connected ideas stand in close and necessary union; in H. the two words stand together, 1, 7. 17. Od. 3, 414. 3) καί τε, the Lat. atque, annexes something homogeneous and equal (in quantity, &c.): it often points to something special: and indeed, 1, 521. Od. 23, 13. In like manner we have ἠδὲ καί, Od. 1, 240; ἡμέν, ἠδὲ καί, 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, ὡς ἄρ' ἔφη, καὶ ἀναΐξας—τίθει. 1. 584. 5) In an anacoluthon καί connects a partecp and a finite verb, ὡς φαμένη, καὶ ἡγήσατο, 22, 247. In like manner in apodosis after temporal conjunctions, καὶ τότε, 1, 478. II) As an enhancing adverb: in the orig. signif. even, also, still, etiam, καί renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening. a) With verbs, substantives, numerals: even. τάχα κεν καὶ ἀναΐτιον αἰτιόφορο, he might easily blame even an innocent person, 12, 301. cf. 4, 161. b) Esply, καί with partecp. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by although, however. Ἐκτορα, καὶ μεμῶτα (however impetuous) μάχης σχήσεσθαι ὄω, 9, 655. καὶ ἐσσύμενον, 13, 787. 16, 627. c) With compar. still. θεός καὶ ἀμείνωνας ἵππουσ' ὀδύρησαιο, 10, 556. d) With adverbs: καὶ λίην, καὶ μάλα, 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: ἴεμενος καὶ καπνὸν—νοῆσαι, to see if but

the smoke, Od. 1, 58. III) καί in connexion with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δὴ, for certainly, for really, καὶ—γε, and (indeed); καὶ δέ, and yet, but also; καὶ δέ, and now, and certainly; καὶ εἰ, even if: καὶ μὲν = καὶ μὴν, and certainly, and surely, surely also, 23, 410; also (indeed), Od. 11, 582; καὶ τοι, and yet, although, etc. [To the above may be added καί as an expletive. Κασίγνητος καὶ ὄπατρος, 12, 371; as also the use between numerals, sometimes—or. ἔνα καὶ δύο, 2, 346. cf. Od. 3, 115.]

Καινεΐδης, ὁ, son of Cæneus = Κορδαίης, 2, 746.

Καινεύς, ἦος, ὁ, son of Elätus, king of the Lapithæ, father of the Argonaut Corónus, 1, 264. (From καινυμαι, that overpowers.)

*καινός, ἦ, ὄν, new, strange, unknown, τέχνη, Batr. 116.

καινυμαι, p. et. depon. (root ΚΑΑ for καιδνυμαι), perf. κέκασμαι, pluperf. ἐκέκασμην, 1) to excel, τινά, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. κέκασθαι τινά τινα, to excel a man in any thing, 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, δόλοισι (for evil wiles renowned, 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, παρτοῖσι ἀρετῆσι ἐν Δαναοῖσι, Od. 4, 725: μετὰ δμωῆσι, Od. 19, 82; ἐπ' ἀνθρώπους, 24, 535. (Others suppose a root ΚΑΖΩ.)

καίπερ, Ep. separated καί περ, except Od. 7, 224; although, however, however much; πέρ takes its place after the emphatic word. καὶ ἀχνύμενοί περ, however grieved they are, 2, 270. 24, 20. καὶ πρὸς δαίμονά περ. 17, 104.

καίριος, ἦ, ὄν (καρός), happening at the right time, seasonable, hitting the right place; in H. only in the neut. καίριον, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριόν ἐστιν, where the blow is fatal, 8, 84. 326. ἐν καίριῳ, κατὰ καίριον, in a mortal part, 4, 185. 11, 439.

καιροῖς, ἐσσα, ἐν, well-woven, close-woven, from καιρός, the threads which cross the chain or warp in weaving [the wool or filling], Lat. licia. καιροσέων ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, Od. 7, 107, † from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; καιροσέων is the reading of Aristarchus, and is, according to the Schol., gen. plur. for καιροσῶν, καιροσῶν, Ion. καιροσέων. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc. [Bright as with oil the new-wrought texture shone. Cp.]

καιροσέων, see καιροῖς.

καίω, Ep. for κάω, aor. 1 ἔκηα and κῆα, plur. subj. κῆομεν for κῆωμεν, 3 sing. and plur. optat. κῆαι, κῆαιεν, infin. κῆαι, in the Od. also κείαι, κείομεν, κείαντες, aor. 1 mid. κείαμην, partcp κείαμενος (in the Od. κείατον, κείαμενος, Od. 16, 2, 23, 51); aor. pass. ἐκάην, infin. Ep. καῆμεναι, 1) to kindle, to light up, to set in a blaze, πῦρ, Il. 2) to consume, to burn, μηρία, νεκρούς, Il.: hence pass. to burn, πυραὶ καίοντο, 1, 52. δ) to be burnt, Od. 12, 13. II) Mid. only aor. 1, to enkindle for oneself, to kindle, with accus. πῦρ, πυρά, 9, 88. Od. 16, 2. (On the exchange of η and ει, see Butt. p. 287. Rost. p. 308; Kühner, § 151. A. The forms κῆω and κείω are doubtful.)

κάκ, abbreviated κατά before κ; mly κάκ κεφαλῆν, κάκ κόρυθα, 11, 351. Others, κακκεφαλῆν, etc.

κακίζω (κακός), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, 24, 214.†

κακείαι, see κατακαίω, Od. 11, 74.

κακείοντες, see κατακείω.

κακκεφαλῆς, see κάκ.

κακκόρυθα, see κάκ.

*κακοδαίμων, ον (δαίμων), wretched, unhappy, miserable, Ep. 14, 21.

κακοσίμων, ον, gen. ονος (εἶμα), wretchedly clothed, ill clad, πτωχοί, Od. 18, 41.†

κακοεργίη, ἡ (κακοεργός), a bad deed, a wicked act, Od. 22, 374.†

κακοεργός, ὄν, poet. (ἔργον), wicked; γαστήρ, the abominable stomach [= hunger always counsellor of ill. Cp.], Od. 18, 54.†

Κάκοιλιος, ἡ (Ἴλιος), wretched Ilium, *Od. 19, 260, 23, 19.

*κακομηδῆς, ἔς (μηδός), crafty, deceitful, h. Merc. 389.

κακομήχανος, ον (μηχανή), contriving evil, destructive, 6, 344. 9, 257. Od. 16, 418.

κακόξενος, ον, Ion. and Ep. for κακόξενος (ξένος), inhospitable, having bad guests. Thus, Τηλέμαχ' οὐτις στίο κακοξένωτερος ἄλλος, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376.†

κακοῤαφίη, ἡ (ράπτω), the machination of evil things, craftiness, treachery, trickery, malice, 15, 16. Od. 12, 26; plur. Od. 2, 236.

κακός, ἡ, ὄν, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. κακός εἶδος, 10, 316. κακά εἶματα, esply of persons, a) In point of rank, mean, vulgar, ignoble, 14, 126. Od. 1, 411. 4, 64. δ) bad, worthless, miserable, νομῆς, Od. 17, 246. 2) Of conditions and circumstances: evil, bad, ruinous, injurious, wretched. Κῆρες, δόλος, νύξ, θάνατος, etc. 3) Spoken of the character: bad, mean, wicked; in H. esply of warriors, cowardly. κακός καὶ ἀναλκίς, 8, 153. 5, 643 Neut. κακόν and κακά as subst. badness, vileness, misfortune, mi-

sery, wretchedness, evil; spoken of Ares, τυκτόν κακόν, an unnatural, monstrous evil, 5, 831, see τυκτός; as an exclamation, μέγα κακόν, a great evil (V. 'O shame!'), 11, 404. κακόν τι ποιεῖν, to do some harm, 13, 120. κακόν or κακά βρέχειν τινά, to do harm to any one, 2, 195. 4, 32; rarely τινί, Od. 14, 289. κακά φέρειν τινί, 11, 2, 304; also absol. κακά Πριάμῳ for εἰς κακά, to the ruin of Priam, 4, 28. 4) Adv. κακῶς, badly, wickedly, basely, insultingly, e. g. ἀφίεμαι τινά, νοστεῖν, 1, 25. 2, 153. It often has a strengthening force. κακῶς ὑπερηγορόντες, Od. 4, 766. 5) As a compar. in H. a) Regular: κακώτερος, ἡ, ον, 19, 321. κακίων, ον, 9, 601; from which κακίους for κακίους, Od. 2, 277. Superl. κάκιστος, ἡ, ον, 11, and Od. δ) Irregular: χερείων, together with the forms χέρηϊ, χέρμα, etc., χερείωτερος, ἡσσων, q. v.

κακότεχος, ον (τέχνη), practising evil arts, deceitful, wily, 15, 14.

κακότης, ἡ, ὄν (κακός), badness, worthlessness, 1) moral vileness, baseness, wickedness, 3, 366. 13, 108. Od. 24, 455; spoken of warriors, cowardice, timidity, 11, 2, 368. 15, 721. 2) evil, harm, misfortune, 10, 71. Od. 3, 175; esply the sufferings of war, 11, 11, 382. 12, 332.

κακοφραδῆς, ἔς (φράζομαι), evil-minded, irrational, foolish, 23, 483.†

*κακοφραδίη, ἡ, evil intention, folly, indiscretion, plur. h. Cer. 227.

κακῶν (κακός), aor. ἐκάκωσα, perf. pass. κεκάκωμαι, to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure, τινά, 11, 690. Od. 16, 212. κεκακωμένοι ἤμεν, we were in a bad case, 11, 689. κεκακωμένους ἄλμη, disfigured by seawater, Od. 6, 137; metaph. μηδὲ γέροντα κάκου (imperat. for κάκοε) κεκακωμένον, do not afflict the afflicted old man, Od. 4, 754.

κάκτανε, see κατακτείνω.

κακώτερος, ἡ, ον, see κακός.

καλάμη, ἡ. 1) a stalk of straw of corn, 19, 222. 2) the stubble (in harvesting only the ears were cut off); hence metaph. the rest, the remnant. ἀλλ' ἔμηνυ καλάμην γέ σ' ὀδομαι εἰσορόωντα γινώσκειν, but still, I think, that on beholding, even the stubble, thou wilt recognize it, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214. [But mark the stubble, and thou canst not much misjudge the grain. Cp.]

*Καλαμίνθιος, ὁ (καλαμίνθη), the lover of calaminth, a frog's name, Batr. 227.

*κάλαμος, ὁ, a reed, h. Merc. 47.

*καλαμοστέφης, ἔς (στέφος), crowned with reed, rush-covered; βυρσαί, coria calamis obducta, Batr. 127.

καλαῦρον, ὄνος, ἡ, the herdsman's crook, which the herdsman bore, and threw at the cattle to drive them, 23, 845.

καλέω, infin. Ep. καλήμεναι, 10, 125; fut. καλέσω, Ep. σσ, and καλέω, Od. 4, 532; aor. 1 ἐκάλεσα, Ep. σσ. aor. 1 mid.

ἐκαλεσάμην, Ep. σσ, perf. pass. κέκλημαι, plur. perf. 3 plur. κεκλήσασθαι, fut. 3 κεκλήσονται, Ion. iterative imperf. καλέσκον and καλεσκόμην, 1) *to call*, i. e. (1) *to name. to call by name; τινά ἐπώνυμον* or *ἐπίκλησιν*, to call one by a surname, 9, 562. 18, 487: hence pass. *to be called, to be named*, often, 2, 260. 684. 4, 61. ἐμὴ ἄλοχος κεκλήσεται, h. Ven. 489. 2) *to call, to call to*; spoken of several, *to call together*, with accus. τινὰ εἰς ἀγορὴν, εἰς Ὀλυμπόν Od. 1. 90. 11. 1, 402; also ἀγορῆνδε, θάλαμονδε οἰκόνδε; with accus. alone, ὅσοι κεκλήσασθαι βουλῆν, whosoever had been called to the council, 10, 195; and with infin. *to call upon, to require, to challenge, καταβῆναι*, 3, 250. 10, 197; *to call, to invite to a feast*, Od. 4, 522. 11, 187. II) Mid. in the aor. *to call to oneself, to summon*, 5, 427. h. Ven. 126; τινὰ φωνῆ, 3, 161; λαὸν ἀγορῆνδε, 1, 54. καλήμενοι. see καλέω.

Καλήσιος, ὁ, a comrade and charioteer of Axylius, from Arisbē in Thrace; slain by Diomédēs, 6, 18.

Καλητορίδης, οὐ, ὁ, son of Calētor = *Arhageus*, 13, 541.

καλήτωρ, ορος, ὁ (καλέω), a crier, 24, 577.†

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, 15, 419. 2) father of Aphaeus.

καλλείπω, Ep. for καταλείπω.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, 18, 44.

Καλλίαιρος, ἡ, a town in Locris, in Strabo's time destroyed, 2, 531.

καλλιγύναιξ, ἀκος (γυνή), *abounding in beautiful women or virgins*, epith. of Hellas [Achaia] and Sparta, only in accus., 2, 683 [3, 75]. Od. 13, 412.

*Καλλιδίκη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 109.

καλλιζώωνος, ον (ζώνη), *beautifully girdled* or [rather *having a beautiful girdle*, cf. Od. 5, 231], epith. of noble women, 7, 139. Od. 23, 147.

*Καλλιθόη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 110.

καλλιθρίξ, τριχος (θρίξ) *having beautiful hair*; epith. of horses: *having beautiful manes*, 5, 323; epith. of sheep: *having beautiful wool*, Od. 9, 936. 469.

Καλλικολώνη, ἡ (κολώνη), *Mount Beauty*, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simoëis, 20, 53. 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ον (κόμη), *having beautiful hair, having beautiful tresses*, epith. of handsome women, 9, 449. Od. 15, 58.

καλλικρήδεμος, ον (κρήδεμον), *having a beautiful head-band or fillet* (beautifully veiled, V.), ἄλοχος, Od. 4, 623.†

κάλλιμος, ον, poet. for καλός, *beautiful*, *Od. 4, 130. 11, 529. 640.

κάλλιον, see καλός.

*Καλλιόπη, ἡ (from ὄψ, *having a*

beautiful voice), the eldest of the nine Muses, later the goddess of Epic song, h. 31, 2.

καλλιπάρῃος, ον (παρεία), *having fair cheeks*, epith. of beautiful women, 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, see καταλείπω.

*καλλιπέδιλος, ον (πέδιλον), *having beautiful sandals*, h. Merc. 57.

καλλιπλόκαμος, ον (πλόκαμος), *having beautiful locks, having lovely tresses*, epith. of fair women, 11, and Od.

καλλιρέεθρος, ον (ρέεθρον), *beautifully flowing, κρήνη*, Od. 10, 107.† h. Ap. 240.

καλλίροος, ον, poet. for καλλίροος.

Καλλιρόη, ἡ, poet. for Καλλιρόη, daughter of Oceanus and Tethys, wife of Chrysaōr, h. in Cer. 419.

καλλίροος, ον, Ep. καλλίροος, Od. 5, 441. 17, 206 (ρός), *beautifully flowing*, epith. of rivers and fountains, 2, 752. 27, 147.

*καλλιστέφανος, ον (στέφανος), *beautifully crowned*, epith. of Démêtér, h. Cer. 252.

κάλλιστος, ἡ, ον, see καλός.

καλλίσφυρος, ον (σφυρόν), *prop. having beautiful ankles or feet, slender-footed*, epith. of beautiful women, 9, 557. Od. 5, 333.

καλλίτριχες, see καλλιθρίξ.

κάλλιψ' for κατέλιπε, see καταλείπω.

καλλιχορος, ον (χορός), *having beautiful dancing-places, or having beautiful plains*, Πανοπέυς, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρύχορος.

[Καλλιχορος, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), *beauty*, both of men and women, 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλει μὲν σὶ πρώτα πρόσωπα καλὰ κάθ' ἑν ἄμβροσιν, οἴψ' Ἀφροδίτῃ χρίεται, Athēnē illumined her lovely countenance with ambrosial beauty, such as Aphrodite adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in H. something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

*κάλων, τό, *wood*, esp. dry wood for burning; h. in Merc. 112.

κάλός, ἡ, ὄν, compar. καλλίων, superl. καλλιστος, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful, fascinating, lovely, agreeable*, spoken of men, καλός τε μέγας τε, 11; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμὴν, a beautiful harbour, Od. 6, 263. 2) Of internal quality: *beautiful, noble, glorious, excellent*; in H. only neut. καλόν ἐστί, it is well; it is becoming, with infin., 9, 615. 17, 19. νῦν δὴ κάλλιον μεταλλῆσαι, now it is more fitting to ask, Od. 3, 69. οὐ μῦθ' ἄ τὸγε κάλλιον, this is by no means well. 11, 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by

H. as adv. *well, fitly, beautifully*, *καλόν*. Od. 1, 155. 8, 266; in the II. *καλά*, 6, 326. 8, 400. The adv. *καλῶς*, only Od. 2, 64, see *διόλλυμι*.

κάλος, ὁ, Att. *κάλωσ*, a *gorge, a sail-gore*, Od. 5, 260; † different from *ὑπεραί* and *πόδες*.

κάλις, ἰδος, ἡ, a vessel for drawing or scooping up water, a *pitcher, an urn*, Od. 7, 20. † h. Cer. 207.

**καλύβη*, ἡ (*καλύπτω*), a *shelter, a hut, a harbour*, Baγ. 30.

Καλύδναι, αἱ νῆσοι, the *Calydonæ islands*, according to Strab. X. p. 489, the *Sporades*, near the island of Cos, which received their name from the larger, afterwards called *Καλύμνα*, but in earlier times *Καλύδνα*. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called *Καλύδναι*, like *Θῆβαι*, 2, 677.

Καλυδών, ὄνος, ἡ, a very ancient town in *Ætolia* on the *Evénus*, famed on account of the *Calydonian boar*, 2, 640. 9, 340. 13, 217.

**καλυκῶπις*, ἰδος, ἡ (ὤψ), with a *florid countenance, having a blooming face*, h. Cer. 420. Ven. 285.

κάλυμμα, ατος, τό (*καλύπτω*), an *envelopment*; esp. the head-covering of the women, a *veil=καλύπτρη*. It is called *κάνανον*, dark-coloured, as used in mourning, 24, 93. † It would seem, however, to be more correct to distinguish *κάλυμμα* from *καλύπτρη*, and, with Voss, to translate it 'mourning robe,' since it is followed by *τοῦ δ' οὐτι μελάντερον ἐπλετο ἔσθος*, cf. h. Cer. 42.

κάλυξ, υκος, ἡ, 1) Prop. an *envelope*; hence a *bud*, esp. a *flower-bud, a flower-cup, or calyx*. 2) In H., 18, 401, † as a female ornament, perhaps *ear-pendants* in the form of a flower-cup. According to some Gramm. they are the *σωληνίσκοι, σύριγγες* (Voss, 'hair-pins'); al. small *tubes* to keep the hair in curl [*πίρις*, Cp.], cf. h. Ven. 87. 164.

καλύπτρη, ἡ (*καλύπτω*), a *covering*, esp. a *veil*, with which females cover the face upon going out, 22, 406. Od. 5, 232. 10, 543.

κάλυπτα, fut. ψω. aor. 1 *ἐκάλυψα*, Ep. *κάλυψα*, aor. mid. *ἐκαλυψάμην*, perf. pass. *κεκάλυμμαι*, aor. pass. *ἐκαλύφθην*. 1) to *cover, to envelope, to wrap around*, *πέτρον περί χειρ ἐκάλυψεν*, the hand [just] covered the stone, i. e. it was as great as the hand could grasp, 16, 735. Mly constr. *τί τιμι*, to cover something with something, 7, 462. 10, 29; more rarely, *τί τιμι*, to (cover =) *spread* something over any one, 5, 315. 21, 321; *ἀμφί τιμι* and *πρόσθε τιμός*. e. g. *σάκος*, to hold a shield before any one, 17, 132. 22, 313. Pass. *κεκάλυπτο* ἦρα, 16, 790. *ἀσπίδι κεκαλυμμένος ὤμων*, having the shoulders covered with a shield, 16, 360. 2) Metath. of *death*: *τέλος θανάτοιο κάλυψεν αὐτόν*, death enveloped him, 5, 553; with double

accus. *τὸν δὲ σκότος ὄσσε κάλυψε*, 4, 461; and often spoken also of swooning, *οἱ ὄσσε νύξ ἐκάλυψε μέλαινα*, 14, 439. Spoken of a mental state, 11, 249. II) Mid. to *envelope oneself* with any thing, *to cover, τιμι*; *ὀθόνησιν, κρηδέμω*, 3, 141. 14, 184: with accus. *πρόσωπα*, h. Ven. 184.

Καλυψώ, οὖς, ἡ (the concealer, *Occultina*. Herm.), daughter of *Atlas*; she dwelt in the island *Ogygia*, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked *Odysseus* (*Ulysses*) into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244, seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and *Hermēs* was sent by *Zeus* with the command to *Calypso* to permit him to return home, Od. 5, 28—31. Unwillingly she obeyed the command of the gods. *Odysseus* (*Ulysses*) built a ship under her direction; and, after he was furnished by *Calypso* with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265, seq. 5, 160, seq. According to h. Cer. 422; Hes. Th. 1016, she was a daughter of *Oceanus*.

Κάλχᾶς, αἰτος, ὁ, voc. *Κάλχᾶν*, son of *Thestor*, a famous seer of the Greeks, who by his art guided the Grecian enterprises before *Troy*, since he knew the present, the past, and the future, 1, 69—72. 2, 300. 13, 45.

κάμ, Ep. abbrev. *κατά* before *μ*. *κάμ μέσσω*, 11, 172. *κάμ μὲν*, Od. 20, 2.

κάμαξ, ακος, ἡ, a *stake, a pole*; a *vine-prop*, to which the vines were bound, 18, 563. †

**καματηρός*, ἡ, ὄν (*κάματος*), *wearisome, burdensome, γῆρας*, h. Ven. 247.

κάματος, ὁ, 1) *labour, toil, hardship*, 15, 365. *ἄτερ καμάτου*, Od. 7, 325. 2) *fatigue, weariness, exhaustion*, 4, 230. 13, 711 (see *ΑΔΕΩ*). Od. 6, 2. 12, 281. *πολυαῖξ κάματος*, fiercely assailing weariness, or the fatigue of impetuous battle, 5, 811. 3) *labour*, i. e. *the gains of labour*, Od. 14, 417.

κάμε, Ep. for *ἔκαμε*, see *κάμνω*. *Κάμειρος*, ἡ, *Cameirus*, a town on the western coast of the island of *Rhodes*, now *Jerachio*, 2, 656.

**κάμινος*, ὁ, an *oven* for baking; an oven for burning potters' ware, Ep. Hom. 14.

καμινώ, οὖς, ἡ, connected with *γῆρως*, an *old open-woman*, with the implied notion of loquacity, Od. 18, 27. †

καμμονίη, ἡ (Ep. for *καταμμονίη*), prop. *endurance, perseverance in battle*; the victory thus obtained, *22, 257. 23, 661.

κάμμορος (Ep. for *κακόμορος*, according to Ap.), *ill-fated, miserable, unfortunate*, *Od. 2, 351. 5, 160.

**καμμύσαι*, see *καταμύσω*. *κάμνω*, fut. *καυούμαι*, aor. *ἔκαμον*.

3 sing. κάμε, Ep. subj. κεκάμω with redupl., aor. mid. ἐκαμόμην, perf. κέκαμηκα, particp. κεκαμώς, gen. ὠτος, accus. plur. κεκαμώτας, 1) Intrans. *to fatigue oneself with labour.* a) *to take pains, to toil, to suffer, μάλα πολλά*, 8, 22, 448; with part. οὐδέ τόξον δὴν ἐκαμοντανύων, I did not long weary myself in drawing the bow [Jn. δὴντανύων, Fäsi], Od. 21, 426; of works of art, κάμε τεύχων, Il. 2, 101, 7, 220, 8, 195. b) *to become fatigued, to become weary, to become relaxed*; with accus. χεῖρα, in the hand, 2, 389, 5, 797; γυῖα, ὤμον, often with a particp. ἐπὶν κεκάμω πολεμίζων, after I am fatigued in battle, 1, 168; so κάμει θεών, ἐλαύνων, he is weary with running, rowing, 4, 244, 7, 5. κεκαμώς, a fatigued person, 6, 261, 11, 802; but οἱ καμόντες, the wearied ones; epith. of the dead who have escaped from their labours, 3, 278 (V. 'those who rest'). Od. 11, 476. According to Buttm., Lex. p. 371, 'the worn out, the enfeebled,' as a kind of euphemism for θανόντες, the word presenting, instead of the notion of non-existence, the lowest degree of life short of annihilation. 2) Trans. *to make with toil, to prepare, with accus. esply works of art in brass, μίτην*, 4, 187, 18, 614; νῆας, Od. 9, 126. Mid. *to work upon with pains-taking for oneself, to cultivate, with accus. νῆσον*, Od. 9, 130. 2) *to earn by labour for oneself, to acquire, δουρί τε*, Il. 18, 341.

κάμπτω, fut. ψω, aor. ἐκαμψα, *to bend, to curve*, with accus. ἴνον, 4, 486; esply γόνυ, to bend the knee, in order to rest, 7, 118, 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω), *curved, crooked, bent*, epith. of the bow, chariot and wheel, 5, 97, 231, 722. Od. 9, 156; ἄροτρον, h. Cer. 308.

*κάναστρον, τό (κάνη), *a basket made of twisted osier; an earthen vessel*, Ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, *to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάζω), *noise, sound, rattling, ringing*; spoken of brass, 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. *to rattle, to ring, to resound.* κανάχιζε δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, Ep. = κάνειον, Od. 10, 355. † κάνειον, τό, Ep. κάνειον (κάνη), prop. *a basket* made of twisted reeds; *a reed basket*; generally *a basket, a vessel, a dish* for bread and for the sacred barley in a sacrifice; spoken of brass, 11, 630; and of gold, Od. 10, 355.

καννεύσας, see κατανεύω.

κανών, ὄνος, ὁ (κάνη), prop. *a reed rod,*

any straight rule for measuring, etc.; in H. 1) κανόνες are two cross-bars (ράβδοι. Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle*. They were made of leather, and also of metal, 8, 193, 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελεμών was attached, cf. Köpke, Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom') ἐπὶ δ' ὤρνυτο διὸς Ὀδυσσεὺς ἄγχι μάλ' ὡς ὅτε τις τε γυναικὸς εὐζώνου Στήθεός ἐστι κανών. 23, 760. Here the gen. στήθεος depends upon ἄγχι, for the sense is, *Odysseus (Ulysses) was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman.* [Bothe supposes an hypallage: κανών τις γυναικὸς for κανών γυναικὸς τιος.] [Cp. "Near as some cinctured maid industrious holds the distaff to her breast."]

κάπ, Ep. abbreviated for κατά before π and φ. κάπ πεδίον, κάπ φάλαρα, 11, 167, 16, 106.

Καπαεύς, ἦος, ὁ, son of Hipponous and Laodicê, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, 2, 564.

Καπαρηιάδης, ον, ὁ, and Καπαρηίος υἱός, son of Capaneus = *Sthenelus*, 5, 168, 109, 4, 367.

κάπετος, ἡ (σκάπτω), *a ditch, a foss = τάφος*, 15, 356; *a pit, a vault*, 24, 797; and generally *a trench*, *18, 564.

κάπη, ἡ (κάπτω), *a crib, a manger* with the food, 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπνισα, Ep. σσ, *to make a smoke, to kindle a fire*, 2, 399. †

καπνός, ὁ (ΚΑΠΩ), *smoke, fume*, distinct from κνίσση, 1, 317. Od. 1, 58; the vapour from waves, Od. 12, 219.

κάππεσον, see καταπίπτω.

κάπριος, ὁ, for κάπρος, 11, 414, 12, 42; and σὺς κάπριος, 11, 293, 17, 282.

κάπρος, ὁ, *a boar, a wild swine*. The male swine was taken as an offering in forming a treaty, 19, 196.

καπύω (ΚΑΠΩ), aor. ἐκάπνισα, Ep. σσ, *to breathe, to breathe forth.* ἀπὸ δὲ ψυχῆν ἐκάπνισεν, 22, 467. †

Κάπυς, υος, ὁ, son of Assaracus, father of Anchises, 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, Ep. abbrev. κατά before ρ. κάρ ῥον, 12, 33.

κάρ, according to the Schol. an ancient Ep. abbrev. form for κάρη; hence ἐπὶ κάρ, upon the head, heading, 16, 392. † Later it was written ἐπίκαρ.

κάρ (ᾶ), a word of uncertain signifi., prob. an ancient word for θρίξ, in the

passage *τίω δέ μιν ἐν καρὸς αἴσῃ*, I value him equally with a hair, i. e. not at all, 9, 378.† According to Clarke and Heyne, probably of a common origin with *ἀκαρής*, Hesych. τὸ βραχὺ, δ οὐδὲ κείραι οἶόν γε so that it has yielded a word *κάρ* (*capillus rarus*, from *κείρω*), like the Latin *nec hilum* or *floci facere*. The ancients take it, some for *κῆρός*, like death (cf. 3, 454); some for *Καρός*, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the state of things when H. lived. [Död. accepts the explanation of the Schol. Ven. = *φθειρ*, *pediculus*.]

Κάρ, *Κάρός*, ὁ, a Carian, an inhabitant of Caria, the south-western country in Asia Minor, 2, 867. 10, 428.

Καρδαμύλη, ἡ, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamoula*, 9, 150.

καρδίη, ἡ, Ep. *κραδίη*, the last the common Ep. form; *καρδίη* only 2, 452. 1) *the heart*, as a part of the human body, the seat of the circulation of the blood and of life, 10, 94. 13, 282. 2) *Metaph. the heart*, as the seat of the feelings, desires, impulses, and passions, 1, 225. 395. Od. 4, 293; connected with *θυμός*, 2, 171. Od. 4, 548. 3) *As the seat of the faculty of thought, the soul, the mind, the understanding*, 10, 244. 21. 441.

**κάρδοπος*, ὁ, a kneading-trough, a tray, Epigr. 15, 6.

κάρη, τό, Ion. and Ep. for *κάρα*, gen. *κάρητος*, *καρήατος*, dat. *κάρητι*, *καρήατι*, accus. *κάρη*, plur. nom. *κάρα*, h. Cer. 12 (from *κάρατα*, *κάραι*), *καρήατα*, 17, 437; accus. *κράατα*. Here belong the forms ΚΡΑΣ, gen. *κράτος*, *κράατος*, dat. *κράτι*, *κράατι*, accus. *κράτα*, Od. 8, 92; plur. gen. *κράτων* (more correctly, *κράτων*), dat. *κράσι*; and from *κάρηνον*: *κάρηνον*, *κάρηνα*, *κάρηνων*, see Thiersch, § 197, 55. Rost, Dial. 39; *the head*, of men and of brutes, *κάρη*, only nom. and accus., Il. 2, 259. 6, 509; gen. *κάρητος*, Od. 6, 230; *κάρητι*, Il. 15, 75.

κάρηνας, τό, a later nom., used of Antimachus, probably formed from the Ep. forms *καρήατος*, *καρήατι*, *καρήατα*, see *κάρη*.

καρκομάω, only in the pres. particp. *καρκομομώντες*, Ep. for *καρκομοώντες* (*κομάω*), *long-haired*, epith. of the Achæans, who wore the hair long; opposed to *ὀπιθεν κομώντες*, 2, 542.

κάρηνον, τό, Ep. form of *κάρη*, q. v. 1) *the head*, *καρήνον*, h. 7, 12; often in periphr. *ἀνδρῶν*, *ἵππων κάρηνα*, 9, 407. 11, 500. *νεκῶν κάρηνα*, Od. 10, 521. 2) *Metaph. the top, the summit*, of mountains, 1, 44. Od. 1, 102; *citadels*, the strong-holds of cities, Il. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the *Ἄεδρος*; later *Πίρις*, 12, 20.

καρκαίρω, to shake, to tremble, to quake, 20, 157. †

**καρκίνος*, ὁ, a crab, Batr. 301.

Κάρπαθος, ἡ, Ep. *Κράπαθος*, an island between Crete and Rhodes, in the sea called from it the Carpathian; now *Scarpanto*, 2, 676. The first form is found in h. Ap. 43.

καρπάλιμος, ον (for *ἀρπάλιμος* from *ἀρπάζω*), *fleet*, *rapid*, *hasty*, *πόδες*, 16, 342. 809. Frequently the adv. *καρπαλίμως*, *quickly*, *rapidly*, *hastily*.

καρπός, ὁ, 1) *fruit*, both of trees and of the field, 6, 142. Od. 10, 242. 2) *the wrist*, the part of the hand near the wrist, 5, 458. 8, 328. Od. 18, 258.

καρρέζουσα, see *καταρρέζω*.

καρτερόθυμος, ον (*θυμός*), of strong spirit, *steadfast*, *courageous*, epith. of Heracles, Achilles, and the Mysians, 5, 277. 13, 350. Od. 21, 25.

καρτερός, ἡ, ὄν (*κάρτος*), Ep. for *κρατερός*, *strong*, *mighty*, *powerful*, *powerful*, for the most part spoken of men and human affairs; chiefly *bold*, *brave*, *θυμός*, 5, 806. *καρτεραὶ φάλαγγες*, the mighty or brave squadrons, 5, 592. δ) Of things: *ἔργα*, *mighty deeds*, 5, 757; *ἔρκος*, 19, 105. Od. 4, 253. *ἔλκος*, 16, 517.

**καρτερόχειρ*, ος, ὁ, *strong-handed*, *powerful*, epith. of Arès, h. 7, 3.

κάρτιστος, η, ον, Ep. for *κράτιστος* superl. from *κρατός* or *κράτος*, *the strongest*, *the mightiest*, Il. and Od.

κάρτος, εος, τό, Ep. for *κράτος*, *strength*, *might*, *power*, 9, 254; and oftener connected with *βίη* and *σθένος*, see *κράτος*.

καρτήνω, Ep. for *κρατήνω* (*κράτος*), to make strong; only mid. to strengthen for oneself, always *ἐκαρτήναντο φάλαγγας*, *11, 215. 12, 415. 16, 563.

**κάρνον*, τό, any kind of nut, espily *walnut*, Batr. 31.

Κάρυστος, ἡ, a city on the southern coast of Eubœa, famed for its marble; now *Caristo*, 2, 539.

καρφαλέος, η, ον (*κάρφω*). 1) *dry*, *arched*, *ἤια*, Od. 5, 369. 2) *Metaph. spoken of a sound*, *dull*, *hollow*, *ἀσπίς καρφαλέον αὔσεν*, 13, 409.

κάρφω, fut. *κάρψω*, aor. *κάρψα*, to draw together, to wrinkle, to wither; only *χρόα*, to wrinkle the skin, *Od. 13, 398. 430.

καρχαλέος, η, ον (*κάρχαρος*), *rough*, *sharp*; *metaph. δῖψη*, rough (in the throat) from thirst, 21, 541. † (*καρφαλέος* is a gloss.)

καρχαρόδους, ὀδοντος, ὁ, ἡ (*ὀδούς*), *having sharp teeth*, *κύνες*, *10, 360. 13, 198.

κασίγνητη, ἡ (fem. from *κασίγνητος*), an own sister, a sister, 4, 441, and often.

κασίγνητος, ὁ (*κάσις*, *γεννάω*), 1) a brother, a full, an own brother, *ἄπατρος*, 12, 371. 2) Generally a near kinsman, espily the child of a brother or sister, 15, 545. 16, 456. 3) As adj. for *κασίγνητικός*, *πᾶλλ' ἀχέουσα κασίγνητοιο φόνου*, on account of the slaughter of her brothers; for Meleager slew several brothers of Althæa, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who con-

tested with Meleager the honour of victory; hence Voss, 'on account of the slaughter of an own brother,' 9, 567.

Κάσος, ἡ, an island of the Ægean Sea near Cos. now *Casso*, 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but, because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Klytæmnestra (Clytæmnestra) in Mycenæ. Od. 11, 420.

κασσίτερος, ὁ, *tin*, plumbum album. different from lead, plumbum nigrum. H. mentions it as an ornament of cuirasses and shields, 11, 25. 34. 18, 565. 575; and of chariots, 23, 503. Also greaves were made of tin, or for ornament coated with tin, 21, 592. 18, 613. According to 18, 474, it was melted and over other metal. χεῖμα κασσιτέροιο, tincasting, 23, 561. Probably, however, it was also beaten into plates with the hammer, 20, 271, and hence called *εἰνός*. Beckmann, *Geschich. der Erfind.* c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. (Schneider in his *Lex.* agrees with this view). *II.

Καστιάνειρα, ἡ, *Castianeira*, mother of Gorythion, 8, 305.

Κάστωρ, ὀρος, ὁ, son of King Tyndareus and of Leda, or, by mythology, of Zeus, brother of Polydeukês (Pollux) and Helen, 3, 238, famed for his skill in managing horses. According to later mythology, he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and, when he was killed by Idas, Polydeukês (Pollux) shared immortality with him. Alternately they spent a day in the upper and a day in the under world. 3, 237. Od. 11, 299, seq. Mly, Kastôr (Castor) and Polydeukês (Pollux) together are called *Dioscûri*, i. e. sons of Zeus, see Δίοςκουροι. 2) *Castor*, son of Hylæus, a fictitious personage, Od. 14, 204.

*καστορνύσα, see καταστορέννυμι.

κασχέθε. see κατέχω.

κατά. 1) Prep. with gen. and accus., prim. signif. *down from above* 1) With the gen. spoken only of place: a) To indicate a downward motion, *down from, down*. βῆ δὲ κατ' Οὐλύμπιο κερήνων, 1, 44. κατ' ἵππων ἄλτο; hence also with the implied notion of extension, *down from above*. κατ' ὀφθαλμῶν κέχυτο νύξ, down over the eyes the night was poured; again, κατ' ἄκρης, prop. from the summit down, i. e. entirely, 13, 772. cf. ἄκρος. b) To indicate direction to a place in a lower situation, *down upon, down to, under*. κατὰ χθονὸς ὄμματα πῆξαι, to fasten the eyes upon the ground, 3, 217.

γῆ κατὰ χθονὸς ἔχετο, under the earth,

23, 100; and generally of direction to an object, Od. 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). a) To indicate direction to an object, mostly one in a lower situation, *in, upon, into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτῶν κατὰ τι, κατ' ὄσσε ἴδωρ, looking into the eyes, 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. κατὰ στρατόν, through the army, in the army. κατὰ λαόν, κατὰ γαίαν. Thus often κατὰ θυμόν, in the heart. b) In reference to cause, manner, etc. a) To denote design, purpose: πλεῖν κατὰ πρῆξιν, on business, Od. 3, 72. κατὰ χρέος εἶδειν, Od. 11, 479. β) To denote suitableness, according to, secundum: κατὰ μόραν, according to propriety. κατὰ δύναμιν, according to a man's power. γ) To denote the manner, etc. κατὰ λοιπὸν κρομύοιο, after the manner of an onion-skin, Od. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, II. 1, 271. κατὰ σφέας, by themselves, 2, 366. κατὰ φύλα, by tribes, 2, 362. III) Adv. without case. κατὰ as an adv. has the signif. *down, downward, down from above*, 1, 40. 436; again, *fully, utterly, entirely*. κατὰ πάντα φαγεῖν, Od. 3, 315. III) In composition it has the same signif., and often strengthens the notion. IV) κατὰ may be placed after the subst., and then the accent is retracted: *δόμον κάτω*. In the poets it is sometimes elided into *κατ* even before consonants. The accent is retracted and the τ assimilated to the following consonant: καὶ δύναμιν. Other- connect the prep. with the following word: καδδύναμιν

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατέβην, from this 1 plur. subj. καταβείομεν, Ep. for καταβῶμεν. aor. 1 mid. κατεβήσαμην; also the Ep. forms καταβήσεται and imper. καταβήστω, 1) *to descend, to come down, to nighly, éntinos*, or with gen. alone, 5, 109; with the question whither, we have ἐς and ἐπί with the accus. 3, 252. 10, 541; or the accus. alone. κατεβήσατο θάλαμον. he descended to the chamber, Od. 2, 337. 2) With accus. *to descend any thing*. κλίμακα κατεβήσατο, he descended, went down, the stairs, Od. 1, 330. ξυστόν ἐφ' ἄκατον καταβήνας, to slide down by the smooth rudder (into the deep), Od. 14, 350; in a similar manner, ὑπερώα κατέβαινε, she descended the upper chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (βάλλω), aor. 2 κατέβαλον. Ep. 3 sing. κάββαλε for κατέβαλε, 1) *to cast down, to tear down, to demolish*, with accus., 12, 206; to dash into, 15, 357; and κατὰ πρηνὲς βαλέειν μέλαθρον, i. e. καταβαλέειν, to demolish, 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down; κρείον ἐν πυρὸς αὐγῆ*, 9, 306. 3)

to cause to fall. 5, 343. 8, 249; hence of a dog: οὐατα κάββαλεν, he dropt his ears (on recognizing his master), Od. 17, 302.

καταβείομεν, see καταβαίνω.

καταβήσεται, see καταβαίνω.

*καταβρώσκω (βιβρώσκω), aor. 2 καταέβρων, to devour, to consume, h. Ap. 127

*καταβλάπτω (βλάπτω), to hurt, to injure, with accus. h. Merc. 93.

καταβλώσκω (βλώσκω), only pres. to go or pass through, with accus. ἄστν [to range the city-streets Cp.], Od. 16, 466.

(καταβρόχω), only 3 sing. optat. aor. act. καταβρόξειε, to swallow, to swallow down, φάρμακον, Od. 4, 222; † see ἀναβρόχω.

καταγηράσκω and καταγηράω (γηράω), from which κατηγήρα, to grow old, *Od. 9, 510. 19, 360.

καταγινέω, Ep. form of κατάγω, to bring down, to convey, to bring, with accus. ὕλην, Od. 10, 104. †

καταγνύμι (ἄγνυμι), fut. κατάξω, aor. κατέαξα, to break, to dash in pieces, with accus. 8, 403. Od. 9, 283. τὸ κατέαξαμεν, ἔ πριν ἔχεσκον, we broke this (spear) which I was before accustomed to carry, 13, 257. That the plur. should be used is surprising, since the sing. follows; still it may be very well accounted for: we (Idomeneus and Merionēs), says the latter, broke, in our conflict, the spear which I used to bear, cf. Spitzner ad loc.

κατάγω (ἄγω), fut. κατάξω, Ep. infin. κατέξιμεν, aor. act. κατήγαγον, aor. mid. κατηγαγόμεν, 1) to conduct down, to bring down, with accus. τινὰ εἰς Ἄϊδαο, Od. 11, 164, 24, 100. 2) Generally, to lead away, to conduct, for the most part from a higher to a lower region, as ἵππους ἐπὶ νῆας, 5, 26. 6, 53. τινὰ Κρήτηνδε, to drive a man to Crete (of a wind), Od. 19, 186. Mid. to proceed from the high sea into port, to put into harbour, opposed to ἀνάγεσθαι, spoken of ships, Od. 3, 10; ἐς Γεραιστόν, Od. 3, 178; Ἰθάκηνδε, Od. 16, 322; spoken of seamen: νηὶ καταγεσθαι, Od. 10, 140.

καταδαίομαι (δαίω), fut. δάσομαι, to tear in pieces, to devour, only in tmesis: κατὰ πάντα δάσονται, 22, 354. †

*καταδάκνω (δάκνω), to bite severely, Baγ. 45.

*καταδάμναμαι, depon. mid. (δάμναμαι), poet. for καταδαμάω, to tame, to subdue, to overpower, h. Merc. 137.

καταδάπτω (δάπτω), aor. κατέδαψα, 1) to tear in pieces, to lacerate, with accus. spoken of dogs and birds of prey, 22, 339. Od. 3, 259. 2) Metaph. ἦτορ καταδάπτεται, my (tortured) soul is rent = wounded, distressed, Od. 16, 92.

καταδραβάνω (δραβάνω), aor. κατέδραθον, poet. κατέδραθον, 3 dual. Ep. καδδραθέτην for κατεδραθέτην, Od. 15, 494; *11b). καταδραβῶ, which aor. sometimes passes into the pass. form ἐδάρθην, Od. 5,

471; only in the Ep. aor. to go to sleep, to sleep. οὐκ τοῦνδε κατέδραθον, subad. ὕπνον, I never slept so soundly, *Od. 23, 18.

καταδέρομαι, poet. (δέρομαι), to look down, τινά, upon any one, Od. 11, 16. † καταδεύω (δεύω), aor. κατέδευσα, to wet, to drench, χιτῶνα οἴνου, to deluge my vest with wine [Cp.], 9, 490. †

καταδέω (δέω), aor. κατέδησα, 1) to bind, to bind fast, ἵππους ἐπὶ κάρη 8, 434. Od. 4, 40; ἰσθὸν προτόνοισιν, the mast with ropes, Od. 2, 425. 2) to bind together, to lock up, to obstruct, with accus. ἀνέμων κελεύθους, Od. 5, 383. 10, 20.

καταδημοβορέω (δημοβόρος), prop. to consume the property of the people. 2) to consume in common, 18, 301. †

καταδραβῶ, see καταδραβάνω.

*καταδύνω, a form of καταδύω, h. Merc. 237.

καταδύω (δύω), aor. 2 κατέδυν, partcp. καταδύς, nom. plur. fem. καδδύσαι for καταδύσαι, 19, 25; fut. mid. καταδύσομαι. aor. 1 mid. κατέδυσάμην, with the Ep. form καταδύσεο, only in an intrans. signif. 1) to descend into, to go into, to penetrate, εἰς Ἄϊδαο δόμον, Od. 10, 174; κατὰ ὤτελες, to enter into the wounds, 11, 19, 25; with accus. δόμον, to go into a house; πόλιν, Od. 4, 246; often ὀμιλον, 11, 4, 86. 10, 517; in like manner μάχην, μῶλον Ἄρης, 18, 134. 2) to put on, spoken of arms, τεύχεα, 7, 103. 3) Absol. to set, to go down, spoken of the sun, ἥλιος κατέδυν, 1, 475. 592, and often.

καταειμένος, η. ον, see καταέννυμι.

καταείνυον, see καταέννυμι.

καταείσατο, see κάτειμι.

καταέννυμι, poet. for καθέννυμι (έννυμι), imperf. καταείνυον, 23, 135 (as if from είνυω); per. pass. κατεμένος, to clothe, to cover, with accus. νέκυν, 23, 135; metaph. ὄρος καταειμένον ὕλη, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζαίνω (ἀζαίνω), to wither up, to cause to dry, with accus. Ep. iterat. aor. καταζήνασκε, Od. 11, 587. †

καταθάπτω (θάπτω), aor. 1 infin. καταθάψαι, Ep. for καταθάψαι, 24, 611; to bury, to inter. τινά, *19, 228.

καταθείομαι, καταθείομεν, see κατατίθημι.

καταθέλω (θέλω), aor. 1 κατέθελξα, to charm, to transform, spoken of Circê [Kirkê], who metamorphosed the companions of Odysseus (Ulysses) into brutes, Od. 10, 213. † cf. θέλω.

καταθνήσκω (θνήσκω), aor. κατέθανον, Ep. κάθανε, perf. κατατέθηκα, infin. κατατεθνήσας, Ep. κατατεθνήμην, partcp. κατατεθνήσας, to die, to expire, to cease; chiefly the partcp. perf. dead, deceased, ἀνήρ, 7, 89; plur. νεκροὶ and νέκυες κατατεθνήσες (the dead, the slain; the corpses of the slain), 7, 409. Od. 22, 448.

καταβηγός, ἢ, ὄν (θηγός), mortal, ἀνὴρ and ἄνθρωπος, 6, 123. Od. 3, 114.

καταθρόσκω (θρώσκω), only in tmesis, κάδ δ' ἔθορε, *to wear down*, 4, 79. h. Cer. 28).

καταθῆμιος, *ov* (θυμός), *lying in the mind, in the heart*. μηδέ τί τοι θάνατος καταθύμιος ἔστω, *let not death come into thy mind, i. e. entertain no thought of it* [Cr.], 10, 383. 17, 201. ἔπος, τό μοι καταθύμιόν ἐστιν, (such) order as is in my mind, as my mind suggests. Others (aft. Eust., τὸ κατὰ νοῦν νόημα), transl. it according to my mind, as I wish, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταΐαπτω see ἰάπτω.

καταβατός, ἦ, ὄν. poet. καταβατός (βαίνω), *descending, leading downwards*, θύραι καταβαταὶ ἀνθρώποισιν, *doors, by which men descend*. Od. 13, 110. †

κατακίζω (αἰκίζω), perf. pass. κατήκισμαι, *to abuse, to disfigure*. τεύχεα κατήκισται (by smoke and dirt), *Od. 16, 290. 19, 9.

κατασχύνω (αἰσχύνω). *to shame, to insult, to disgrace, to dishonour*, πατέρων γένος. Od. 24, 508. 512; δαῖτα, *Od. 16, 293.

καταΐσχω, poet. for κατίσχω = κατέχω: οὐτ' ἄρα ποιμήνην καταΐσχεται, *it (the island) was not inhabited by shepherds*, *Od. 9, 122. †

καταΐτις, υγος, ἦ, *a head-piece, a low, light helmet [or casque, Cr.]*, without a cone or crest, 10, 258. (Prob. from κατὰ and τεύχεα.) †

κατακαίω (καίω), infin. pres. κατακαίεμεν (κατακείμεν ed. Wolf), 7, 408; aor. 1 κατέκη, su j. 1 plur. Ep. κατακόμεν, infin. aor. κατακαίει, Od. 10, 533; Ep. κακκαίει, Od. 11, 74; aor. 2 pass. κατεκάνη, *to burn up, to consume*, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. κατὰ πῦρ ἐκάη, *the fire burnt down [the flame declined]*. Cr., 9, 212. The infin. pres. κατακείμεν or κατακείμεν is doubtful, for which reason Spitzner has adopted κατακαίεμεν, see Thiersch, § 213, 38. Buttm. p. 287. Cf. καίω.

κατακαλύπτω (καλύπτω), aor. κατεκάλυψα, only in tmesis, *to envelop entirely, to cover*, with the accus. μηροῦς κνίσσῃ, *to wrap the thigh-bones with fat*, 1, 460. 2, 423. Od. 3, 464.

κατακαίει, see κατακαίω.

κατακείμεν or κατακείμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κείμαι), *to lie down, to lay oneself down*, 17, 677; metaph. *to rest*: ἄλγος ἐν θυμῷ κατακείσθαι εἰσομεν, *we will permit the pangs to rest in the mind*, 24, 523. 2) *to lie, to be in store*, 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. to cut off; hence *to consume, to plunder*. βίον οὐκον. *Od. 4, 686. 22, 36; μήλα, *Od. 23, 356.

κατακείω (κείω), part. pres. κακκαίοντες, Ep. for κατακείοντες, desider., *to desire to lie down, to go to rest*, 1, 606. Od. 1, 424 (see κείω).

κατακόμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθη, *to break in pieces, to break*, with accus. 13, 608. 20, 227; metaph. ἔμοιγε κατεκλάσθη ἦτορ, *my heart was broken*, i. e. overcome, distressed, Od. 4, 481. 9, 256.

κατακλίνω (λίνω), aor. κατέκλινα, *to bend down, to lay down*, δόρυ ἐπὶ γαίῃ, O. l. 10, 165. †

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. metaplast. plur. for Κατακλωθοί, from Κλωθώ, prop. the *spinners*, for the *Parca*, the *Fates*, Od. 7, 197. † πείσεται, ἄσσα οἱ Αἴσα Κατακλώθές τε βαρεῖαι Γεινομένην νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclóthés are here annexed to Aisa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression *to spin* is current in H., see ἐπικλώθω. The other reading, κατακλώθησι βαρεῖαι, must be rejected, see Nitzsch ad loc.

κατακοιμάω (κοιμάω), only aor. pass. κατεκοιμήθη, *to put to sleep*. Pass. *to go to sleep, to rest*, παρά τινι, 2, 355. 9, 427; ἐν ἔσειν, *11, 730.

κατακοιμῶ (κοιμῶ), 1) *to adjust, to put aright*, with accus. οἷσθον ἐπὶ νευρῶ, 4, 118. 2) Mid. *to put in order, δόμον*, Od. 22, 440.

κατακρεμάννυμι (κρεμάννυμι), aor. κατεκρέμασα, *to hang up, to suspend*, φόρμιγγα. Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. according to Aristarch. κατὰ κρηθεν, *from above, down from the head*, Od. 11, 588. h. Cer. 182, metaph. *from the top to the bottom, entirely, thoroughly*. Τρῶας κατάκρηθεν λάβε πένθος, *grief took complete possession of the Trojans*, 16, 548. (Prob. from κάρη, κάρηθεν, syncop. κρηθεν, which is found as an Ep. gen. in Hes. sc. 7, on which account it is better written separately; others say from κατὰ and ἀκρηθεν, see Spitzner ad Il. 16, 548.)

*κατακρημνάω (κρημνάω), *to hang down* (trans.), only mid. *to hang down* (intrans.), κατακρημνῶντο βότρυες, h. 6, 39.

*κατακρημνος, *on* (κρημνός), *precipitous, steep*, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψω, *to conceal, to hide, to dissembly*, τί, 22, 120. οἶη κατακρύπτουσι, *they (the gods) conceal nothing from him*, Od. 7, 205; apparently intrans.: ἄλλῃ δ' αὐτὸν (for εἰαυτὸν) φωτὶ κατακρύπτων ἤϊσκεν, *disguising he made himself like another man, (αὐτὸν is to be referred to both verbs.)* Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτείνω.

κατακτάς, see κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτείνω, 23, 412; κατακτανέω, Ep. for κατακτείνω, 6, 409; aor. 1 κατακτείνω, aor. 2 κατακτανόν, imperat. κάκτανε, Ep. for κατάκτανε, 6, 164; also the Ep. aor. κατέκταν, infin.

κατακτάμεν and κατακτάμενοι. partcp. κατακτάς, aor. I pass. κατεκτάθην, fut. mid. κατακτανέομαι, with pass. signif.—to kill, to slay, to slaughter. τινά; ὤδε κατακτανέσθε καὶ ὕμεις, thus will you also be slain, 14, 481; κατέκταθεν, Ep. for κατεκτάθησαν, Il. and Od.

κατακύπτω (κύπτω), aor. κατέκυφα, to stoop (bend or bow) the head forward, *16, 611. 17, 527.

καταλαμβάνω (λαμβάνω), to take possession of, to seize, only in tmesis, see λαμβάνω.

καταλέγω, Ep. (λέγω), fut. καταλέξω, aor. I κατέλεξα, fut. mid. καταλέξομαι, aor. I κατελεξάμην and Ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; partcp. καταλέγμενος, prim. to lay down. I) Act. to lay down, to tell, to relate, to recount, τί τινι, often with ἀτρεκέως and εὔ, 9, 115. 10, 413; καταλέξαι τινά, to relate of any one, Od. 4, 832. II) Mid. to lay oneself down, to lie, to rest, 9, 662. Od. 3, 353. (On the deriv. see λέγω.)

καταλείβω (λείβω), to pour down. Mid. to drop down, to trickle down, 18, 109.† καταλείπω, and Ep. καλλείπω (λείπω), fut. καταλείψω, Ep. καλλείψω, aor. 2 κατέλιπον, Ep. 3 sing. κάλλιπε and κάλλιψ', 6, 223; infin. καλλίπτεον, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken espily of persons dying and departing on a journey, τινά χήρην, 24, 726; εὐχολήν τινι, to leave an object of desire to any one, 4, 173; τινὶ δούνας, Od. 1, 243. 3) to abandon, to give up, τινά, with infin. ἔλωρ γενέσθαι, 17, 151. Od. 3, 271.

καταλέω (ἀλέω), aor. κατήλεσα, Ep. σσ, to grind, τί, in tmesis, Od. 20, 109.†

καταλήθομαι (λήθομαι, Ep. for λανθάνομαι), to forget entirely, 22, 389.†

καταλοφάδια, adv. (λόφος), on the neck, φέρειν, Od. 10, 169.† (α and ι are Ep. used as long.)

καταλύω (λύω), fut. καταλύσω, aor. I κατέλυσα, to dissolve; hence, 1) to destroy, to demolish, πολέων κάρηνα, 2, 117. 9, 74. 2) to loose, to unyoke, ἵππους, Od. 4, 28.

καταλωφάω (λωφάω), to rest (from), to become free, τινός; καὶ δὲ κ' ἐμὸν κῆρ λωφήσειε κακῶν [would lighter feel my wrong. Cp.], only in tmesis, Od. 9, 460.† Cf. λωφάω.

καταμάρπτω (μάρπτω), aor. I κατέμαρψα, to seize, to overtake, to lay hold of, τινά, 5, 65. 16, 398; metaph. spoken of αἶψα, Od. 24, 390.

καταμάω (ἀμάω), only aor. I mid. καταμήσαμην, to amass, to heap up, κόπρον, 24, 165.†

καταμιγνύμι and καταμίσσω (μίγνυμι), to mingle; καμμίξας, 24, 529; for which Wolf has adopted κ' ἀμμίξας. Mid. to mingle themselves, h. 18, 26.

καταμιύσσω (ἀμιύσσω), aor. I mid. καταμιύσαμην Ep. for κατήμ., to lacerate, to

scratch. Mid. to scratch oneself, χεῖρα, to scratch one's hand, 5, 425.†

*καταμύω, Ep. καμύω (μύω), aor. Ep. infin. καμμύσαι, to close the eyes, to sleep, Batr. 192.

κατανεύω (νεύω), fut. (once, 1, 524), κατανεύσομαι, aor. I κατένευσα, partcp. καννύσας, Ep. for κατανεύσας, to nod, to beckon, κεφαλῇ or κρατί, with the head, i. e. to assent, to grant, τινί τι, any thing to any one; νίκην, κῦδος, 8, 175; with the infin. 2, 112. 10, 393.

κατάνομαι, Ep. for κατανόμοι (ἄνω), only pass. πολλά καταίνεται, much is finished, i. e. much is destroyed, consumed, *Od. 2, 58. 17, 537.

κάτανα, adv. (κατάντης), downwards, 23, 116.†

κατάντηστιν, adv. (ἀντάω), opposite, Od. 20, 387.† ed. Wolf, where others read κατ' ἀντησιν or ἀντησιν According to Eustath. from κατάντηος with epenth. σ, as in προμνηστίνου.

καταντικρύν, adv. (ἀντικρύν), directly down, with gen. τέγεος, *Od. 10, 539. 11, 64.

καταπάλλω (πάλλω), Ep. aor. sync. mid. κατέπαλτο, to hurl down. Pass. to hurl oneself down, to leap down, to descend, οὐρανοῦ ἐκ, 19, 351.† (The Schol. explain it: καθήλατο, and write καταπάλλω, as if from κατεφάλλεσθαι), cf. πάλλω.

καταπατέω (πατέω), aor. κατεπάτησα, to tread down, to trample under foot, i. e. to despise, with accus. ὄρκια, in tmesis, 4, 157.†

καταπαύω, τό (καταπαύω), cessation, rest, alleviation, quiet, γόνου, 17, 38.†

καταπαύω (παύω), fut. σω, aor. κατέπαυσα. 1) to cause to cease, to stop, to end, with accus. πόλεμον, 7, 36; μνηθμόν, 16, 62; to appease, χόλον θεῶν, Od. 4, 583. 2) Spoken of persons: τινά, to stop any one, to check, to restrain, 16, 618. Od. 2, 618. ἡμᾶς ὀτρύνων καταπαυμένον (Ep. infin.), Od. 2, 244 (construct: ὀτρ. [sc. Ἰθακσίους] ἡμ. κατ. exhorting [the people] to restrain us; to put an end to our proceedings;) τινά τινος, to restrain a man from any thing; ἀγνορίης, 22, 457; ἀφροσυνάων, Od. 24, 457.

καταπεδάω (πεδάω), aor. κατεπέδησα, prop. to bind with foot fetters; hence, to fetter, to bind, τινά, only in tmesis, 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), aor. κατέπεψα, to boil down, to digest, with accus. χόλον, to restrain anger (V. to check), 1, 81.†

καταπεπύνημι (πεπύνημι), to spread over, to cover, only in tmesis. κατά λιτα πεπύνησας, 8, 441.†

(καταπέφνω), defect obsol. pres. to the aor. κατέπεφνον, to which belongs the irregularly accented partcp. καταπέφνων, to kill, to slay, τινά, 17, 539. (cf. ΦΕΝΩ,) Il. and Od.

καταπήγνυμι (πήγνυμι), aor. I κατέπηξα, Ep. aor. syncop. mid. 3 sing. κατέπηκτο, 1) Act. to strike into the earth, to crush, ἔγχος ἐπὶ χθονί, 6, 213; σκόλοπας, 7, 441.

II) Mid. to remain fixed, to stand firm, Ep. aor. ἐν γαίῃ, *11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, Ep. κάππεσον. 1) to fall down, ἀπὸ πύργου, 12, 386; ἀπ' ἰκρίοφιν, Od. 12, 414. 2) to fall down, ἐν Δῆμῳ, Il. 1, 593; ἐν κονίῃσιν, 4, 523; to fall, in battle, 15, 538; metaph. πᾶσιν παραὶ ποσὶ κάππεσε θυμὸς, the courage of all fell before their feet, i. e. sunk entirely, 15, 280.

καταπλέω (πλέω), to sail down, from the high sea to the coast, to make the land, Od. 9, 142. †

καταπλήσσω (πλήσσω), only aor. pass. καταπλήγη, Ep. for καταπλάγη, act. prop. to strike down; pass. metaph., to be terrified, to be amazed or confounded, 3, 31. †

*καταπνεύω, poet. for καταπνέω (πνέω), to breathe upon, to blow against, h. Cer. 239.

καταπρηγής. ἐς (πρηγής), prone downwards, epith. only of χεῖρ, the flat hand (the palm downwards), to represent the action of striking [or pressing forcibly down], 15, 114. Od. 13, 164. h. Ap. 333.

καταπτήσσω (πτήσσω), aor. 1 καταέπηξα, Ep. aor. 2 sync. κατέπτην (from ΠΤΑΩ), to stoop down from fear, to conceal oneself, Od. 8, 190; ὑπὸ θάμῳ, Il. 22, 191; metaph. to be terrified, to be frightened. ἵπῳ καταπτήτην, the horses were terrified, 8, 136.

καταπτώσσω (πτώσσω) = καταπτήσσω, only pres. to hide oneself fearfully, to cringe, 4, 224. 340. 5, 254; metaph. to be terrified, to be dismayed, *5, 476.

καταπύθω (πύθω), aor. κατέπυσα, to render putrid, to let putrefy, with accus. h. Ap. 371. Mid. to become putrid, to putrefy, 23, 328. †

καταράομαι, depon. mid. (ἀράομαι), to invoke any thing upon a man, esply evil, to imprecate: ἀλγέα τι, Od. 19, 330; absol. πολλά καταράτο, he cursed much, Il. 9, 454.

καταρέζω, poet. for καταρρέζω. καταριγῆλος, ἦ, ὄν (ριγέω), horrible, terrible, odious, Od. 14, 226. †

καταρρέζω (ρέζω), aor. 1 Ep. κατέρεξα, partec. pass. καρρέζουσα, Ep. for καταρρέζουσα, 5, 424: to put down, to stroke down, and thus put down; metaph. to caress, to soothe, τινὰ χειρὶ, 1, 361. Od. 4, 610.

καταρρέω (ρέω), to flow down, Od. 17, 209; ἐξ ὄτειλῆς, Il. 4, 149; and with gen. χειρός, 13, 539.

κατάρχομαι, mid. (ἄρχω), in a religious signif. to begin a sacrifice, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνυβά τ' οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445. †

κατασβέννυμι (σβέννυμι), aor. 1 κατέσβεσα, to extinguish, quench, πῦρ, *21, 381; in tmesis, 16, 292.

κατασεύομαι, poet. (σεύω), only Ep.

aor. 2. mid. κατασσυτο, to rush down; with accus. βέεθρα, to rush into the stream, 21, 382. †

κατασκιάω, poet. for κατασκιάζω (σκιάζω), to shade, to cover, with accus. Od. 12, 436. †

κατασμύχω (σμύχω), to burn down, only in tmesis, see σμύχω.

*καταστείβω (στείβω), to tread upon, with accus. h. 18, 4.

*καταστίλω (στίλω), to beam down, to shine upon; transit. πρῆθ σέλας, to send down mild beams, h. 7, 10.

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, partec. καστορνύσα, Ep. for καταστορνύσα, Od. 17, 32; aor. 1 κατεστόρεσα. 1) to spread out, to spread upon, to lay down, with accus. ῥήγος, Od. 13, 73; κῶσα, Od. 17, 32. 2) to cover over; κάπετον λάεσσιν, the pit with stones, Il. 24, 798.

καταστόρνυμι. see καταστορέννυμι.

*καταστρέφω (στρέφω), aor. 1 κατέστρεψα, to turn about, to overturn; ποσὶ π. pedibus evertere, h. Ap. 73.

καταστύγω (στυγέω), aor. κατέστυγον, 1) to be amazed, terrified, to start back terrified, absol. 17, 694. 2) Transit. with accus. to be terrified at, Od. 10, 113.

*καταστυφέλος, ὄν (στυφέλος), very hard, firm, πέτρῃ, h. Merc. 124.

κατασχεβεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχεῖν, see κατέχω.

*κατατείνω (ταίνω), poet. for κατατείνω, aor. 1 κατάνυσα, Ep. for κατεάνυσα, to pull down, to draw down, ὄπλα, h. 6, 34.

κατατείνω (τείνω), aor. κατέτεινα, prop. to pull down; in tmesis, κατὰ δ' ἤνια τεῖνει ὄπισσον, he drew the reins back, 3, 261. 19, 311. †

κατατήκω (τήκω), aor. 1 act. κατέτηξα, 1) Act. trans. to melt, with accus. χιόνα, Od. 19, 206. 2) Mid. intrans. to melt, to dissolve; metaph. to consume oneself, to pine away; ἦτορ, at heart, *Od. 19, 136.

κατατιθημι (τίθημι), fut. καταθήσω, aor. 1 κατέθηκα. aor. 2 only plur. in the Ep. forms κάθμεν, κάθετε, κάθθεσαν, for κατέθεμεν, κατέθετε, etc., subj. καθεθίμεν, Ep. for καταθώμεν, infin. κατέθειμεν, Ep. for καταθεῖναι, aor. 2 mid. plur. καθέμεθα, καθέσθην, Ep. for κατέθειμεθα, κατέθεσθην, and 3 plur. κατέθεστο, subj. καταθειομαι, Ep. for καταθώμαι, 21, 111; to set down, to put down. to lay down, to place in, to put away, with accus. ἐπὶ χθονὸς and ἐπὶ χθονί, 3, 293. 6, 473; τινὰ ἐν λεχέεσσιν, 18, 233; τόξε ἐς μυχόν, Od. 16, 285; τί τι, to propose as a combat-prize, 23, 267. 851; ἀεθλον, to propose a contest, Od. 19, 572 (cf. 576); τινὰ εἰς Ἴθάκην, to land any one in Ithaca, Od. 16, 230. Mid. to lay down for oneself (with reference to the subject); τεύχεα ἐπὶ γαίῃ, Il. 3, 114. 22, 111; ὄπλα νηός, h. Ap. 457; of the dead, to lay out, to inter, Od. 24, 190. 2) a

lay up, to keep, τὶ ἐπὶ δόρπῳ, Od. 18, 45.

*καταρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to squeak, to squeal; and generally, to wail, to lament, Batr. 88.

κατατρίχω (τρίχω), to wear out, to consume, to exhaust, λαοὺς δῶροις, 17, 225. Od. 15, 309. 16, 84.

*κατατρώγω (τρώγω), aor. κατέτρωξα, to gnaw, to corrode, to consume, Batr. 126.

καταῦθι, adv. on the spot, there, 13, 253. Od. 10, 567; a false reading for κατ' αὐθι.

καταφαγεῖν, infin. aor. to κατασθίω.

*καταφαίνω (φαίνω), to show; mid. to become visible, to show oneself, h. Ap. 431.

καταφέρω (φέρω), only fut. mid. κατοίσομαι, to bear down, to bring or conduct down. Mid. as depon. τινὰ Ἄϊδος εἰσω, any one to the realms of Hades, 22, 425. †

*καταφθινύθω, a form of καταφθίω, only pres. to destroy, to annihilate, τιμῆν, h. Cer. 334.

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατέφθιμαι, pluperf. κατεφθίμην, which is at the same time a syncop. aor. mid. infin. καταφθίσθαι, partic. καταφθίμενος, 1) Act. trans. to destroy, to kill, to annihilate, τινά, Od. 5, 341. 2) Intrans. in the pass. and mid. to perish, to go to ruin, to vanish away, ἦν κατέφθιτο, the stores had vanished, Od. 4, 363; esply partic. aor. destroyed, dead, 11, 22, 288; plur. subst. the dead, the shades, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to burn down, to consume, πάντα πυρὶ, 22, 512. †

καταφύλαδον, adv. (φυλή), by tribes, divided into tribes, 2, 668. †

καταχέω (χέω), Ep. aor. 1 κατέχευα, Ep. aor. syncop. mid. κατέχυντο, 1) Prop. spoken of fluids: to pour over, to pour upon, to pour out. ἔλαιον χαιτῶν τινί, to pour oil upon any one's hair, 23, 282; ὕδωρ, 14, 435. 2) Of dry things: to pour down, to let fall, χιόνα, νιφάδας, Od. 19, 206. 11, 12, 158; πέπλον ἐπ' οὐδεῖ, to let the robe fall on the floor, 1, 734; θύσθλα χαμαί, to let the staves, the thyrsi, fall to the ground, 6, 134; τεῖχος εἰς ἄλα, 7, 461. 3) Metaph. to pour out, to spread out, τί τινι; ὀμίχλην τινί, 3, 10; ἄχλιν τινι, Od. 7, 42; χάριν τινί, Od. 2, 12, 8, 19; ἐλεγγεῖν, αἰσχὸς τινι, to pour reproach, insult upon any man, 23, 408. Od. 11, 433; πλοῦτόν τινι, 11, 2, 670. Mid. to flow down, to fall down, only Ep. sync. aor. εἰς ἄντρον, Od. 12, 411.

καταχθόνιος, ον (χθών), subterranean, Ζεὺς = Hades (Pluto), 9, 457. †

κατάξα, see κατάγνυμι.

κατέδω (έδω), Ep. for the prose κατασθίω, fut. κατέδομαι, perf. act. κατέδηδα, in thesis, 17, 542; to eat up, to devour, to consume, prim. spoken of brutes; with accus. 11. metaph. to consume, to waste,

οἶκον, κτήματα, Od. 2, 237. ὄν θυμὸν καταεἶναι, to consume (devour, prey upon) one's own heart, to feed on grief [Cr.], 11, 6, 202.

*κατεέργω (εἶργω), aor. κατέρεξα, to drive in, to shut up, βοῦς, h. Merc. 356.

κατεῖβω (εἶβω), poet. = καταλεῖβω. 1) Act. to let flow down, to shed, δάκρυ, Od. 21, 86. 2) Mid. to flow down, to trickle down, with gen. παρεῖων, 11, 24, 794; spoken of the water of the Styx, 15, 37; metaph. κατεῖβeto αἰών, life flowed away, Od. 5, 152. †

κατείδον (ΕΙΔΩ), partic. κατιδών, 4, 508. Batr. 11; defect. aor. 2 of καθοράω, to look down.

κατειλύω (εἰλύω), fut. θσω, to surround, to cover, τινὰ ψαμάθοις, any one with sand, 21, 318. † in thesis.

κάτεμι (εἶμι), partic. pres. κατιών, Ep. and aor. mid. καταεἰσάμην for κατεῖσ-, 1) to descend, to go down; δόμον Ἄϊδος, into the abode of Hades 14, 457. 2) Metaph. spoken of a river, to flow down, 11, 492; of a ship, to proceed, ἐς λιμένα, Od. 16, 472; of missiles: δόρον καταεἰσατο γαίης, the spear entered the earth, 11, 11, 358.

κατέκταθεν, see κατακτείνω.

κατεναίρω (εἵναίρω), only aor. mid. κατενηράμην, to slay, to kill, τινά χαλκῷ, Od. 11, 519. †

κατεναντίον, adv. (ἐναντίον), over against, opposite, τινί, 21, 567. †

*κατενήθοε (ἐνήθοε), an old perf. with the signif. of the pres. and imperf., to lie upon, to be upon. κόμαι κατενήθοεν ὤμους, hairs covered the shoulders, h. Cer. 280; the connexion of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, cf. Rost Gram. § 100, p. 478. Kühner, § 870.

κατένωπα, adv. (ἐνώπη), directly before the face, opposite, with gen. Δαναῶν, 15, 320. † More correctly, κατ' ἐνώπα, see ἐνώψ.

κατεπάλεμος, see καταφάλλομαι.

κατέπαλτο, see καταπάλλω.

κατερείπω (εἵρειπω), prop. to snatch down; in the aor. and perf., aor. κατήριπον, perf. κατερήριπα, intrans. to fall down, to tumble down, spoken of a wall, 14, 55. Metaph. κατήριπεν ἔργα αἰζηῶν, the labours of the youths perished, Voss, 11, 5, 92.

κατεργάω (ἐργάω), to restrain, to check, τινά, 9, 465. Od. 3, 31.

κατερυκάνω, poet. for κατερύκω, 24, 218. †

κατερύκω (ἐρύκω), 1) to stop, to check, τινά, 6, 190. Od. 3, 345. 2) to retard, to detain, to hinder; in a bad sense, τινά, 23, 734. Od. 2, 242; hence pass. to linger, Od. 1, 197. 4, 498.

κατερύω (ἐρύω), aor. 1 κατείρυσσα, perf. pass. κατείρυσμαι, to pull down, to draw down, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. *Od. 8, 151.

κατέρχομαι, depon. (έρχομαι), fut. κατελεύσομαι, aor. κατέλθον, poet. κα-

were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert. VIII. s. 352.

καυλός, ὁ, prop. a stem, a handle; in H. according to the Schol., the end of the shaft which was inserted into the socket of the spear's head, the spear-shaft, 13, 162. 16, 115; but 16, 338, the hand-guard of the sword. *II.

καῦμα, τό (καίω), a fire, heat, esply the heat of the sun, 5, 865.†

καυστερός, ἡ, ὄν (καίω), burning, hot, μάχη, *4, 342. 12, 316.

Καύστριος, ὁ, Ep. for Κάυστρος, Cuy-ster, a riv-er in Ionia, which rises in Lydia, and flows into the sea near Ephesus, 2, 461 (ὡς διὰ κεκαυμένης ῥέων).

ΚΑΦΩ. Ep. obsol pres. akin to κάπτω and καπύω, to gasp, to breathe forth, from which only partcp. perf. in the accus. κακαφήτοτα θυμών, the gasping soul, occurs 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, Ep. and Ion. for ἄν, q. v.

Κεάθης, ου, ὁ, son of Keas = Τραεζηνίης, 2, 847.

κεάζω (κέω), aor. 1 ἐκέασα, Ep. σσ, perf. pass. κεκείσμαι, aor. pass. ἐκεάσθη, to split, to cleave, prop. spoken of splitting wood, Od.; to split in pieces, to crash, spoken of lightning, Od. 5, 132. Pass. κεφαλή ἄνδιχα κεάσθη, the head was split in two pieces, 16, 412. 578. 20, 387.

*κέαρ, αρος, τό, contr. κῆρ, the heart, Batr. 212.

κέαται, κέατο, Ep. and Ion. for κείνται, ἔκειντο, from κείμαι.

*Κεβρήνιος, ἰη, ἰων, Cebrenian, belonging to the town Kebrên Cebren in Æolia; subst. the inhabitants of Kebrên, Ep. 10.

Κεβριόνης, ου, ὁ, son of Priam, and charioteer of Hector, slain by Patroclus, 8, 318. 16, 738, seq.

κεδάννυμι, Ep. for σκεδάννυμι, aor. ἐκέδασα, Ep. σσ, aor. pass. ἐκεδάσθη, to scatter, to disperse, to dissipate, κύνας, φάλαγγας, 17, 283. 285. Od. 3, 131; pass. II. 2, 398. κεδασθείσης ὑσμίνης, when the battle had scattered, i. e. when it was no longer fought in dense crowds, 15, 328. 16, 306. ὁ) Of lifeless things, rare: to tear away, to prostrate, spoken of a torrent, γεφύρας, 5, 88. (H. has not the pres.)

κεδνός, ἡ, ὄν (κῆδος), superl. κεδνότατος, 9, 586. 1) Act. careful, prudent, provident, trusty, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κεδν' εἰδυία, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, estimable, dear, ἔταυροι, 9, 586; τοκῆς, 17, 28. Od. 10, 225.

κέδρινος, ἡ, ὄν (κέδρος), of cedar, θάλαμος, 24, 192.†

κέδρος, ἡ, the cedar-tree, whose fragrant wood was used for fumigation, and of which a species is yet produced

in Greece, Od. 5, 60; prob. juniperus oxycedrus, Linn.†

κειάμενος, κείαντες, see καίω.

κειάται, κείατο, see κείμαι.

κείθεν, adv. Ion. and Ep. for ἐκείθεν, from there, thence, II. and Od. κείθεν φράσομαι ἔργον, then I will consider what is to be done, II. 15, 234.

κείθι, adv. Ion. and Ep. for ἐκείθι, there, in that place, 3, 402. Od. 3, 116. κάκειθι, another reading for καὶ κείθι, II. 22, 390.

κείμαι (prop. perf. pass. from κέω), 2 sing. κείσαι. Ep. also κείαι, h. Merc. 254; 3 plur. κείνται, Ep. κείαται, κείαται and κέονται, 22, 510; subj. κέωμαι, 3 sing. κῆται, 19, 32. Od. 2, 102; for the earlier reading κείται (which Butt. Gram. § 109, prefers), infin. κείσθαι, imperf. ἐκείμην, Ep. κείμην, 3 plur. ἐκείντο, Ep. κέατο and κείατο, 3 sing. iterat. κέσκετο, Od. 21, 41; fut. κείσομαι; primary signif. prop. to be laid; hence to lie. 1) Spoken of animate beings; of men: to lie, to repose, to rest, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; esply to lie unburied, 5, 685. 19, 32. 2) Spoken of inanimate things: a) Of regions, countries, islands: to lie: to be situated, Od. 7, 244. 9, 25. b) Of things: to lie, to be, esply of valuable objects, to be treasured up, to be in store. κτήματα, κειμήλια κείται ἐν δόμοις, 9, 382. 11, 132. κείται ἀέθλον, the prize is fixed, 23, 273; also spoken of chariots, ἄρματα κείτο, 2, 777. c) Metaph. spoken of conditions: πένθος ἐνὶ φρεσὶ κείται, sadness is in the soul, Od. 24, 423; and often ταῦτα θεῶν ἐν γούνασι κείται, see γόνυ.

κειμήλιον, τό (κείμαι), a valuable article which is laid aside and preserved, a valuable, a jewel, 6, 47. 9, 330; esply spoken of gifts of hospitality. Od. 1, 312. 4, 600. In the most general signif. it means property stored up, in opposition to herds and flocks. κειμήλιά τε πρόβασις τε, stores and grazing animals, Voss, Od. 2, 75.

κείνος, κείνη, κείνο, that one, he, she, it, Ep. and Ion. for ἐκείνος, q. v.; κείνη, subaud. ὀδῶ, in that way, Od. 13, 111.

κεῖνός, κεινή, κείνόν, Ep. for κενός, empty, 3, 376. 4, 181. 11, 160. 15, 453.

κείρω, fut. κερῶ, infin. κερεῖν, aor. 1 Ep. ἐκερσα, aor. 1 mid. ἐκείραμην, 1) to cut off, to shear off. κόμην τινί, 23, 146; δούρα, 24, 450. 2) to consume, to devour, to graze, spoken of brutes, ὀλίον, 11, 560; δημόν, 21, 204; ἦπαρ, Od. 11, 578. 3) to eat up, to waste, to destroy, κτήματα, Od. 2, 312; in like manner βίοντα, Od. 1, 378. 2, 143; metaph. to render void, see ἐπικείρω. Mid. to cut off a man's hair, which the mourner consecrated to the dead, as an offering, κόμην, χαιτάς, 23, 46. Od. 4, 198. 24, 46.

κείσε, adv. Ion. and Ep. for ἐκείσε,

which is not found in H., *thither*, 12, 356. Od. 4, 274.

κεῖω and κέω, Ep. fut. without the characteristic of the tense, from the obsolete root ΚΕΩ, *to wish to lie down, to desire to sleep or rest*, Od. 19, 340; often as partcp. βῆ δὲ κέων, Od. 14, 532. ἴομεν κείοντες, 14, 340 ὄροσ κέων Od. 7, 342; infin. κειόμεν, Od. 8, 315.

κεῖω, ground form of κέάζω, *I split*, Od. 14, 425. †

κεκαδήσομαι, see κήδω.

κεκαδήσω, see χάζομαι.

κεκάδοιτο, aor. of χάζομαι.

κεκαδών, see χάζομαι.

κεκάμω, see κάμνω.

κέκασμαι, see καίνυμαι.

κεκαφώς, see ΚΑΦΩ.

κέκλετο, see κέλομαι.

κέκλήγα, see κλάζω.

κεκλήγαι, see κλέω.

κεκλόμενος, see κέλομαι.

κέκλυθι, κέκλυτε, see κλύω.

κέκμηκα, see κάμνω.

κεκοπώς, see κόπτω.

κεκόρημαι and κεκορηότα, see κορέννυμι.

κεκορυθμένος, see κορύσσω.

κεκοτηώς, see κοτέω.

κεκράνται, κεκράντο, see κραίνω.

κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, *a head-net, a net cap*, 22, 469. †

κεκύθωσι, see κεύθω, Od.

κελαεινός, ἡ, ὄν (κελαδος), *rushing, noisy*. Ζέφυρος, 23, 208. h. Merc. 95; chiefly an epith. of Artemis, as goddess of the chase, 16, 183; as prop. name, 21, 511.

κελαδέω, poet. (κελαδος), aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult*, spoken of men, 23, 869. † see ἐπικελαδέω.

κέλαδος, ὁ, a *rushing noise, a tumult, a cry, an espy of the chase*, 11; spoken of the suitors, Od. 18, 402.

κελάω = κελαδέω, poet. only partcp. pres. κελάδων, *rushing, roaring*, spoken of water, 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδων, οντος, ὁ, prop. name, a little river, in Elis or Arcadia, which flows into the Alpheus, 7, 133. According to Strab. VIII. p. 348, some critics would here read Ἀκίδων, cf. Ottfr. Müller, Orchoin. p. 372.

κελαινεφής, ἔς, poet. (νέφος), *cloudy*, generally *black, dark*, αἶμα, 4, 140. 16, 667. 2) Freq. an epith. of Zeus, *enveloped in black clouds*, as the god of rain and tempest, 2, 412; as prop. name, Od. 13, 147. (Some Gramm. and the Etym. M., p. 501, explain it actively, *cloud-darkener*. Modern critics have even derived it from κέλλω, *cloud-comPELLER*, like νεφεληγερέτης.)

κελαινός, ἡ, ὄν. Ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark*, often αἶμα, also δέρμα, νύξ, κύμα, λαίλαψ. *5, 310, 6, 117. 11, 747. κελαινή χθών, 16, 384; for

which Spitzner, far better, reads κελαινή, in reference to λαίλαψ.

κελαρύζω, poet. *to rush, to roar, to gush, to flow*, spoken of blood, 11, 813; of water, 21, 261. Od. 5, 523.

*Κελεός, ὁ, *Celeus*, son of Eleusis, father of Triptolemus, king of Eleusis. h. Cer. 105.

κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθα, and τὰ κέλευθα, in H., 1) *a way, a path, a course*, often ἕγχα and ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, 1, 312. Od. 3, 71, 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἡματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 16. The ancient critics in part understood it of place (τοπικῶς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, seems to be required by the context, as Nitzsch an loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of going, the course which a man takes, a journey. χάσσεσθαι κελεύθου, to retire from one's course, i. e. place, 11, 504. 12, 262. 14, 282. 3) Metaph. *walk, course of life*, θεῶν, 3, 406; see ἀποειπεῖν.

κελευτιάω (frequentat. from κελεύω), offly partcp. pres. κελευτιῶν, Ep. for κελυτιῶν, *to command now here and now there, to exhort frequently*, *12, 265. 13, 125.

κελεύω (κέλομαι), fut. κελεύσω, aor. 1 ἐκέλευσα, Ep. κέλευσα, prop. *to urge on, to drive, to mastige*, 23, 642; hence, 1) *to call to, to exhort, to order, to command, to demand*. spoken not only of rulers, but also 2) Of equals: *to desire, to wish*, 11, 781. Od. 10, 17. It is construed ὁ. With the dat. τινί, very often: *to call to any one, to command*, 2, 151. 443; or with dat. of pers. and accus. of the thing, ἀμφιπόλοισι ἔργα, 6, 324; and instead of the accus. with the infin. 1, 50. Od. 2, 9. ὁ) More frequently with accus. of the pers. and infin. 11, 2, 174. 5, 318. 10, 242. 17, 30, seq.; more rarely with accus. of the pers. alone: τινά, ὁ exhort any one, *to demand*, 13, 784. Od.

4, 274. 8, 204. 9, 278; and c) With double accus., 7, 68. 349. 20. 87.

κέλης, ἦτος, ὁ (κέλλω), a racer, race-horse, courser, a riding-horse for running-races, ἵππος, Od. 5, 371.†

κελητίζω (κέλης), to ride upon a race-horse, and generally, to ride, ἵπποισι, 15, 679.†

κέλλω [≈ pello; cf. κύαμος, πύαμος, &c., or κίω as obsol. cillo ≈ cio. Lob. Techn. 117], poet aor. 1 ἐκέλα, only in the aor. 1) Trans. to drive, to urge on; vñā, to propel the ship to land, appellere, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. to strike the ground [Cp.], to run in to a low sandy shore. ἡ γῆς ἐκέλας, *Od. 9, 144.

κέλομαι, poet. (κέλλω), fut. κελήσομαι, aor. 2 Ep. ἐκελόμην, κεκλόμην. partcp. κεκλόμενος, 1) = κελύω, to urge on, to exhort, to command, to bid, to advise; an unusual meaning is: ἐπεὶ κέλετο μεγέλη ἴς (the wax melted), since a great force constrained it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct. as with κελύω, chiefly with accus. of pers. and with accus. and infin. 2) to call to, to call, chiefly in aor. with dat. of pers. 6, 56. 110. 8, 172; with accus. *Ἐφαιστον, 18, 391.

κέλσαι, see κέλλω.

κεμάς, ἀδος, ἦ, poet. according to the Gramm. a kind of deer or roe [hind. Cp.]; according to Aristot. Hist. A. 9. 6, 2, a two-year old deer, Il. 10, 361.†

κέν, see κέ.

κεναυχίης, ἐς, poet. (αὐχῆ) empty-boasting; vain-glorious [Cp.], 8, 230.†

κενός, ἦ, ὄν, Ep. and Ion. for κενός, empty, void, χεῖρ, Od. 10, 42. 2) κενὸν νέεσθαι, to return empty, i. e. with unaccomplished object [re infecta], 2, 298. Od. 15, 214.

κενῶν, ὄνος, ὁ (κενεός), prop. any void space, esply the flank, the sides of the abdomen between the hips and the ribs, 5, 284. 11, 381. Od. 22, 295.

κενός, ἦ, ὄν, empty, vain, metaph. idle, groundless. κενὰ εὐγμάτα, Od. 22, 249. Hom. uses elsewhere κενός and κενός, q. v.

κένσαι, see κεντέω.

Κένταυροι, οἱ, the Centaurs. 1) In H., an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled by the neighbouring Lapithæ. According to H. 1, 268, they were rough mountaineers of great stature (φῆρες ὄρεσκόοι), 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabulously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. II. 33; Κενταύρου for κεν ταύρου is the reading of Herm. h. Merc. 224. (Prob. from ταῦρος and κεντέω, ox-hunter.)

κεντέω, Ep. aor. infin. κένσαι, to prick, to goad, in order to urge on, ἵππον, 23, 337.†

κεντρηνεκής, ἐς (ἠνεκής), urged with a goad, spurred, *5, 752. 8, 396.

κέντρον, τό (κεντέω), a goad with which horses, oxen, and other draught-cattle are urged on, 23, 387. 430; the horse goad, or a whip ending in a goad (Voss).

κέντρος, ὀρος, ὁ, poet. (κεντέω), a goader, a driver, ἵππων, an honorable epith. of the Cadmeans and Trojans, *4, 391. 5, 102.

κείομαι, Ep. and Ion. for κείμαι, from which κέονται.

κεραίζω (akin to κείρω), to destroy utterly, to lay waste, to raze, with accus. πόλιν, σταθμούς, 5, 557. 24, 245. Od. 8, 516. 2) Of living beings: to kill, to slay, 2, 861.

κεραίω, κεραίρω, another form of κεραίω, in 9, 203.

*κεραϊστής, οὐ, ὁ (κεραίζω), a destroyer, a plunderer, h. Merc. 336.

κεραῖω, Ep. for κεράννω, to mingle, to mix, only imperat. κέραις, 9, 203.†

κεραμεύς, ἔως, ὁ (κέραμος), a potter, 18, 601.†

*κεραμηῖος, ἴη, ἴων (κέραμος), Ep. for κεράμειος, of clay, earthen, Ep. 14.

κέραμος, ὁ (ἔρα), 1) potter's earth, potter's clay, Ep. 14. 2) all kinds of ware burned of clay, a bowl, a vessel, a pitcher, 9, 469. 3) a prison, so called, according to the Schol., amongst the Cyprians, either from its form, or because any one was kept in it, as it were in a jug, χαλκῆφ ἐν κεράμῳ, 5, 387.

κεράννω, Ep. κεράω and κεραίω, also the poet. forms κερνάω and κίννημι, aor. 1 act. ἐκέρασα, Ep. σσ, aor. 1 mid. ἐκερασάμην, Ep. σσ; H. uses in the pres. act. κεράω, from which the partcp. κερώντας, Od. 24, 364; imper. κέραις, 11, 9, 203, and κίννημι, q. v., subj. pres. mid. κερώνται, as if from κέραμαι, imperf. ἐκίρω and κίννη, imperf. mid. κερώνω, Ep. for ἐκερώνω from κηράω, Od. 8, 470;

1) to mingle, to mix, esply spoken of the mixing of wine and water, νέκταρ, οἶνον, Od. 5, 93. 24, 364; ἐνὶ κρητῆρσι, 11, 4, 260. 2) to temper, to soften, by mixing, spoken of bathing water, Od. 10, 362. Mid. to mix for oneself, often οἶνον ἐν κρητῆρσι, to mingle wine for oneself in the mixers, 11, 4, 260; οἶνον alone Od. 3, 332. 8, 47; also κρητῆρα οἶνου, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοξόος, ὄν (ξέω), smoothing or working horn, τέκνον, 4, 110.†

κεράς, ἦ, ὄν, horn-d, ἔλαφος, 3, 24. 11, 475; ἄρνες, Od. 4, 85.

κέρας, τό, gen. Ep. κέραος, dat. κέρῳ, plur. nom. κέρα, gen. κερῶν, dat. κέρασι Ep. κεράεσσιν. The α in κέρα is mly short. 1) a horn, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) horn, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, esply the bow, Od. 21,

sleep, Od. 7, 342, † 2) as a form of καίω, it is doubtful, see Buttm. Gramm., § 114. p. 287.

κῆαι, κῆαι (3 optat. aor.), κῆαίμενος, Ep. aor. forms from καίω

κῆδεως, ον (κῆδος), Ep. also κῆδεος, q. v. worth care, *dear, beloved*, 19, 224. (The other explanation: 'to be buried by us,' does not suit the connexion, 19, 294.) Superl. κῆδιστος.

κῆδεμών, ονος, ὁ (κῆδέω), one who has the charge, a *guardian, a protector*, in *23, 163. 674, those who have charge of the interment of the dead.

κῆδεός, ον, Ep. for κῆδειος, οἷσι κῆδεός ἐστι νέκυς, either generally, *dear*, or [less probably], according to Voss, 'upon whom devolves the care of the corpse,' 23, 160. † (Some Gramm. considered the word as gen. of κῆδος: 'to whom the dead is an object of care.')

κῆδέω, absol. pres. of the fut. κηδήσω, see κῆδω.

κῆδιστος, η, ον (superl. formed from κῆδος, in signif. belonging to κῆδειος), *dearest, most beloved*, 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κῆδος, εος, τό, *care, sadness, trouble, grief*, τῶν ἄλλων οὐ κῆδος, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. ὄσ' ἐμῷ ἐνὶ κῆδεα θυμῷ. Il. 18, 53. κῆδεα θυμοῦ, *heart-troubles*, Od. 14, 197; distinguished from ἄχος, Od. 4, 108; espily grief for the death of one dear to us, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, *need, misery, wretchedness*; espily in the plur. l. 445. 9, 592. Od. 1, 244; and often. (The signif. *relationship*, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

κῆδω (ΚΑΔΩ), fut. κηδήσω, fut. mid. κηδέσσομαι, iterat. imperf. κηδέσκετο, 1) Act. only Ep. a) to render anxious, to sadden, to trouble, to distress, τινά, 9, 615; θυμόν, 5, 400. Il. 458. b) More frequently: to injure externally, to violate, to harass, θεοὺς τόξοισιν, 5, 404; μῆλα, 17, 550; οἶκον, Od. 23, 9. 2) Mid. to be anxious, sad, to trouble oneself, always partcp. l. 196. Od. 3, 240. 3) to be anxious about any man, to care for any man, τινός, Il. 1, 56; Δαναῶν, 8, 353; βιότοιο, Od. 14, 4. (The aor. 2 κέκαδον and fut. κηκαδήσω, in the signif. to deprive, belongs to χάζομαι.)

κῆεν, see καίω.

κῆκίω, to gush forth, to stream (from), spoken of water, ἄν στόμα, out of the mouth, Od. 5, 455. † (from κίω, with reduplicat.)

κῆλειος, ον, Ion. and Ep. for κῆλεος, 15, 744. †

κῆλεος, ον (κάω, καίω, like δαυδαλέος, burning, flaming, always πῦρι κηλέω (the last dissyllabic), 8, 217. Od. 9, 328.

κῆλημός, ὁ (κῆλέω), *enchantment, pleasure, transport*, *Od. 11, 334. 13, 2.

κῆλον, τό (καίω), prop. a dry stick of wood, espily *the shaft of an arrow: an arrow itself* in H.: in the plur. κῆλα, missiles, shafts: used only of the gods, *1, 53. 12, 280. h. Ap. 444.

*Κηναίων, τό, a promontory on the north-west coast of the island Eubœa, now *Cap Lithoda*, h. in Ap. 219.

κῆξ, κός, ἡ = κῆϋξ, a sea-bird, *the sea-hen*, or *sea-mew*, Od. 15, 479. †

κῆομεν, Ep. for κῆωμεν, see καίω.

κῆπος, ὁ, a garden, and generally a piece of land, inclosed and set with trees or other vegetation, 8, 305. Od. 4, 737. 7, 129.

Κῆρ, κῆρός, ἡ, *the goddess of death*, (distinct from Μοῖρα and Αἴσα), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc., hence, in sing. and plur. Κῆρες θανάτοιο, 2, 302. 11, 332; and Κῆρ in connexion with φόνος, θάνατος, 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the Κῆρ allotted him at birth, 23, 79. To Achilles were two Κῆρες allotted, 9, 411. Zeus laid the Κῆρες of Achilles and Hector in the scales, to determine which was to die first, 22, 210. The Κῆρες are μυρίαί, since one is allotted to each person who is destined to a violent death, 12, 326, 327. 2) As an appell. *fate, death*, in Wolf's ed. only once: τὸ δέ τοι κῆρ εἶδεται εἶναι, that seems to thee to be death, 1, 228. Bothe has it in many passages beside, 2, 352. 3, 32. 5, 22. &c. which also Passow prefers. In 1, 97, Wolf, after a conjecture of Markland, has λοιμοῖο Κῆρας ἀφέξει instead of the reading of the Codd. χεῖρας (κῆρ prob. from κέρω, κείρω).

κῆρ, κῆρος, τό, contr. from κέαρ, Batr. *the heart*, espily, 1) *the soul, the mind*, as the seat of the feelings and passions, 1, 44; chiefly the dative κῆρι as adv. *in the heart*, for the most part with περί preceding, (ed. Wolf) much at heart, 4, 46. 53. 13, 119. 430. Od. 5, 36, where περί is an adv. according to Passow. Spitzner rejects this and writes with the ancients περί κῆρι, in heart. That this is the true explanation is shown by the kindred phrases περί θυμῷ, περί φρεσίν, 22, 70. 16, 157. cf. περί, and Thiersch, § 264. p. 458. 2) As a periphrasis of the person, like Βίη: Πυλαιμίνεος λάσιον κῆρ, 2, 851. cf. Od. 4, 270.

κῆρσεσιφόρητος, ον (φορέω), brought by the Fates, or impelled by the Fates [*iniquo fato adeductus*. Db.], [*these dogs, knives, whom Ixum's unpropitious fates have wasted hither*. Cp.], i. e. the Greeks sent by the Κῆρες for the destruction of Troy 8, 527.

Κῆρμθος, ἡ, a town in Eubœa, north-east of Chalcis, 2, 538.

*κῆριον, τό (κῆρός), a cake of honey, a honey-comb, h. Merc. 559.

κῆρόβι, adv. (κῆρ), *in the heart, heartily*,

strengthened by μάλλον, 9, 300. Od. 15, 369.

κηρός, ὁ, κηρ. *Od. 12. 48. 173. 175. κηρυξ, ὕκος, ὁ, a herald. The heralds were most respectable royal servants, and even of noble and often of royal blood, 1, 321. 3, 116. They receive as epithets, ἀγανοί, 3, 268; θεῖος, 4, 192. Their office was to convoke assemblies, and to preserve order in them. 2, 50. 280. In war they were employed to treat with the enemy, 7, 274, seq. Esplly in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Zeus, Διὸς ἀγγελος, Διὶ φίλοι, 1, 334. 8, 517. They placed the sceptre in the hand of one about to speak in the assembly, 24, 567, seq. Od. 2, 38; they waited at meals. Od. 1, 143. 146.

κηρύσσω (κηρυξ), 1) to be a herald, to hold the office of herald, 17, 325. 2) to proclaim as a herald, to cry out, 2, 438; with accus. λαῶν ἀγορήνδε, 2, 51. Od. 2, 7; πόλεμόνδε. Il. 2, 443.

κῆται, for κῆται, see κεῖμαι. Κῆτειοι, οἱ, the Ceteians, an unknown tribe in Mysia, so called from the river Κητώεις in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains ἐταῖροι κῆτειοι by μεγάλοι from κῆτος; others read κῆ-δειοι.)

κῆτος, εὐς, τό (according to Buttm., Lex. p. 378. from ΣΑΩ. χάσκω, prop. a hollow, a chasm, as appears in the deriv.) any large sea-animal, a sea-monster, 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452 = φώκη.

κητώεις, εἶσα, εν (κῆτος), only as an epith. of Lacedæmon, having many chasms and hollows; cf. Δακεδαίμων, 2, 581. Od. 4, 1; because it [the valley of the Eurotas] lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm., Lex. p. 378, and Nitzsch; others, as Heyne, Voss, spacious, vast, huge, a definition less suited to fact.

Κηφισίς, ἰδος, ἡ λίμνη, the Cephisian lake, 5, 709; elsewhere ἡ Κωπαῖς λίμνη, the lake Copais, in Bœotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of Livadia or Topolia. (It received its name from the river Κηφισός, q. v.)

Κηφισός, ὁ, a river in Phocis; it rises near Lillæa, and flows into the lake Copais, now Mauro-Nero, 2, 522. (Κηφισός, a later form, cf. Buttm. Gram. § 21.)

κηφῶδης, ες (κάω, καιώ), exhaling vapour, sweet-scented, fragrant, κόλπος, 6, 467.† (according to Passow from an old subst. κῆος = θύος.)

κηφῶεις, εἶσα, εν = κηφῶδης, fragrant, always epith. of θάλαμος, 3, 382. Od. 15, 99.

κιδνάμαι (intrans.). Ep. mid. from κιδνῆμι, poet. form of σκεδάννυμι, to spread, to extend, ἥως ἐκιδνατο πᾶσαν ἐπ' ἄλα, *8, 1, 24, 695. ὑπεῖρ ἄλα, 23, 227.

κιθάρα, ἡ = κίθαρις, a later form, h. Merc. 509. 515.

κιθαρίζω (κίθαρις), to play upon the harp, and generally, to play upon a stringed instrument, φόρμιγγι, 18, 570; λύρη, h. Merc. 433.

κίθαρις, ἰος, ἡ, accus. κίθαριν, a harp, a lute, a stringed instrument which differed in form from the lyre. According to Buret in the Mémoire des Inscript. de l'Acad. des Sciences à Paris IV. p. 116, the cithara had two curved horns which at the top turned outwards and at the bottom inwards, and stood upon a hollow-sounding stand. Above and below were two cross-pieces for fastening the strings (ὑπολύριον and ζυγόν). The strings were strained above by pegs (καύλωτες). The cithara had a soft tone, and was closely related to the φόρμιγγι, 3, 54. Od. 1, 153. 2) the act of playing upon the harp, the tone of stringed instruments, 11, 13, 731. Od. 8, 248.

κίθαριστός, ὕος, ἡ, the art of playing upon the cithara, harp playing, 2, 600.†

*κίθαριστής, οὐ, ὁ (κίθαρίζω), a harp-player, a harper, h. 24, 3.

κικλησκω, Ion. and Ep. form for καλῶ in the pres. and imperf. 1) to call, τινά, 2, 404. 9, 11; to call upon, to cry to, Αἰδ., ν, 9, 569. 2) to name, with accus. of the pers. and of the name, 2, 813. Od. 4, 355; and ἐπίκλησιν κικλήσκεις, I call by surname, 11, 7, 139. Mid. Bat. 27.

Κίκωνες, οἱ, sing. Κίκων, ορος, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, 2, 846. Od. 39, seq.

κίως, ἡ, an ancient poet. word, strength. Od. 11, 393.† h. Ven. 238. (According to Eustath. from κίω, to go; others write κηκίς, and explain it, moisture, blood.)

Κίλικες, οἱ, sing. Κίλικις; the Cilicians had their seat in H.'s time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, ἡ, a small town in Troas or in Æolis in Asia Minor, having a temple of Apollo, 1, 38. 452.

Κιμμέριοι, οἱ, Cimmerii, in H. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the under world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14, seq. The ancient critics place them either in Italy, in the region of Baiæ, or in Spain, cf. Strab. That the Cimmerian night indicates the extreme north

cannot be denied; and we may certainly suppose that a dark rumour of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Vöcker, Hom. Geogr. p. 154, derives the name from χειμέριος; Voss, on the other hand, from the Phœnician word *Kamar*, *Kimmer*.

*κινδύνος, ὁ, *peril, danger*, Batr. 9.

κινέω (κινῶ), poet. form, mid. κινύμαι, fut. κινήσω, aor. 1 ἐκίνησα, aor. pass. ἐκινήθη, to put in motion, to move, to excite, to urge on; often κάρη, to move the head, 17, 200. Od. 5, 285; σφῆκας, to excite the wasps, Il. 16, 264; νεφέλην, 16, 297; κῶμα (spoken of wind), 2, 395; τινά λαξί, to thrust a man with one's foot (to awaken him), 10, 158; θύρην, Od. 22, 394. Mid. and pass. to move oneself, to move. κινήθη ἀγορή, ἐκινήθεν φάλαγγες, Il. 2, 144. 16, 280; to move oneself forward, i. e. to go, 1, 47.

*κινήτηρ, ἦρος, ὁ (κινέω), a mover, one who shakes; γαίης, a shaker of the earth, h. 21, 2.

κινύμαι, mid. poet. form of κινέω, to be moved. κινύμενον ἔλαιον, 14, 173; often to move oneself, i. e. to go, ἐς πόλεμον. 4, 281. 332. 10, 280.

Κινύρης, αὐ, ὁ, Ion. for Κινύρας, ruler in Cyprus, 11, 20. Apd. 3, 14. 4; son of Sandacus, grandson of Phaëthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. Κινύρου πλουσιώτερος, Tyr. III. 6.

κινυρός, ἡ, ὄν, wailing, moaning, plaintive, 17, 5.†

Κίρκη, ἡ, Kirkê (Circe), daughter of Helios and Persê, sister of Ætêtis, a nymph, skilled in magic, who dwelt on the island *Ææa*. Od. 10, 136; see *Æia*. Odysseus (Ulysses), having escaped from the terrible Læstrygones, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230—364. He lived a year with Circe in perpetual feasting; and, in order to procure intelligence concerning his return, he visited, by her advice, the entrance of the infernal regions, Od. 10, 466, seq. 11, 1, seq. According to Hes. Th. 759, she bore two sons by Odysseus (Ulysses), Agrius and Latinus. (Herm. de Myth. Græc. Antiq. explains the name, *navigatio in orbem facta*.)

κίρκος, ὁ, a hawk, a kind of falcon, which describes circles in flying, 17, 757. 22, 139. Because his flight was regarded as ominous, he was called Ἀπόλλωνος ἄγγελος, Od. 15, 526; and also ἱρηξ κίρκος, the circling hawk, Od. 13, 87.

κιννάω and κιννήμι, poet. form of κεράννυμι, to tingle, to tingle, from which we have particp κιννάς, Od. 16, 14; imperf. ἐκίρνα, Od. 7, 182. 10, 356; and from κιννήμι, imperf. κίρνη, *Od. 14, 78. 16, 52.

Κισσῆς, ἴδος, ἡ, daughter of Kissês

(Cisses)= *Thraïno*, 6, 299.

Κισσῆς, οὐ, ὁ, contr. from Κισσεάς, later Κισσεεύς, éws, king of Thrace, father of Theāno, 11, 223. (Κισσεύς, from κισσός, crowned with ivy.)

*κισσοκόμης, οὐ, ὁ (κυμάω), having tresses of ivy, having the hair decorated with ivy, h. 25, 1.

*κισσός, ὁ, ivy, a plant sacred to Dionysos, h. 6, 40.

κισσύβιον, τό, a goblet, a cup, prop. made of ivy wood, *Od. 9, 346. 14, 78. 16, 52.

κίστη, ἡ, chest, a box, Od. 6, 76.†

κίχάνω and κικάνομαι. Ep. imperf. ἐκίχανον, 2 sing. ἐκίχεις (cf. ἐπίθεις). dual ἐκίχῆτην, 1 plur. ἐκίχημεν. fut. κίχῆσομαι (as if from κίχέω), aor. 2 ἐκίχον, and aor. 1 mid. ἐκίχῆσατο, particp. pres. mid. κίχῆμενος; also from an obsol. form κίχημι. pres. subj. κίχῶ, Ep. κίχέω, optat. κίχῆιν. inf. κίχῆναι, particp. κίχέεις, 1) to reach, to attain, to overtake; with accus. ποσσὶ τινά, to overtake a man with the feet, i. e. in running, 6, 228; δουρί, 10, 370; metaph. spoken of death and destruction, 9, 416. 11, 441. 451. κίχάνει δίψα τε καὶ λιμός, 19, 165. cf. κίχῆμενον βέλος, a hitting arrow, with gen. of pers. 5, 187. 2) to hit, to meet with, to find, τινά παρὰ νηυσί, 1, 26. Od. 13, 228.

κίχλη, ἡ, the thrush, Od. 22, 468.†

*κίχημι (χράω), fut. χρήσω, to lend, mid. to borrow, only χρησαμένη, Bair. 187.

κῖω, poet. form from εἶμι, ἼΩ, in pres. indicat. obsol., only optat. κίοιμι, particp. κίων, imperf. ἐκίον, κίων, to go, to go away, like εἶμι. spoken of living beings; only, 2, 509. κίων νῆες.

κῖων, ονος, ἡ, and masc. ὁ, Od. 8, 66. 473. 17, 29. 19, 38; a pillar, a column, only spoken of the pillars which supported the roof of the eating-room. Od. 1, 127. 6, 307. 19, 38, seq. 22, 466; metaph. spoken of Atlas, ἔχει κίονας μακράς, see Ἄτλας. *Od.

κλαγγή, ἡ (κλάζω), generally an articulate sound, produced by animate and inanimate objects; a sound, a noise, spoken of men; a cry, a tumult, spoken of warriors, 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espily of cranes, Il. 3, 2; of swine, Od. 14, 412; or the roar of lions, h. 13, 4; of the twang of the bow, Il. 1, 49.

κλαγγιδόν, adv. (κλαγγή), with a cry, with a clamour, 2, 463.†

κλάζω, aor. 1 ἐκλαξα, Ep. perf. with pres. signif. κέκλαγα, particp. κεκλαγῆς, of this the plur. is κεκλήγοντες (as if from a pres. κεκλήγω), aor. 2 ἐκλαγον, spoken of any articulate sound, to resound, to clang, to ring, to cry, spoken of the cry of men, 2, 222. 12, 125; of the cry of the eagle, 12, 207. 16, 429; of herons and jackdaws, 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; to resound, to whiz or hum, spoken of arrows, 11, 1,

46; *to roar* π *hiss*, spoken of the wind, Od. 12, 408. ἔκλαγεν ὄλος. in h. 18, 14, according to Heim. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. κλαύσομαι, aor. 1 ἔκλαυσα, Ep. κλαύσα, Ep. iterat. imperf. κλαίεσκον, 1) *to weep, to wail, to lament*, absol. κλαίοντά σε ἀφήσω, I will send thee forth weeping, i. e. I will punish thee, 2, 263; *esply to weep for the dead*, 7, 427. 19, 75. 2) With accus. *to weep for any man, to bewail*, 22, 87. 210. Od. 1, 363, and often.

*Κλάρος, ἡ, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now Zille, h. Ap. 40.

κλαυθμός, ὁ (κλαίω), *the act of weeping or wailing, lamentation*, 24, 717, and often Od.

κλάω, aor. 1 Ep. κλάσε, aor. pass. ἐκλάσθην, *to break, to break off*, with accus. πτόρθον, Od. 6, 128. Pass. intrans. *to break in pieces*, Il. 11, 584.

κληδών, ὄνος, ἡ, once κληθδών, Od. 4, 317; Ion. and Ep. for κληδών (κλέος), 1) *report, rumour, fame*; πατρός, intelligence about one's father, Od. 4, 317. 2) *Esply a divine voice, an omen, like ὄσσα*, *Od. 18, 117. 20, 120.

Κλεισιδίκη, daughter of Keleos (Celeus), in Eleusis, h. in Cer. 109.

κλειτός, ἡ, ὄν (κλαίω), *famous, glorious, excellent, illustrious*, spoken of persons, 3, 451. Od. 6, 54; of things: ἑκατόμβη, often Il.; Πανοπέυς, 17, 307.

Κλειτός, ὁ, Clitus, son of Pisënor, a Trojan, 15, 445, seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for κλέω (from κλέω; H. has only pres. pass. κλέομαι, imperf. ἔκλεο for ἐκλέω, 24, 202; also fut. act. κλήσω. h. 31, 19); *to make known, to render famous; to praise*, with accus. ἔργα, Od. 1, 338. 17, 418. Pass. *to be made known, to be famous*, ἐπ' ἀνθρώπων, Il. 24, 202; whereby κέρδεσιν, Od. 13, 299.

Κλεόβουλος, ὁ, a Trojan, slain by Ajax, son of Oïleus, 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Margessa, wife of Meleagros (Meleager), see Ἄλκωνη, 9, 556.

κλέος, εος, τό (κλέω), 1) *report, rumour, fame*, 2, 486; with gen. κλέος Ἀχαιῶν, the report of the Greeks, 11, 227; πολέμοιο, 13, 364; πατρός, Od. 2, 308. 3, 83; σὺν κλέος, intelligence of thee, Od. 13, 415; ἔμῳν, Od. 18, 255. 2) *a good report, fame, glory, honour*, in connexion with ἔσθλοῦν, μέγα, εὐρύ, and alone Il. 4, 197; and often in the plur. κλέα ἀνδρῶν, for κλέεα, famous deeds, *laudes*, 9, 189. 524. Od. 8, 73.

κλέπτης, ου, ὁ (κλέπτω), *thief, robber*, 3, 11.†

κλεπτοσύνη, ἡ, *thievery, knavery, deception*, Od. 19, 396.†

κλέπτω, aor. 1 ἔκλεψα, 1) *to steal, to procure by stealth*, 5, 263. 24, 24. 2)

Metaph. *to deceive, to cheat, to overreach*, νόον τινός, 14, 217; absol. μὴ κλέπτε νόφ, cherish not deception in thy soul (Voss, 'meditate not deceit'), 1, 132.

κλέω, from which pass. κλέομαι, see κλείω.

Κλεωναί, αἱ, Clebona, a town in Argolis, south-west of Corinth, 2, 570.

*κλεψίφρων, ὄν (φρήν), *having deceitful purposes, cunning, crafty*, h. Merc. 413.

κληδῆν, αἴν. (καλέω), *by name, nameily*, 9, 11.†

κληθδών, ὄνος, Ep. form of κληδών, q. v.

κλήθρη, ἡ, Ion. for κλήθρα, *the alder*, alnus, *Od. 5, 64. 239.

κληζῖω, as a form of κλείω, κληζῖω is incorrect, see Buttm. Ausführ. Gram. Th. 2, p. 169.

*κλήθρον, τό, Ion. and Ep. for κλήθρον, *a lock, a bolt*, h. Merc. 146.

κλήξ, ἰδος(ῖ), ἡ, Ion. and Ep. for κλειξ, (only in the Ion. form), 1) Prop. *that which locks, a) the bolt or bar*, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook. ἐπὶ κληξῖ(ῖ) ἐτάνασσαν ἱμάντι, Od. 1, 442. Il. 24, 455. This bolt is also called ἐπιβλήξ, 24, 453; and ὄχευς, 12, 121. δ) *the bolts*, which locked together two corresponding bars, 12, 456. 14, 168. c) *Esply a key*, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which, in locking, the bolt was thrust forward; in opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. d) *the hook of a clasp*, Od. 18, 294. 2) *the clavicle*, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. 22, 324; (in the Od. it has not this signif. 3) κληξίδες(ῖ), only in the plur. *the rowers' seats* in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170.† cf. Voss ad Arat. Phænom. 191.

κλήξτός, ἡ, ὄν (κλήξω), Ion. for κλειστός, *locked, that may be locked*, Od. 2, 344.†

κλήξω, Ion. and Ep. for κλείω (κλήξω) aor. 1 ἐκλήξω, *to shut up, to lock*, with accus. θύρας, Od. 19, 30. 24, 166 (κλήξωσεν with σο is incorrect, as εἰ is long), *Od.

*κληροπαλῆς, ἐς (πάλλω), *distributed by shaking lots*, by lot, h. Merc. 129.

κλήρος, ὁ, 1) *a lot*, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, 7, 175. In H. the lots are placed in a helmet, shaken, and he whose lot first leapt out of the helmet, was the individual destined by the lot, 3, 316. 325. Od. 10, 206. 2) *that which is obtained by lot, esply as is*

herilance, Il. 15, 498. Od. 14, 64. (From κλώω, because a fragment was used for a lot.)

κλητός, ἢ, ὄν (καλέω), 1) called, called out, hence chosen. 9, 165. 2) summoned, invited, Od. 17, 386.

* κλήω = κλείω, to celebrate, to render famous, κλήω, h. 31, 16; κλήσαι, Ep. 4, 9.

κλίμαξ, ακος, ἢ (κλίνω), a ladder, a staircase, *Od. 1, 330. 10, 558. 21, 5.

κλινή. ἦρος, ὁ (κλίνω), an easy chair, a couch, Od. 18, 190. †

κλίνω, aor. 1. ἐκλίνα, perf. pass. κέκλιμαι. 3 plur. Ep. κεκλιάται, aor. pass. ἐκλίθην, Ep. ἐκλίθην, ground signif., 1) Act. to incline, to bend. 1) to incline, to lean, τί τινα, any thing against another: τάκεα ὁμοιοσι, 11. 593. 13, 488; ἄρματα πρὸς ἐνώπια, 8, 435; τόξον πρὸς ἐνώπια, Od. 22, 121. 2) to incline, to change the direction, τάλαντα, to bend the balances, so that one scale rises and the other falls, 19, 223; ὄσσε πάλιν, to turn back, 3, 427. Esply 3) to bend, to force to yield, to put to flight, μάχην, Τρώας, 14, 510. 5, 37. Od. 9, 59. 11) Mid. with aor. pass. to incline oneself to one side, to lie down, Od. 19, 470. Il. 10, 350; and perf. and pluperf. pass. a) to be inclined, to support oneself, τινα, on or against any thing. κεκλιμένος στήλη, inclined against a pillar, 11, 371. Od. 6, 307; ἀσπίσι, leaning upon the shields, 11, 3, 335. b) to lie, 10, 472. Od. 11, 194; spoken esply of places, to lie, to be situated, ἀλί, towards the sea, Od. 4, 608. 13, 235; also of persons, κεκλιμένος λίμνη, inclined to the lake, i. e. dwelling at, 11, 5, 709. 16, 68. 2) to bend oneself, to sink, esply in aor. pass. 3, 360. 7, 254. 13, 543.

κλισίη, ἢ (κλίνω), Ep. dat. κλισίηφι. 13, 168; prop. a place where a man may lie down or recline; hence 1) a lodge, α hut, a tent, made of posts, inwoven with osier twigs and covered above with reeds. a) the huts of herdsmen, 18, 589. Od. 14, 45. 16, 1. b) Esply the lodges of warriors, which were in like manner built of wood, often in the plur. 1, 306. 2. 41, 8-9. The lodge of Achilles is described, 24, 450. Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147. 2) an easy-chair, an arm-chair, Od. 4, 123. 19, 55; mly κλισμός, q. v.

κλισίηθεν, from the lodge, from the tent, * 1, 391. 11, 603; and often.

κλισίηδε, adv. (κλισίη), to the lodge, to the tent, 9, 712. Od. 14, 45. 48.

κλισίων, τό (κλισίη), the domestics' house, a dwelling for the servants of a family, Od. 24, 208. †

κλισμός, ὁ (κλίνω), an easy-chair, an arm-chair, distinct from θρόνος, Od. 3, 339; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a foot-stool, Od. 4, 136.

κλιτύς, ὕος, poet. accus. plur. κλιτύς, inclination, declivity, a descent, 16, 390. Od. 5, 470.

κλονέω, for the most part poet. only pres. and imperf. 1) Act. to put in violent motion, to drive before a man, to chase, with accus. φάλαγγας, 5, 96; spoken of lions: ἀγέλλην, 15, 324; absol. to make a tumult, 11, 496. 526. 14, 14; metaph. of the wind: to drive, νέφεα, 23, 213; φλόγα, 20, 492. 2) Mid. and pass. to put oneself in disorderly motion, to be in confusion, to be tumultuous, 11, 148. 15, 448; ὄμιλον, 4, 302; ὑπό τινα, * 5, 93.

Κλονίος, ὁ, son of Alector, and leader of the Boeotians before Τροίη, 2, 495.

κλόνος, ὁ, poet. any violent motion, a press, a tumult, a confusion, esply of warriors, who are thrown into disorder, 16, 331. 713. 729; ἐγχειάων, a press of spears, * 5, 167.

κλόπιος, ἦ, ὄν (κλώψ), thievish, stolen, stealthy, crafty. Od. 13, 295. †

* κλόπος, ὁ κλώψ), a thief, h. Merc. 276. κλοποτεύω, 19, 149. † οὐ γὰρ κλοποτεύειν, from the connexion it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by παραλογίζεσθαι, ἀπατᾶν, and derive it from κλέπτω, supposing it to be equivalent to κλοποτεύειν, to delay by plausible pretexts. One Schol. B. explains it as καλλιλογεῖν καὶ κλυτοῖς ἔπεσιν ἐνδιαπρέβειν, 'to employ fine words,' and derives it from κλυτός and ὄψ, proposing to write κλυτοπεύειν or κλύτ' ὀπεύειν.)

κλύδω, ὠνος (κλύζω), a wave, a dashing of the surge, Od. 12, 421. †

κλύζω, κλύσω, fut. Ep. σσ, aor. pass. ἐκλύσθην. prob. a word formed to imitate the sound of agitated water. 1) to dash upon, to plash, to beat, spoken of waves, ἐπ' ἤϊόνος, 23, 61. δ) τινα, h. Ap. 74. 2) Pass. to roll in waves, to dash in waves, ἐκλύσθη θάλασσα ποτὶ κλισίας, 14, 392. Od. 9, 484. Batr. 76.

κλύθη, see κλύω.

Κλυμένη, ἢ, 1) a Nereid, 18, 47. 2) a handmaid of Helen, 3, 144. 3) daughter of Minyæ or Iphis, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

Κλύμενος, ὁ, son of Presben, king of the Minyæ in Orchomenos, father of Erzinus and Eurdice, who was mortally wounded at Thebes, on a feast of Poseidon, Od. 3, 452. Apd. 2, 4. 11.

(κλύμη), an assumed root of κλύθη.

Κλυσώνμος, ὁ, son of Amphidamas, slain by Patroclus, 23, 88.

Κλυταιμνήστρη, ἢ, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, who with her aid slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

Κλυτίδης. ου. ὁ. son of Clytius, 1) = Πινάκιος. of Elis, Od. 15, 539. 16, 327. 2) = Δολοῖς, Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomedon, and brother of Priam, father of Calêtor, one of the counsellors, 3, 147. 15. 419. 2) father of Piræus of Ithaca, Od. 16. 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation ΚΛΥτίος is incorrect, cf. Göttling, Lehre vom Accent, § 23.

κλυτοεργός, ὄν, poet. (ἔργον), *famed by works, illustrious by his products, an illustrious artist*, epith. of Hephæstus, Od. 8, 345. †

Κλυτομήδης, εὖς, ὁ, son of Enops from Etolia, whom Nestor conquered in a pugilistic combat, 23, 634

*κλυτόμητις, ι. poet. (μήτις), *famed for knowledge, intelligent*, h. 19, 1.

Κλυτόνηος, ὁ, son of Alcimous, a fleet runner, Od. 8, 119. 122.

κλυτόπῳλος, ον, poet. (πῳλος), *famed for horses, or rather, having famous horses*, cf. Schol. ad Il. 5, 754; and κλυτότοξος; in the Il. an epith. of Hades, *5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

κλυτός, ἦ, ὄν, rarely ὄς, ὄν, poet. 2, 742; and Od. 5, 422; (κλύω), *prop. heard*, hence: of which one hears much, i. e. *famed, famous, glorious*, often an epith. of gods and men; κλυτά φῦλα ἀνθρώπων in opposition to brutes, 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid, mῆλα, τεύχεα, δῶματα, ἄλσος*. (The signif. *roaring, noisy*, that makes itself heard, has been given to the word, in connexion with μῆλα, λιμήν, Od. 9, 308. 10, 87; although the signif. *glorious* is suitable.)

κλυτοτέχνης, ου, ὁ, poet. (τέχνη), *famous for art, an illustrious artist*, i, 571. Od. 8, 286.

κλυτότοξος, ον, poet. (τόξον), *famed by the bow, or, rather, having a famous bow*, cf. ἀργυρότοξος, ἀγκυλότοξοι: an illustrious archer, epith. of Apollo, 4, 101. Od. 17, 494.

κλύω, poet. (akin to κλέω), imperf. ἔκλυον with signif. of aor., also imperat. aor. 2 κλύθι. κλύτε, and with redupl. ἐκλύθι. κέκλυτε, 1) *to hear, to apprehend*, mly with accus. δοῦπον, αὐδὴν, 4, 455. 13, 757; more rarely with gen. of pers. and partec. ἔκλυον αὐδήσαντος, I heard him speaking, 10, 47; with gen. of pers. and thing, 16, 76; ἐκύρης ὄπός, 22, 451; κέκλυτέ μεν μύθων, Od. 10, 189. 311. 481. 12, 271. 340; ἔκ τινος, to hear of any man, Od. 19, 93; generally, *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, mly with gen. of pers. Il. 1, 43. 218; with dat. after κλύθι and κλύτε, 5, 115. Od. 2, 262, is rather dat. commod., yield to my desires; in like manner. θεά οἱ ἔκλυεν ἀρής, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any man, to obey*, in

connexion with πείθομαι, Il. 7, 379. 9, 79. Od. 3, 477.

κλωμακίεις, εσσα, εν (κλώμαξ), *stone, rocky*, poet. Ἰθώμη, 2, 729. †

κνώω, imperf. κνή, Ep. for ἐπη, *to scrape, to rub, τυρόν*, 11, 639. † (κνή is not aor. cf. Butt. Gram. § 105, note 5. Rost, p. 234.)

κνέφας, αὖς, τό (akin to νέφος), *darkness, gloominess, espy the obscurity of evening twilight*, 1, 475. Od. 5, 225; only nomin. and accus.

κνή, see κνώω.

κνήμη, ἦ, the leg between the knee and ankle, the *shank, the tibia*, 4, 141. 519. Od. 19, 469.

κνημῖς, ἴσος, ἦ (κνήμη), *armour for the legs, greaves*, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (ἐπισφύρια). 3, 30; prob. they were of tin or plated with tin. 18, 613. 21. 392. In Od. 24, 228, *leathern greaves or quillers* are mentioned, a kind of boots worn for a protection against thorns.

κνημός, ὁ, a *mountain height, a mountain forest*, the Lat. *saltus*, Pass.: plur. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνήστις, ιος, ἦ (κνώω), *a scraping knife, a scraper, a rasp*, dat. κνήστι for κνήστῃ. 11, 640. †

*Κνίδος, ἦ, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Aphrodite, h. in Apoll. 43.

κνίσση, ἦ, also κνίσση, ed. Spitzn. and Dindorf.) 1) *vapour from the fat of burnt meat, the odour or vapour of fat*, espy the *sacrificial vapour*, 1, 66. 317. 8, 549. 2) *fat*, espy the *fat of the kidneys*, mly called suet or tallow, in which the sacrifice was enveloped, 1, 460. Od. 3, 457; see Voss. mythol. Brief. 2. p. 316; according to Heyne the *fat caul* about the stomach and intestines, *omentum*, which is justly rejected by Voss.

κνισσῆεις, εσσα, εν (κνίσση), *full of the vapour of fat, full of sacrificial vapour*, Od. 10, 10. †

*κνισσοδιώκτης, ὁ (διώκω), *fat-stealer*, that runs after roast meat, Batt. 231.

κνυζηθμός, ὁ (κνύζω), *the u-hike, howl*, or *growl* of a dog, Od. 16, 163. *

κνύζω, fut. κνώω, aor. ἐκνύζωσα (akin to κνύω), *to render obscure, to decloud*, τινὶ ὄσσε. *Od. 13, 401. 533.

κνώδαλον, τό. 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317. † 2) Adj. *monstrous, horrid*, γέρων. h. Merc. 188, according to Voss. and Passow. But this is not suitable, hence Hermann conjectures *νωχάλον*, i. e. *βάρθυμον*.

κνώσσω, poet. *to sleep, to slumber*, Od. 4, 809. †

Κνωσός, ἦ (also Κνωσσός), the chief town of the island of Crete, on the Cera-

tus, in H. the residence of Minos. at a later period famous for its Labyrinth, 2. 646. Od. 19, 178. From this Κνώσιος, ἴη, ἰων, Cnossian, from Cnossus.

κοῖλος, η, ον (akin to κύω), 1) hollow, excavated, deep, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, 12, 169; κοῖλον δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέος, a deep cave, Od. 2) Esply of places which lie in the valleys between mountains: κοίλη ὁδός, a hollow pass, a defile, 11. 23, 419. κοίλη Λακεδαιμόνων, the hollow Lacedæmon (i. e. lying in a deep situation), 2, 581; metaph. λιμνή, a harbour encompassed by hills, Od. 10, 92.

κοιμάω (κεῖμαι), aor. ἐκοίμησα, aor. mid. ἐκοιμησάμην, partep. aor. pass. κοιμηθείς, 1) Act. prop. to lay down, to lie to rest, to put to bed, τινά, 35:7; spoken of animals: e. g. of a hart laying her fawns to rest, Od. 4, 336. 17, 127. 2) to close in sleep, to lull, ὄσσει, 11. 14, 236; τινά ὑπνω, Od. 12, 372; metaph. to calm, to still, to hush, ἀνέμους, 11. 12, 281; κύματα, Od. 12, 169; to assuage, ὀδύνας, 11. 16, 524. 11) Mid. and aor. pass.. to go to bed, to lie down to sleep, to go to sleep, often in H. χάλκεον ὕπνον, to sleep the brazen sleep, i. e. the sleep of death, 11, 241; spoken of animals: to sleep, Od. 14, 411.

*Κοῖος, ὁ, Cæus, son of Uranus and Gæa (Tellus), husband of Phœbe, father of Latona, h. Ap. 62. (With οἰ shortened in Κοῖοιο.)

κοιρανέω, poet. (κοίρανος), 1) to be ruler, to rule, to command, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, 2, 207. 5, 824; πολέας διά, 4, 230. πόλεμον κάτα κοιρανέουσιν, 5, 332; and of peace, 12, 318; Ἰθάκην κάτα, Od. 1, 247. 2) to dominate, to play the master, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κύρος), ruler, commander, λαῶν, 7, 234. 2) Generally, lord, master, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Odysseus (Ulysses), 5, 677. 2) a Cretan, from Lyctus, 17, 611.

κοίτη, ἡ (κεῖμαι), a couch, a bed, Od. 19, 341.

κοίτης, ὁ=κοίτη, 1) a couch, a bed. 2) the going to sleep, sleep, *Od. 19, 510. 5. 5. [κοιτιοῦ μέθεσθαι, to think about going to bed, 2, 358.]

*κόκκος, ὁ, the kernel or stone [granum] of fruits; of the pomegranate, h. Cer. 373. 412.

κολεός, τό, Ep. κουλεόν, a scabbard of a sword, made of metal, or decorated with it, 11, 29, seq. H. has it only as neut. κολεόν, Od. 8, 404. μέγα κουλεόν, 11. 3. 372. 11. 30. The nom. κολεός does not occur in H.

κολλᾶεις, εσσα, εν, poet. κολλάω, glued together, fastened together, ξυστά, 15, 3:9.†

κ. αλητός, ἡ, ὄν (κολλάω), glued together,

and generally, joined together, δίφρος, ἄρματα, ξυστόν, 15, 678; σανίδες, Od. 21, 137. 164.

κόλλωψ, οπος, ὁ, the key or peg of a lyre, to which the strings were attached, Od. 21, 407 † (Prop. the thick skin on the neck of oxen.)

κολοῖός, ὁ, the jackdaw, graculus, *16. 583. 17. 755 (akin to κολῳός).

*κολοκύνθη, ἡ (also κολυκύνθη), the round gourd, the pumpkin, Batr. 53.

κόλος, ον (akin to κυλλός), mangled, maimed; δόρυ, a spear with its head lopped off [his mutilated beam, Cp.], 16, 117.†

κολοσυρτός, ὁ poet. (akin to κολῳός), ποίε, tumult, uproar, hubbub, of men and dogs, *12, 147. 13, 472.

κολοῦω (κόλος), to maim, to cut short, to curtail; only metaph. τὸ μὲν τελέει (τό relates by synecdoche to μῦθος), τὸ δὲ καὶ μεσοσηγὼ κολοῦει, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, 20, 370. εὖ δ' αὐτοῦ πάντα κολοῦει. Cp. 'he cripples his own interest,' Od. 8, 211; δῶρα, to curtail your gifts [scantily to impart, Cp.], Od. 11, 340.

κόλπος, ὁ, 1) the bosom of the human body. δέχεσθαι κόλπω, 6, 483. παῖδ' ἐπὶ κόλπω ἔχειν, as an expression of tender maternal love, 6, 400. 2) the bosom, the swell of the garment formed by the girdle, 22, 80. Od. 15, 469; plur. 11. 9-570. 3) any thing formed like a bosom, a gulf of the sea, 2, 560; the bosom of the deep, 18, 140. Od. 5, 52. h. Ap. 431.

κολῳάω (κολῳός), to screech, to cry, to clamour, to wrangle [in piercing accents stridulous, Cp.], spoken of Thersites, 2, 212.†

κολώνη, ἡ, a hill, an elevation, *2, 811. 11, 711.

*κολωνός, ὁ=κολώνη, h. Cer. 273.

κολῳός, οὔ, poet. a screech, a cry, scolding strife [prop. a shrill chattering, B.]. κολῳὸν ἐλαύνειν, to make an uproar, to quarrel, 1, 575.† (according to Buttm. Lex. p. 391, akin to κολοῖός, κέλωμαι: but, according to Döderlein, l. Hom. Sp. 1. p. 4, κολῳάω is a collateral form of κέλλω).

κομάω (κόμη), fut. ἦσω, to let the hair grow long, to have long hair, in 11. only partep. *Ἀβαντες ὄπιθεν κομώντες, the Abantes, long-haired behind, 2, 542 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, 8, 42. 13, 24. 2) Metaph. of fields and plants: to be overgrown, to be verdant, to wave, fut. ἀσταχύεσσι, h. Cer. 454. *11.

κομέω, poet. to take care of, to tend, to provide for, υἱούς, γέροντα, Od. 11, 250. 24, 212; ἵππους, 11. 8, 109. 113; κῆνας, Od. 17, 310. 319.

κόμη, ἡ, the hair, the hair of the head, more rarely plur. κόμαι Χαρίτεσσιν ὁμοίαι, 17, 51 (see ὁμοῖος). Od. 6, 231. 2)

Metaph. κόμη ελαίας, the foliage of the olive-tree, Od. 23, 195.

κομιδή (κομίζω), care, attendance, the care of feeding, in the II spoken of horse, 8, 186, 23, 411. in the Od spoken of men, and of the care of the garden, Od. 24, 245, 247. ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπητανος, since I have not all along had (ample or good accommodation in a ship: he had lost his ship and been obliged to swim, Od. 8, 232; see Damm and Nitzsch. Passow unnecessarily assumes here the signif. 'nourishment, provisions.' So also Cp.

κομίζω (κομέω), aor. ἐκόμισα, Ep. σσ. aor. mid. ἐκομισάμην, 1) to take care of, to attend upon, to provide for, like κομέω, spoken of things and persons: ἔργα, 6, 490. Od. 1, 356, 21, 350; κτήματα, to manage possessions, Od. 23, 355; τινά, to take care of any man, esp. to entertain as a host, often in the Od. (in the II. in this signif. only in the mid.). 2) to take up any thing, to bear away, to carry away, prim. to take care of, χλαῖναν, τρυφάλειαν, 2, 183, 13, 578; and generally, to bear off, to carry off, to take away, in a good and bad sense: νεκρόν, 13, 196; ἵππους, II.; ἀκοντα κόμισε χροῖ, he bore off the spear in his body, i. e. he received it in the body, 14, 456, 463. Mid. to provide for in a man's house, to attend upon, to entertain, τινά, 8, 284. Od. 6, 278, 14, 316. 2) to take up for oneself, to receive. Σίντιες ἐκομίσαντο αὐτόν, the Sintians took him up, 1, 594; τινά, to convey away (from the battle), 5, 359. ἔγχος ἐνὶ χροῖ κομίσασθαι, to receive a spear in the body, 22, 286. cf. Act. 2.

κομπέω (κόμπος), to resound, to rattle, to clash or clang, spoken of brass, 12, 151.†

κόμπος, ὁ, a rattling, a noise, a clashing, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; ὀδόντων, of the noise of the tusks of the wild boar, II. 11, 417, 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, to resound, to rattle, to ring, spoken of brass, 15, 648, 21, 593; to resound, to re-echo, νῆες, δῶμα, 2, 334, 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω=κοναβέω, only in the imperf. *2, 466, 13, 498, 21, 255.

κόναβος, ὁ, poet. a sound, a clashing, a noise, Od. 10, 122.† (Prob. from κόμπος)

κονίη, ἡ, poet. form κόνις, ἡ, 1) dust, esp. the powdered dust of the earth, often in plur. ἐν κονίησι πίπτειν, II. ἐν κονίησι βάλλειν τινά, to cast any one into the dust, i. e. to slay him, 8, 156. 2) sand, river-sand, 21, 271. 3) ashes, Od. 7, 153, 150 (i. in the arsis of the sixth foot is used by H. as long).

κόνις, ιος, ἡ=κονίη, dust, in connexion with ψάμαθος, to indicate infinity of

number, 9, 385. (κόνι, Ep. dat. for κόνη, 24, 18. Od. 11, 191.) 2) ashes, κομῆ αἰθαλόεσσα, II. 18, 33.

κονίσσλος or κονίσσαλος, ὁ (κόνις), dust, a whirlwind of dust *3, 13, 5, 563, 22, 401.

κονίω (κόνις), fut. κοινῶσω, aor. ἐκόισα, perf. pass. κεκονίμας, 1) to fill with dust, to cover with dust, with accus. χαίτας, 21, 407; pass. 21, 405; πεδίων, to fill the plain with dust, spoken of the flying Trojans, 14, 145; hence κεκονίμενοι, covered with dust, 21, 541. 2) to trans. to excite dust, spoken of fleet horses and men; always κονιόντες πεδίοιο, raising a dust through the plain, 13, 820, 23, 372. Od. 8, 122.

κοντός, ὁ, a pole, a stick, Od. 9, 487.† *κοπόω (κόπος), to weary, to fatigue; pass. to become weary. Batr. 190.

Κοπρεύς, ἦος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, 15, 638, seq.

κοπρίζω (κόπος), fut. ἴσω, to manure with dung, Od. 17, 299.†

κόπος, ὁ, 1) manure, dung, Od. 9, 329, 17, 297; and generally, dirt, filth, II. 22, 414, 24, 164. 2) a stable, a yard for cattle, 18, 575. Od. 10, 411.

κόπτω, aor. 1 ἐκόψα, perf. κέκοπα, aor. mid. ἐκοπάμην, 1) to strike, to thrust, τινά, spoken of persons fighting, Od. 18, 28, 335. κώληπα, II. 23, 726; with dative accus. τινά παρήιον, 23, 690; and with dat. instrumentum. ἵππους τόξω, with the bow, σκηπαίω, 10, 514, 13, 60; spoken of a serpent: κόψε αἰετὸν κατὰ στήθος, it struck or bit the eagle in the breast, 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, 17, 521. Od. 14, 425. 2) to strike off, to cut off, κεφαλὴν ἀπὸ δειρῆς, II. 13, 203. Od. 22, 477. 3) to hammer, to forge, δεσμούς, II. 16, 379. Od. 8, 274. Mid. to smite oneself, κεφαλὴν χερσίν, to beat a man's head, II. 22, 23.

Κόρακος πέτρη, ἡ, the rock Κουρακ. in Ithaca, near the fountain Arethusa, according to Gell, on the south east end of the island, still called Κουρακα Πετρα: according to Voss, in the middle of the island upon the east side, on Neion; Völcker, Hom. Geogr., places it on the west side as a part of Neritus, Od. 13, 408. It received its name, according to the Schol., from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. κορέσω, Ep. κορέω, 8, 379, 13, 831; aor. 1 ἐκόρεσα, Ep. σσ. aor. 1 mid. ἐκορεσάμην, perf. Ion. κεκόρημαι, also Ep. partic. perf. set. with pass signif. ἐκορηώς, Od. 18, 372; aor. pass. ἐκορέσθην, to satiate, to satisfy, τινά, any man. II. 16, 747; with any thing, τινί: κύνας, ἧδ' οἰωνοὺς δημοῦ καὶ σάρκεσσι, spoken of the corpses which lie unburied, II. 8, 379, 13, 831, 17, 241. Mid. to satiate oneself, to be sated or satisfied, have (had), one's fill, also perf. pass. and

αορ. pass. 1) With gen. φορβῆς, Il. 5, 562; σιτου, Od. 14, 46; also with θυμὸν δαιτός, Od. 8, 98; metaph. θυλόπιδος κορέσσασθαι, to be sated with battle, Il. 13, 635; also ἀθλων, Od. 23, 350. 2) Often with partic. κλαίονσα ἐκορέσσατο, she sated herself with weeping, Od. 20, 59. κλαίων ἐκορέσθη, Od. 4, 541. ἐκορέσσατο χεῖρας τάμων, he was satiated in his hands with cutting, i. e. tired, Il. 11, 87. σὺτω κερκόρησε ἐελμένοι; are ye not yet satisfied with being enclosed? 18, 287. (H. has not the pres. κορέννυμι.)

κορέω, fut. ἤσω, to sweep, to take care of, to clean, δῶμα, Od. 20, 149.†

κόρη, ἡ, Ep. κόρη, q. v., h. Cer. 439.† κορθῖω (κόρθυς), to lift up, only mid. to lift oneself. κύμα κορθίζεται, the wave lifted itself up, 9 7.†

Κόρινθος, ἡ, Corinthus, mentioned 2, 570; afterwards, one of the most flourishing cities of the old world, situated on the isthmus. According to Pausan. 2, 1, 1, built by Ephyra, daughter of Oceanus, of whom a descendant Corinthus changed the name; according to Apd. 1, 9, 3, by Sisyphus, son of Æolus, cf. Ἐφύρη. In Hom. Κορ. is prob. fem., for ἀφνειός is common, as in Soph. and Herod. It is found masc. in an oracle, Herod. 5, 92. and in Strab. ὁ δὲ Κόρ. ἀφνειός, p. 580. From this the adv. Κορινθόθι, at Corinth, 13, 664.

κορμός, ὁ (κεῖρω), a piece cut off, a billet, a log, Od. 23, 196.†

κόρος, ὁ (κορέννυμι), satiety, the state of satiety, (one's) fill, φυλόπιδος, γοοίο, 19, 221. Od. 4, 103. πάντων κόρος ἐστί, there is a satiety of all, Il. 13, 636.

κόρος, ὁ, Ep. and Ion. κούρος, q. v. κόρη, ἡ, Ep. and Ion. for κόρη, the temples, the temples of the head, *4, 502. 13. 574.

κορθαίξι, ἴκος, ὁ (ἰ, αἰσσω), helmet-shaking, crest-waving, i. q. κορθαίολος epith. of Arés, 22, 132.†

κορθαίολος, ον (αἰόλος), helmet-shaking, crest-waving, often an epith. of Hector, 2, 816; once of Arés, 20, 38. (Others explain it, 'with variegated helmet,' see αἰόλος.)

κόρυμβος, ὁ, plur. τὰ κόρυμβα (κορυφή), prop. the upper part of a thing, the point, the top, the peak, ἀκρα κόρυμβα νηών, the extreme points of the curved sterns of the ships = ἀφλαστα (aplustria), which were commonly adorned with ornaments, 9, 241.† Thus Heyne after Hesych. Voss. on the other hand, 'the splendid beaks,' after Etym. M. ἀφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα τὰ πρυμνήσια; or the Schol. κάκροστόλια, 'the ships' beaks which were erected as trophies.' This was, however, a later custom. [our vessel-heads, Cp.]

κορυμή, ἡ, a club, a mace; σιδηρεῖη, iron or covered with iron, *7, 141. 143.

κορυμητής, ου, ὁ, a mace-bearer, a warrior armed with a club, *7, q. 138.

κόρυς, υθος, ἡ, accus. κόρυθα and κόρυ,

13, 131. 16, 215; the helmet; it was coated with brass, χαλκῆρης, χαλκείη, and differed in this respect from the leathern κυνή, although this difference is not always regarded, 12, 184. The helmet had a crest, λόφος, made of horse-hair (ἵπποδάσεια, ἵππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀμφίφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ὄχευς) under the neck.

κορύσσω (κόρυς), αορ. 1 mid. Ep. κορυσσάμενος, perf. pass. Ep. κεκορυθμένος, 1) Prop. to put on a helmet, hence generally, to equip, to arm, τινά, Batr. 123. 2) to raise, to excite, πόλεμον, 2, 273; κύμα, 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. 10, 37. Od. 12, 121; with dat. instrum. χαλκῷ, τεύχεσι, Il. 7, 206. 17, 199; in the partic. κεκορυθμένος χαλκῷ, 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: δούρα κεκορυθμένα χαλκῷ, spears armed with brass, Il. 3, 18. 11, 43. 16, 802. 2) to raise oneself, to rise, prop. for battle, metaph. spoken of strife, 4, 442. κύμα κορύσσεται, the wave swells, 4, 424; in the Od. rarely.

κορυστής, οὔ, ὁ (κορύσσω), prop. one wearing a helmet; then generally, one armed, ἀνήρ, 4, 457, and often. *II.

κορυφή, ἡ (κόρυς), prop. the extreme part of any thing, hence 1) the crown of the head, 8, 83. h. Ap. 309. 2) the top, of a mountain, the summit, often plur. with ὄρεος or ὄρειων, Il. and Od.

κορυφόω (κορυφή), to carry any thing to the highest point, hence mid. to reach the highest point, to tower aloft; only κύμα κορυφούται, the wave towers aloft [curls its head on high. Cp. 1, 4, 426.†

Κορώνεια, ἡ, a town in Bœotia on the west side of the lake Copæis, now Diminia, 2, 503.

κορώνη (κορωνός), prop. any thing curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, εἰναλίη, Od. 5. 66. 12, 418. 14, 308. 2) the ring on the house-door with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς. [Död. thinks κορωνίζεω was = κρωζέω: cornix = curonix.]

κορωνίς, ἴδος, ἡ (κορώνη), curved, beaked, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

*Κορωνίς, ἴδος, ἡ, daughter of Phlegyas of Laceria in Magnesia, sister of Ixion, who bore Asklepios (Æsculapius), to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. κορωνός), son of Cæneus, father of Leonteus king of the Lapithæ, at Gyrtion in Thessaly, 2, 746.

κοσμέω (κόσμος), νορ. 1 Ep. κόσμησα,

αορ. mid. ἐκοσμησάμην, αορ. pass. ἐκοσμήθη. 1) *to put in order, to arrange, to draw up in line*, with accus. of warriors: ἵππους τε καὶ ἀνέρας, 2. 554. 704. 14. 379. πένταχα κοσμηθέντες, arranged in five troops, 12, 87. διὰ τρίχα κοσμηθέντες, see διακοσμέω. φθάν μεγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες, they were drawn up at the trench before the charioteers, 11, 51. (The gen. ἱππήων depends upon φθάν, since this contains a notion of comparison, and not upon κοσμέω, cf. Thiersch, Gram. § 254, d.) δόρπον, to prepare a repast, Od. 7, 13; αἰοιδήν, h. 6, 59. 2) *to adorn, to deck, χρυσῶν*, h. Ven. 65; σῶμα ἐν ἔντεσι, Batr. 121. Mid. *to put in order*, with reference to the subject, with accus. πολιήτας, 2, 806.

κοσμητός, ἢ ὄν (κοσμέω), *set in order, arranged*. πρασιαί, Od. 7, 127. †

κοσμητῶρ, ορος, ὁ, poet. for κοσμητήρ, one who orders, a commander, always with λαῶν, 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομέω), 1) *order, arrangement, suitability, propriety*. κόσμῳ ἔρχεσθαι, to go in order, 12, 225; καθίζειν, Od. 13, 77; espily κατὰ κόσμον, in order; and strengthened with εἶ. Il. 10, 472. 12, 85, according to propriety, as is befitting; often οὐ κατὰ κόσμον, not according to propriety, contrary to propriety; ἐρίζειν, εἰπεῖν; hence, ἵππου κόσμος, the arrangement, the construction of the (wooden) horse. Od. 8, 492. 2) *ornament, decoration*, of women, Il. 14, 187. h. Ven. 163; of horses, 4, 145.

κοτέω and κοτέομαι, poet. (κότος). Of the act. there occur: pres. indic. αορ. 1) partep. κοτέσας, h. Cer. 254; Ep partep. perf. κεκοτηώς, always κεκοτηότι θυμῷ, only mid. pres., fut. κοτέσομαι, Ep. σσ. αορ. 1 ἐκοτεσάμην, Ep σσ. *to be angry, enraged*, wit. dat. pers., 3, 345. 5, 177. 14, 143. τοῖσιν τε κοτέσεται for κοτέσηται, 5, 747. 8, 391. Od. 1, 101 (cf. Host, p. 629. Kühner, § 661. 1); with gen. of the thing. ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τόγε θυμῷ, angry in mind at this, 14, 191.

κοτήεις, εσσα, εν, poet. (κοτέω), *wrathful, angry, enraged*. θεός, 5, 191. †

κότος, ὁ, prop. a grudge; then, *anger, hatred*. κότον ἔχειν τινί, to have a grudge against any man, 13, 517. κότον ἐντίθεσθαι τινί, Od. 11, 102. 13, 342

κοτύλη, ἡ (akin to κοῖλος), prop. any cavity; hence 1) a small vessel for fluids, a cup, a little goblet, 22, 495. Od. 15, 312. 17, 12. 2) *the hip-pan*, the socket in which the head of the thigh-bone turns, Il. 5, 306, 307.

κοτυληδών, ὄνος, ὁ (κοτύλη), any cavity; espily, a) a little cavity in the arms of sea-polyrpi [like a small cupping-glass, with which they attached themselves to the rocks, Passow], b) *the branching arms* themselves. πολυπόδος πρὸς κοτυληδόνῃν (Ep. for κοτυληδοῖσι) πικιναὶ λαίγυγες ἔχονται, to the arms of the poly-

pus many pebbles attach themselves, Od. 5, 433; † see πολυπόους.

κοτυλήνυτος, ον (ἀρύω), that may be drawn with a cup, *gushing*. κορυμνῶ ἔρρειν αἶμα [β. weded by goblets full], 22, 34. †

*κότυλος, ὁ = κοτύλη, a cup, Ep. 14, 3. κοτυλεόν, τό, Ep. and Ion. for κολεόν, q. v.

κούρη, ἡ, Ion. for κόρη, a maiden, a virgin, 2, 872; a daughter, 1, 111; Διός, Il. 9, 536; mly with gen. of a prop. name, alone 6, 247. 2) a bride. Od. 18, 279; always the Ion. form, except h. Cer. 479.

*κουρήϊος, ἴη, Ion. for κόρος (κούρη), *appertaining to virgins, youthful*, h. Cer. 108.

κούρητες, οἱ (κούρος), *youths*, Παρ. αχαιῶν, *19, 193. 248.

Κουρήτες, οἱ, the Curētes, the most ancient inhabitants of the south-eastern parts of Aetolia, about Pleuron, probably belonging to the Lelēges; they were expelled by the Aetolians; for which reason they attacked them in their chief town Calydon, 9, 532. (Prob. from κούρη, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ἴη, Ion. and poet. (κούρος), *conjugal, legitimate*, connected with πόσις, ἀνὴρ, ἄλοχος or γυνή, in opposition to illicit concubinage; as clearly appears from 19, 298, where Briseis says that it is forbidden her to become the κουριδίη ἄλοχος, the lawful wife of Achilles; κουριδίος πόσις, 5, 414. Od. 11, 430; also κουριδίος φίλος, as subst. beloved husband. Od. 15, 22; ἀνὴρ κοῦρ. Od. 19, 266; ἄλοχος, Il. 1, 114. O. 14, 245; γυνή, Od. 13, 43; λέχος, the conjugal couch, Il. 15, 40; κοῦρ δαμα, the house of the husband, Od. 19, 580. The common explanation *youthful*, after the Schol., a wife whom a man has married as κούρη is refuted by Butin, Lex. p. 393; although the derivation from κόρος, as denoting the bloom of life, or, of free, noble birth, is not rejected. According to Döderlein, κύριος is the Homeric form of the later κύριος.)

κουρίζω (κούρος), *to be young, juvenile*. only Od. 22, 185. †

κουρίξ, adv. (κουρά), *by the hair*, Od. 22, 118. †

κούρος, ὁ, Ion and Ep. for κόρος, 1) a youth, a boy, from the earliest age to the vigour of manhood; hence often the young warriors are called κούροι Ἀχαιῶν. 1, 473; spoken of one unborn, 6, 59; Καδμείων, 5, 807; also, a son, κούρος Ζήθιοι, Od. 19, 523. 2) *the servants at sacrifices and entertainments, who were always free-born, and often of royal descent*, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, ἡ, ον, compar. of κούρος *younger*, and generally, *youthful*, ἀνὴρ. Od. 21, 310; subst. Il. 4, 316.

κουροτρόφος, ον (τρέφω), π. ηριεπίος *boys or youths*, epith. of Ithaca, Od. 9, 371.

κούφος, ἡ, ον, *light*; [hence] *fleet*: σάνδαλα, h. Merc. 83. The neut. plur. as adv. *κούφα προβιβάς*, lightly striding along. 13, 158; and compar. *κουφότερον μετεφώνει*, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

**κοχλίας*, ον, ὁ, a *snail* with convoluted shell, Batr. 165.

Κῶων, ὠνος, ὁ, son of Antenor, a Trojan, slain by Agamemnon, 11, 248—260.

Κῶως, ἡ, Ep. for Κῶς q. v.

κράας, τό, obsol. nom. of the Ep. oblique cases, *κράατος*, *κράατι*, etc. see *κάρη*.

κραδαίνω, Ep. form of *κραδάω*, to brandish, to hurl; pass. *αἰχμῆ κραδαινομένη*, 13, 504. ἔγχος *κραδαινόμενον*, 17, 524.

κραδάω (κράδη), Ep. form *κραδαίνω*, only in pres. pass. partic. to brandish, to swing, to shake, with accus. always *κραδῶν ἔγχος*, δόρυ, 7, 213. Od. 19, 438.

κράδιη, ἡ, Ep. for *καρδίη*.

κραιαίνω, Ep. length. form of *κράινω*, q. v.

κράινω, oftener the Ep. lengthened *κραιαίνω* (κάρη), imperf. *ἐκραιαίνω*, fut. *κραιεύω*, 9, 310, another reading for *φρονεύω*, aor. 1 *ἐκρήνα*, Ep. *ἐκρήνα*, imperat. *κρήνον*, 11, κρήνω, Od.; infin. *κρήναι*, 11, κρήναι, Od.; perf. pass. *κεκράανται*, fut. mid. *κραιέομαι*, 11, 9, 626, with pass. signif.: 1) to finish, to end, to accomplish, to complete, to fulfil, to perform, with accus. *ἐφεμάς*, 5, 508; *ἐέλδωρ τινί*, to fulfil a wish for any man, 1, 41. Od. 3, 418; *ἔπος*, Od. 20, 115; absol. Od. 5, 170 (antith. *νοῆσαι*); hence pass. *οὐ μοι δοκεῖ τῆδε ὄδῳ κρανέσθαι*, it seems to be that it [our object] will not be attained in this way, 11, 9, 626. *χρυσῶ ἐπὶ χεῖλεα κεκράανται*, the lips are finished off with gold, i. e. gilded (spoken of a cup), Od. 4, 616. 15, 116; *κεκράαντο*, Od. 4, 133. 2) to be head, to rule, to reign, Od. 8, 291 (κραιῖν in the Od., *κραιαίνω* in the 11. except *κρανέσθαι*). *κραιῖν ἄθανάτους τε θεῶν καὶ γαῖαν*, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really did come. Math. and Herm. think *κραιῖν* corrupt; the latter conjectures *κλειῖν*. [Both after Hesych. renders *κραιῖν*, honours, celebrations.]

κραιπνός, ἡ, ὄν, compar. *κραιπνότερος*. 1) *swifering, snatching away*, Βορέης, Od. 5, 385. 2) *rapid, fleet, swift, rapid*, πόμπαι; metaph. *κραιπνότερος νόος*, a vehement spirit, 11, 23, 590. As adv. often neut. plur. *κραιπνά*, with *κραιπνῶς*, 13, 18. 5, 223. (Prob. from *ΑΡΠΩ*, ἀρπάζω.)

**κραιπνῶς*, adv. (*κραιπνός*), *quickly, swiftly*, 10, 162. Od. 8, 247.

**κράμβη*, ἡ, *cabbage*, Batr. 163.

**Κραμβοφάγος*, ὁ (φαγεῖν), *Cabbage-eater*, name of a frog, Batr. 221.

Κρανάη, ἡ (appellat. *κραναή*), *Cranæ*, an island to which Paris first brought

Helen from Lacedæmon. 3, 445. According to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now *Μυραθωνίσι*, Paus. 3, 22. 2. Ottfr. Müller, Orchom. p. 316, decides in favour of the latter. Others suppose it *Cythera*.

**κραναήπεδος*, ον (πέδον), *having a hard, rocky soil*, h. Ap. 72.

κραναός, ἡ, ὄν, *hard, rough, stony, rocky*, epith. of Ithaca, 3, 201. Od. 1, 247.

κρανεσθαι, see *κράινω*.

κράνεια, ἡ, the *cornel-tree*, cornus, 16, 767. According to Od. 10, 212, swine were fed with the fruit [*cornel-fruit*, Cp.].

**κρανείος*, ἡ, ον, *made of the cornel-tree*, ἀκόντιον, h. Merc. 460.

κράνιον, τό (κράνον), the *skull*, 8, 84. †

Κράπαθος, ἡ, Ep. for *Κάρπαθος*, q. v.

ΚΡΑΣ, ὁ, used only in the oblique cases, gen. *κράτος*, dat. *κρατί*, as a form of *κάρη*, q. v., the *head*, the *summit*. ὑπὸ *κράτεσφι*, under the head, 10, 156.

κραταιγύαλος, ον, poet. (γύαλον), *furnished with strong arched plates, strong-arched*, θώρηξ, 19, 361 †

κραταιῖς, ἡ, Ep. (κράτος). *τότ' ἀποστέψασκε κραταιῖς αὐτίς*, Od. 11, 597. † According to Schol. br. *ἡ κραταιὰ δύναμις ὅ ἐστι τὸ βάρος*, the overpowering force, the weight of the stone (for which also some of the ancients would write *κραταί' ἴς*), rolled it back.' Aristarchus took it as an adv.: 'then rolled it violently back;' [cf. *λικριφίς*.] Nitzsch. 'and so Fäsi) thinks *κραταιῖς* is (as in the next article) a personification; a sort of sprite, 'Mastery,' or 'Force.'

Κραταιῖς, ἡ, the *powerful*, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, ἡ, ὄν, poet (κράτος), *strong, powerful, mighty*, Μοῖρα, 5, 83; *θήρ*, 11, 119; *φῶς*, h. Merc. 265.

κραταιπέδος, ον, poet. (πέδον), *having a firm, hard bottom or soil*, οὐδας, Od. 23, 46. †

**κραταιίπους*, οδος, ὁ, ἡ, poet. (πούς), *strong-footed*, Ep. 15, 9.

κρατερός, ἡ, ὄν (κράτος), Ep. *κάρτερος*, *strong, mighty, powerful*. α) Spoken of persons: *Ἄρης*, *Ἔρις*, esp. of warriors; *δρῦε*, *bold, courageous*, 11. 2) Of things: *βέλος ὑσμίνη*, 11; *φύλοπις*, Od. 16, 268; *μῦθος*, a violent, harsh word, 11, 1, 25, 326; [*a-pera vox*, Nägelsb.:] from this *κρατερός*, *strongly, mightily, powerfully*, *μάχσθαι*, *νεμεσθαι*, 11. *ἀγορεύειν*, to speak powerfully, with emphasis, 8, 29.

κρατερόφρων, ον, gen. ονος, poet. (φρήν), of a firm, hard temper, *spirited, courageous, unterrified*, epith. of Heracles, 14, 524; of the Dioscuri, Od. 11, 298; of the lion, 11, 10, 184.

κρατεράνυξ, υχος, ὁ, ἡ, poet. (δονξ), *strong-hoofed*, ἵπποι, ἡμίονοι, 5, 329. 24, 277; *strong-clawed*, *λύκοι* [*talon'd wolves*, Cp.], *λέοντες*, Od. 10, 218.

κράτεσφι, see ΚΡΑΣ.

κρατενταί, αἱ, Ep. (*κρατέω*), the *forked*

supp-orts upon which the spit rested (Voss, *the supporting-forks*), according to Aristarch., stones upon which the roasting spit was laid, 9, 214.†

κρατέω (κράτος), fut. ἤσω, 1) *to have might, power: to exercise sway, to command*, absol. 5, 175, 16, 172. 2) *to rule, to command*, with gen., over any man, 1, 79, 288. rarely with dat. νεκύσσειν, to have dominion amongst the dead, Od. 11, 485; ἀνδράσι, ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, to hold, to grasp, Batr. 63. 2:6.

κράτιστος, η, ον. Ep. κάρτιστος, q. v. κράτος, εος, τό. Ep. κάρτος, strength, might, power, Od. 1, 70, 359; espily spoken of bodily strength, Il. 7, 142, 9, 39, 13, 486; of iron: strength, hardness, Od. 9, 393. 2) *mastery, superiority, victory*, Il. 1, 509, 6, 387; ἐγγυαλίξειν τινὶ κράτος, Il. 19, 753, φέρεσθαι, to bear away the victory, 13, 486

κράτῆς, gen. from ΚΡΑΣ, see κάρη. κρατύς, ὁ, poet. (κράτος) = κρατερός, powerful, mighty, epith. of Herwēs, 16, 184, Od. 5, 49.

*Κραυγασίδης, ον, ὁ (κραύγος), Vociferator. a frog's name, Batr. 216.

κρέας, ατος, τό, nom. and accus. plur. κρέα, gen. κρεῶν, h. 2, 130; κρεῶν, Od. 15, 98; Ep. κρεῶν, Il. 11, 551; dat. κρεῶσιν, 8, 162; *meat, flesh*, in sing. only accus. Od. 8, 477; plur. *pieces of meat*. (The α in the last syllable in κρέα is short, and in the Od. is also elided, Od. 3, 65, 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54, note 3. Thiersch, § 188. Rost, Dial. 38.)

κρεῖον, τό (κρέας), a *meat-table, a dresser* [Cp.], upon which meat was cut up, 9, 206.†

κρείσσω, ον, gen. ονος, irreg. compar. of αγαθός, prop. from κρατύς or κράτος for κρέσσω, stronger, more powerful, 1, 80; espily superior, victorious, in connexion with νικᾶν, 3, 71, 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

Κρειοντιάδης, αο, ὁ, Ep. for Κρεοντιάδης, son of Creon, 19, 240.

κρεῖων, οντος, ὁ, fem. κρεῖουσα, ἡ, (prob. from κρᾶς, κραινω), ruler, commander, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρεῖουσα, ἡ, only once, Il. 22, 48.

Κρεῖων, οντος, ὁ, Ep. for Κρέων, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomédēs, Il. 9, 84.

κρέμαμαι, depon. mid. I hang, see κρεμάννυμι.

κρεμάννυμι, fut. κρεμάσω, contr. κρεμῶ, and expanded κρεμῶ, 7, 83; aor. 1 ἐκρέμασα, mid. κρέμαμαι, imperf. ἐκρεμάμην, 2 sing. ἐκρέμω and κρέμω, which has been falsely given as aor. 2 mid. 1) to hang up, to suspend, to let hang, τεύχεα προτὶ νηόν, 7, 83; σειρῆν ἐξ οὐρανόθεν, to let a chain hang down from heaven,

8, 19. Mid. to hang to be suspended, ὅπ τ' ἐκρέμω ὑπόθεν, when thou wert suspended on high, *15, 18, 21.

κρεμβαλιστός, υος, ἡ (κρέμβalon), rattling, a jingling, h. Ap. 162.

κρέων, see κρέας, Od.

κρήννος, ον, poet. good, ἀδραστηροῦ, profitable, τὸ κρήνον εἶπειν, 1, 106.† (According to Buttm., Lex. p. 395, from χρήσιμος, others think from κέαρ, γὰρ, that which rejoices the heart, see Thiersch, § 199. 7.)

κρήδεμον, τό (κρᾶς, δέω), prob. a head-band, a veil, a female head-covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, 14, 184. Od. 1, 334. Nitzsch, ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, whereas the καλύπτρη was thrown over it. Odysseus (Ulysses) used the veil of the goddess Ino as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης ἱερὰ κρήδεμνα, the sacred battlements of Troy, which, like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 388. 3) the lid of a vessel, since κάρη denotes the upper part of a thing, Od. 3, 392; perhaps a cover tied over the opening: cf. Od. 10, 23.

κρήνηναι, Ep. for κρήναι, see κραινω.

κρήθεν, adv. (syncop. from κάρη, κάρηθεν), from the head, from above, 16, 548. Od. 11, 588; see κατακρήθεν.

Κρηθεύς, ἦος, ὁ, son of Æolus and Enaretē or Laodice, founder of Iolcus in Thessaly, husband of Tyro, brother of Salmones, father of Æson, Amythaon, and Pheres, Od. 11, 236, seq. 253—258.

Κρήθων, υνος, ὁ, son of Diocles, brother of Orsilochus of Phææ in Messenia, slain by Æneas, 5, 542, seq.

κρημῶς, ὁ, any overhanging edge: a precipice, or cliff, of a mountain, &c.: or the edge of a deep trench, *12, 54, 21, 175, 234.

κρηναῖος, η, ον (κρήνη), belonging to a fountain. (Νύμφαι κρηναῖαι, fountain-nymphs, Od. 17, 240.†)

κρήνη, ἡ (akin to κάρη), a fountain, a spring, a well, 9, 14; κρήνηνδε, Od. 20, 154.

Κρής, ὁ, gen. Κρητός, plur. οἱ Κρήτες, the Cretans, inhabitants of the island of Crete, 2, 645. Their reputation as liars, according to Damm, originated in the fiction of Odysseus (Ulysses), Od. 14, 200, seq.

Κρήτη, ἡ, and poet. αἱ Κρήται, Od. 14, 199, a large island in the Mediterranean Sea, famed by the legislation of Minos and by the fable of Zeus and Europa: now Candia. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, 2, 649; in round numbers, however, as in Od. 19, 174, he mentions only ninety. From this the adv. Κρήτηθεν, from Crete, Il. 3, 233. Κρήτηνδε, to Crete, Od. 19, 186

κρητήρ, ἦρος, ὁ (κεράνῳμι), a mixing-vessel, a mixer, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, 3, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixing-vessel stood upon a tripod, Od. 21, 141. 145. 23, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. Il. 23, 219.

κρί, τό, Ep. abbreviated form for κριθή, in nom. and accus. *barley*. [Prob. the original form, see Buttm. § 57, note 3.] ["Every final consonant that the Greek language did not admit as a termination is either rejected or changed into a permissible consonant of the same organ, or assimilated to the nearest vowel. The earliest form of the language had some neuter without suffix; hence by the changes just enumerated we get δῶ (=δομ), κρῖ (=κριθ), βρῖ (=βριθ [βριθος, βριθοσύνη]), γάλα (=γαλαγ, γάλαγος), κνύ (κνυθός, Hes.), &c.," *Död.*, p. 231, note 163.]

κρίζω, aor. ἔκρικον (akin to κράζω), to crack, to snap, spoken of a breaking body, 16, 470. †

*κριθαίη, ἡ, prob. *barley broth*, Ep. 15, 7.

κριθή, ἡ, *barley*, only plur., 11, 69. Od. 9, 110. Sing. Ep. abbrev. κρῖ λευκόν, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare*, Linn.

κρίκε, Ep. for ἔκρικε, see κρίζω.

κρίκος, Ep. for κίρκος, a ring, placed upon or over the pin on the pole, in attaching the horses to the chariot, 24, 272; † see ἔστωρ.

κρίνω, aor. ἔκρινα. aor. 1 mid. ἐκρινάμην, perf. pass. κέκριμαι, aor. pass. ἐκρίθην, partep. κριθείς and κρινθείς, 13, 129. (Od. 8, 48; 1) to separate, to divide, to sunder, with accus. Il. 2, 362; καρπὸν τε καὶ ἄχνας, 5, 502. 2) to choose out, to select, φῶτας ἐκ Λυκίης, 6, 188. Od. 4, 666. 10, 102; hence partep. κεκριμένος and κρινθείς, select-d, chosen, Il. 10, 417, Od. 13, 182; but οὐρος κεκριμένος, a decided wind, which blows steadfastly to one point of the compass, Il. 14, 19. 3) to decide, to judge, νείκεα, Od. 12, 440. σκολιὰς θέμιστας κρίνειν, to give tortuous sentences, i. e. to pervert the laws in judging, Il. 16, 387; spoken also of war: νείκος πολέμου, to decide the contest of battle, Od. 18, 264; hence pass. ὅποτε μνηστῆρσι καὶ ἡμῖν μένος κρίνεται Ἀρης, when between the suitors and us the strength of Ares is decided, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) to separate oneself, to withdraw oneself, Od. 8, 36. 24, 507; espy from battle: κρίνεσθαι Ἀρηϊ, according to Wolf: 'to get clear, as it were, of each other by fighting,' and generally, to contend in open battle, to decide any thing by fighting, Il. 2, 385. 18, 209. 2) to select for oneself, to choose for oneself,

ἐταίρους, Od. 4, 408. Il. 9, 521. 11, 697. 3) to decide, to judge, as depon. οὐνείρους, to explain dreams, 5, 150.

Κρίσα, ἡ, later orthography Κρίσσα, h. Ap. 269, ed. Herm. and Ilgen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans according to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now *Chryso*, 2, 520. Whence ὁ Κρίσσης κόλπος, the Crisean Gulf, on the coast of Phocis, now *Mare di Lipanto*. Strabo distinguishes Κρίσα and Κίρρα, but Pausanias, 10, 37, 4, considers them as one place. With him accords Otf. Müller, *Orchom.* S. 495.

κρίος, ὁ, a ram, *Od. 9, 447. 461.

κριτός, ἡ, ὄν (κρίνω), separated, chosen, selected, 7, 434. Od. 8, 258. 12, 439.

κροαίνω (κρούω), to strike, to stamp, spoken of a horse, *6, 507. 15, 264.

Κροίσμος, ὁ, a Trojan, slain by Meges, 15, 528.

*κροκήϊος, η, ον, poet. (κρόκος), saffron-coloured, ἄνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), having a saffron-coloured robe, epith. of [the saffron-mantled Morn. *Cp.*] Aurora, 8, 1, and elsewhere.

κρόκος, ὁ, saffron, a flower which grows in the mountains of southern Europe, *crocus vernus*, Linn., Il. 14, 348. †

Κροκύλεια, τά, a place in Acarnania according to Strabo, or in Ithaca according to Steph., Il. 2, 633.

κρόμμον, τό, an onion (*allium cepa*, Linn.); it is spoken of as food Il. 630. Od. 19, 233 (later orthography κρόμμυον).

Κρονίδης, ον, ὁ [also αω and εω, h. Cer. 414. h. 32. 2], son of Kronos=Zeus, often, standing alone, or connected with Ζεὺς, 2, 375. Od. 1, 45.

Κρονίων, ἴωνος and ἰονος, son of Kronos=Zeus, also Ζεὺς Κρονίων (ἰ in nom. and gen. Κρονίονος, 14, 247. Od. 11, 620; elsewhere ἰ.)

Κρόνος, ὁ, Saturnus, son of Uranus and Gaia or Gæa (Tellus), husband of Rhea, father of Zeus, Poseidón, Hades, Hêrê, Dêmêtêr, and Hestia (Vesta). Before Zeus, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, 8, 479. The sons divided the kingdom of their father, 15, 157. The golden age was during his dominion, Hes. Op. 111. (Κρόνος from κροαίνω, the finisher, *Perseus*, as the last of the Titans, Herm.) κρόσσαι, αἰ (akin to κόρη), τῶν πύργων, the battlements [?] of towers, Schol. ἀκραι, στεφάναι, *12, 258. 484. They are distinct from ἐπαλξεις. Hdt. 2, 125, compares them with ἀναβαθμοί, projecting stones by which the wall could be ascended; hence κροσσάων ἐπέβαινον, 12, 444. Other critics incorrectly understand by it, scaling-ladders.

κροταλίω (κρόταλον), to clatter, to

produce a rattling; with accus. ὄχρα, to hurry away the chariots with a rattling noise, II, 160.†

*κρόταλον, τό, a clapper, a bell, h. 13, 3.

κρόταφος, ὁ (κροτέω), the temple of the head, the temples, 4, 502; mly plur., 13, 188, and Od. 13, 378.

κροτέω (κρότος), to cause to clatter or rattle, ὄχρα, 15, 453.†

Κρουνοί, οἱ, a fountain, not far from Chalcis, of a little river in the southern part of Elis, with a village of the same name, cf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425. (Barnes has introduced the verse from Strabo into the Od; Wolf, on the other hand, has enclosed it in brackets.)

κρουνός, ὁ 1) a fountain, a spring, 22, 208. 2) the basin in which the water is collected; the bed of a stream, 4, 454.

κρύβδα, adv. (κρύπτω), secretly, privately; with gen. Διός, without the knowledge of Zeus, 18, 168.†

κρύβδην, adv. i. q. κρύβδα, *Od. 11, 455. 16, 153.

κρυερός, ἡ, ὄν (κρύος), cold, chilling; metaph. terrific, horrible, φόβος (icy fear), γόος, 13, 48. 24, 524. Od. 4, 103.

κρυεός, εσσα, εν (κρύος), cold, chilling; icy, terrific. φόβος, ἰωκή, *5, 740. 9, 2.

κρυπτάδιος, ἡ, ὄν (κρύπτω), concealed, secret, φιλότης. 6, 161. κρυπτάδια φρονεῖν, to devise secret plans, *1, 542.

κρυπτός, ἡ, ὄν (κρύπτω), concealed, secret, κληίς, 14, 168.†

κρύπτω. Ep. iterat. imperf. κρύπτασκε, 8, 272, for κρύπτεσκε, h. Cer. 239; fut. κρύψω, aor. 1 ἐκρύψα, perf. pass. κέκρυμαι, aor. pass. ἐκρύφθην, 1) to conceal, to hide, with accus. 18, 397. Od. 11, 244; for protection, τινὰ σάκει, to cover any one with a shield, II. 8, 272. κεφαλὰς κορυθεσσι, 14, 373. 2) Metaph. to conceal, to be silent, τινὲ ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. to conceal oneself, ἕπ' ἀσπίδι, II. 13, 405. κρύπτων Ἥρην, h. 26, 7, has been explained as reflexive, 'concealing oneself from Hērē,' but unnecessarily; supply σέ from what precedes, and render, 'concealing thyself from Hērē.'

κρύσταλλος, ὁ (κρύος), any transparent, congealed, or frozen substance, ice, 22, 152. 14, 477.

κρυφδόν, adv. (κρύπτω), secretly, in a concealed manner, clandestinely, *Od. 14, 330. 19, 299.

Κρώμνα, ἡ, a place in Paphlagonia; according to Strabo at a later day, with Sesamus and Cytōrus, it formed Awastris, 2, 885.

κτάμεν, κτάμεναι, κτάμενος, see κτείνω. κτάομαι, aor. 1 ἐκτησάμην, perf. ἐκτημαι, only infin. ἐκτησθαι, to gain, to acquire, to earn, to procure, to purchase, with accus. 9, 400; also τινί τι, to obtain any thing for any one, Od. 20,

265; perf. to have acquired, to possess, II, 9, 402.

ΚΤΑΩ, assumed ground form of the Ep. aor. ἔκταν, ἐκτάμην, see κτείνω.

κτέαρ, ατος, τό, only dat. plur. κτέτεσσι; poet. that which is gained, property, possessions, 5, 154. Od. 1, 218, and often.

κτεατίζω (κτέαρ), aor. 1 ἐκτεάτισα, Ep. σσ. perf. mid. ἐκτεάτισμαι, 1) to acquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δουρί, in war, II. 16.57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ὁ, son of Actor and Molionē, or, according to fable, son of Poseidōn, twin brother of Eurystus; Heracles slew him, 2, 601. 13, 185; see Εὐρύτος.

κτείνω, fut. κτενῶ, κτενεῖ, Ep. κτενῶ, έεις, and fut. partec. κτανέοντα. 13, 509; aor. 1 ἔκτεινα, aor. 2 ἔκτανον, aor. 1 pass. 3 plur. ἔκταθεν for ἐκτάθησαν, Od. 4, 537; Ep. aor. act. ἔκταν, 3 plur. ἔκταν for ἔκτασαν, subj. κτῶ, Ep. 1 plur. κτέωμεν.

infin. κτάμεν, κτάμεναι for κτάναί, aor. 2 mid. ἐκτάμην, with pass. signif. infin. κτάσθαι, partec. κτάμενος (akin to κείνω, θείνω), to slay, to kill, to slaughter, τινά, esply in battle, rarely spoken of the killing or slaughtering of a brute, 15, 587.

Od. 12, 379. Pass. κτείνεσθαί τι, to be slain by any one, II. 5, 465; Ep. aor. 2 mid. with pass. signif. 3, 375. 5, 301. 15, 558.

κτέρας, τό=κτέαρ, Ep. possessions, property, only sing. nom., *10, 216. 24, 235.

κτέρεα, τά (the noun. sing. κτέρος, i. q. κτέαρ, does not occur), prop. possessions; then, every thing bestowed upon a dead person as property, and burned with the funeral pile; generally, funeral obsequies, the last offices to the dead, extremi honores; mly κτέρεα κτερείζω, Od. 1, 291. 3, 285. II. 24, 38.

κτερείζω, fut. κτερείξω, a lengthened form of κτερίζω, 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτέρεα), fut. κτερίσω. Ep. κτερω, aor. ἐκτέρισα, originally = κτεαρίζω, confined in use to the funeral rites of the dead. 1) With accus. to inter a man with funeral honours, 11, 458.

18, 334. 22, 236. κτερείζειν τινὰ ἀέθλος, to solemnize the interment of any one with funeral games, 23, 646. 2) with the accus. κτέρεα, to perform the obsequies, justa facere, 24, 38. Od. 1, 291.

κτῆμα, ατος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the II. mly treasures, valuables, 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

*κτῆνος, εος, τό = κτῆμα, possessions, esply an ox, plur. εσεν, domestic animals, h. 30, 10.

Κτήσιος, ὁ, son of Ormenus, father of Eumæus, of Syria, Od. 15, 414.

Κτήσιππος, ὁ (possessing horses), son of Polytheres of Samē, a suitor of Penelope, Od. 20, 288. 22, 279.

κτῆσις, ιος, ἡ, *that which is gained, possessions, property*, 5, 158. Od. 4, 687. κτητός, ἡ, ὄν (κταόμαι), *gained*. 2) *to be acquired, to be gained*, 9, 407. † cf. ἐλετός.

κτιδεός, ἐη, εον (κτίσις), for ἰκτιδῖος, *pertaining to a weasel. κυνὴ κτιδῆ, a head-piece of weasel-skin [off ferret's felt, Cp.]*, *10, 335 458. (According to most critics, κτίσις or ἰκτίσις is *mustela putorius*, a polecat; some define it to be a ferret, *viver-ra.*)

κτιζώ, fut. ἰσώ, aor. 1 ἔκτισα, Ep. σσ, *to make a country habitable, to settle, to people; to found to build a city*, with an ac us 20, 216; Θήβης, ἔδος, Od. 11, 263. (Akin to κταόμαι.)

κτιλος, ὁ, prop adj *tame*; then subst. *a ram*, *3, 196. 13, 492.

Κτιμένη, ἡ, daughter of Laertes, sister of Odysseus (Ulysses); she was married and settled in Samé, Od. 15, 362, seq.

κτυπέω (κτύπος), aor. ἔκτυπον, *to crack, to rattle, to resound*, 13, 140. 23, 119; often Ζεὺς ἔκτυπε, Zeus thundered, 8, 75. Od. 21 413.

κτύπος, ὁ (τύπτω), a noise, crash, &c. produced by striking or stamping, *noise, rattling, uproar, hubbub*; ἰππων, the stamping of steeds, 10, 532. 535: ποδοῖν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, 12, 338: Διός, the thunder of Zeus, 15, 379. 20, 66.

κῦαμος, ὁ, *a bean, prob. the field-bean*, 13, 589. † Batr. 125

κῦανέος, ἐη, εον (κῦανος), *dark-blue, black blue*; and generally, *dark-coloured, blackish* ὄφρῦες (of Zeus), 1, 528; of Hêrê, 15, 102; χαίται, spoken of the hair of Hector and Odysseus (Ulysses), 22, 402. Od. 16, 176: δράκων, Il. 11, 26; κάλυμμα, 24, 94; νεφός, νεφέλη, 23, 188. 5, 345; trop. κῦανέον, Τρώων νεφός, 16, 66. κῦανεαί φάλαγγες, dark squadrons, which move on like dark clouds, 4, 282.

κῦανόπεζα, ἡ (πέζα), *having dark-blue feet*, a table with dark-blue pedestal, V., 11. 629.

*κῦανόπεπλος, ον (πέπλος), *having a dark-coloured robe, dark-robed* epith. of Démêter, h. in Cer. 320.

κῦανοπρώρεος, ον and κῦανόπρωρος, ον (πρώρα), *having a dark-blue or black prow, black-beaked [sable-prow'd, Cp.]*, νηὺς, 15, 693. and often. (κῦανοπρώρεος only Od. 3, 299.)

κῦαιος, ὁ, *a blue cast metal* (according to Voss, *blue cast steel*); Beckmann, Geschich. der Erfind. 4 B. p. 356, with Voss, takes it for *steel*; and according to Kôpken's Kriegswissensch. it cannot be denied that the ancients used steel, cf. 23, 850, and Od. 9, 391. As there is no other blue-black metal, whether produced by nature or by art, H. very probably intends this by κῦανος. Millin (Mineralogie d'Homère) considers it as *tin or lead*, and several ancients (Hesych.) thought it a *dark colour*. or a kind of *mineral varnish or lucker*. Thus Schneider in

Lex. This metal was used for ornament, as upon the shield of Agamemnon ten strips. 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of κῦανος is mentioned.

κῦανοχαίτης, ον, ὁ (χαίτη), *having dark hair, mly having dark locks*, epith. of [the azure-haired, Cp.] Poseidôn (once ἰππος, black-maned, 20, 144); as subst. *one having black locks*, 20, 144 Od. 9, 536.

κῦανῶπις, ἴδος, ἡ (ὤψ), *dark- or black-eyed*, epith. of Amphitritê, Od. 12, 60. † κυβερνάω, aor. infin. κυβερνήσαι, *to steer, to pilot*, νηῶ, Od. 3. 283. †

κυβερνήτηρ. ἦρος, ὁ = κυβερνήτης, Od. 8, 557. †

κυβερνήτης, ον, ὁ (κυβερνάω), *a pilot, gubernator*, 19, 43. Od. 9, 78

κυβιστάω (κυβή), *to place or throw oneself upon the head, espiv to plunge head foremost, to dive down*, 16, 745. 749; spoken of fish, *21, 354.

κυβιστήτηρ, ἦρος, ὁ (κυβιστάω), *one who places himself upon his head, or who turns a somerset, a juggler, a tumbler*, 18, 605. Od. 4, 18. 2) *a diver*, Il. 16, 750.

κῦδαίω (κῦδος). poet. κῦδάνω, fut. κῦδανῶ, aor. 1 ἐκῦδηνα. 1) Prop. to render famous; *to honour, to distinguish, to glorify*, τινά with τιμᾶν, 15, 612. 2) *to place any one in an enviable condition, to honour, to distinguish, to glorify*, spoken of the body (opposed to κακῶσαι) εἰνεῖαν ἀκρόντο τε κῦδαινόν τε, they healed Æneas and restored his former beauty, 5, 448; [him—they healed and glorified, Cp.] cf. Od. 16, 212. The Schol. explain it: ἐδόξαον, λόγω παρεμύθοιο: Damm; *honore officiebant*, notions which do not suit ἀκρόντο. δ) Spoken of the mind, *to rejoice, θυμὸν ἀνακτος*, Od. 14, 438.

κῦδάλιμος, ον, poet. (κῦδος), *famous, renowned, lauded*, epith. of individual heroes and of entire people, 6, 184. 204. 2) *ambitious, noble, κῆρ*, 10, 16. Od. 21, 147; spoken of lions, 12, 45.

κῦδάνω, poet. for κῦδαίω, *to honour, τινά ὁμῶς θεοῖσιν*, 14, 73. † 2) Intrans. = κῦδαίω, *to vaunt oneself, to be proud*, imperf. κῦδανον, 20, 42.

κῦδαίνερα, ἡ (κῦδαίω), poet. *man-honouring, man-ennobling, μάχη*. Il. and once ἀγορή, *1, 490. It is derived not from κῦδος, but from κῦδαίω, hence Hesych. justly: ἡ τοὺς ἀνδρας δοξάζουσα.

κῦδαίω (κῦδος), intrans. *to boast, to be proud, to be puffed up, to stride proudly*, spoken of warriors, 2, 579. 21, 519. of steeds, 6, 509. 15, 266; for the most part, the Ep. particp. κῦδαίων (*glorying* [in]); only εὐφροσύνη κῦδαίωσι, h. 30, 13.

*κῦδῖμος, ον (κῦδος) = κῦδάλιμος, epith. of Hermês, only n. Merc. 46, and repeated nine times.

κῦδοςτος, ἡ, ον (irreg superl. of κῦδος), *as if formed from κῦδος, most famous*,

most honourable, most honoured, epith. of Zeus and Athênê, 4, 415; and of Agamemnon, 2, 434.

κυδοιμέω (κυδοιμός), fut. ἤσω, 1) to make a noise, to raise a disturbance, to make an uproar, ἀν' ἑμῶν, 11, 324. 2) Trans. to throw into confusion, with accus. *15, 136.

κυδοιμός, ὁ, noise, tumult, the tumult of battle, Il., confusion, panic, 18, 218. 2) As a mythic being: the deity of the tumult of battle, as companion of Enyo (Bellona), 5, 593. 18, 535. (Bothe as appellat.)* 11.

κῦδος, εὖς, τό, 1) splendour, glory, honour, praise, dignity, often connected with τιμή, 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, glory or pride of the Greeks, 9, 673. Od. 3, 79 2) that which gives glory and fame, prosperity, success, fortune. κῦδος ὀπάσειν τινί. Od. 3, 57. 15, 326; in the Il. success in war, the glory of victory, 5, 225. 8, 141; famous bodily strength, lofty courage, κῦδος καὶ ἀγλαΐη, Od. 15, 78. Il. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῦδρός, ἡ, ὄν, poet. (κῦδος), famous, famed, glorious, always fem., epith. of Hêrê, Lêtô (Latona), Athênê, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κῦδων, ὠνος, ὁ, plur. οἱ Κῦδῶνες, the Cydonæes, a people who dwell on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and, according to Mannert, VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κῦέω, poet. old form for κύω, to become pregnant, to be pregnant with; to conceive, with accus. υἱόν, spoken of a woman, 19, 117; of a mare, 23, 266; mid. h. 26, 4. κύθεω. see κεύθω.

Κυθήρεια, ἡ, an appellation of Aphrodîtê, either from the island Cythêra, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (according to Strab. one mile) of the promontory of Malea, now Cerigo. According to later fable, Aphrodîtê landed upon it when she rose from the foam of the sea, 15, 432. Od. 8, 288. The chief town Cythêra, had a noted temple of Aphrodîtê. From this Κυθηρόθεν, from Cythera, Il. 15, 438; Κυθήριος, born in Cythera, 10, 268.

κυκάω, particip. pres. κυκῶν, Ep. for κυκῶν, aor. 1 ἐκύκισα, aor. 1 pass. ἐκυκῆθην, 1) to touch, to mingle, to stir in, 5, 903; with dat. instrum. τυρόν σίνω, Od. 10, 235. Il. 11, 637. 2) Metaph. to confuse, to throw into confusion, to put into disorder; only pass. to be confused, to be thrown into disorder, 11, 129. 18, 229; of horses: to be terrified, 20, 489; of

rivers and waves: to be in uproar, to be turbid, 21, 235. Od. 12, 238. 241.

κυκεῖω and κυκῶ, see κυκεῶν.

κυκεῶν, ὄνος, ὁ (κυκάω), Ep. accus. κυκεῖω and κυκῶ, Ep. for κυκεῶνα, a mixture, a potion, draught (Cp.), or jelly which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, 11, 624. 638. 640. In Od. 10, 234. 290, Circê casts in honey. That it was somewhat thick appears from the Od., where it is called σίτος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus. see Thiersch, § 188, 15. Butt. § 55, note.)

κυκλέω (κύκλος), fut. ἤσω, to carry away on wheels, to convey away, νεκροῦς βουσί, 7, 332. †

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot, 1) a circle, a ring, a circumference, esult. the circular rim of a shield, κύκλοι, 11, 33. 12, 297; trop. b) a circle, spoken of men. ἱερὸς κύκλος, of a popular assembly, 18, 544. c) ὁδὸς κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλω, in the circle, Od. 8, 278. 2) any thing circular; in form, a wheel, which is the signif. of τὰ κύκλα. Il. 5, 722. 18, 375. b) the disc, the bull of a planet, h. 7, 6.

κυκλόσεω, adv. (κύκλος), in a circle, round about, *4, 212. 17, 392.

κυκλοτερής, ὄς (κύκλος), round, circular, ἄλσος, Od. 17, 209. κυκλοτερῆς τέλειν τόξον, to send the bow to a circle, Il. 4, 124.

Κύκλωες, οἱ, sing. Κύκλωψ, ὁ (prop. circular-eyed), the Cyclopes, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106. seq. Polyphemus, the most powerful amongst them, sprung from Poseidôn, Od. 1, 63, seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Vöcker, Hom. Geogr. § 58, with great probability, on the south-west coast, near the promontory Lilybæum. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Gaia (Tellus), who forge lightning and thunderbolts for Zeus.

κύκνος, ὁ, a swan, *2, 460. 15, 692.

κυλίνδω, only pres. and imperf. and aor. 1 pass. ἐκυλίσθην as if from κυλίω, to roll, to move by rolling, with accus. spoken of waves, ὄστια, Od. 1, 162; of the wind, κύμα, Od. 5, 296; metaph. πημά τι, to bring a misfortune upon

any one, Il. 17, 688. Mid. with aor. pass. to roll oneself, to roll away. spoken of a tempest and of waves, 5, 142. 11, 307; of a wounded horse: *περὶ χαλκῶ*, 8, 86; spoken of men, as an expression of vehement grief; *κατὰ κόπρον*, to roll oneself in the dirt, 22, 414. 24, 165. Od. 4, 541. Metaph. *νῶϊν πῆμα κυλίνδεται*, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of *Hermēs*, 2, 603. h. Merc. 2, a town in Elis, now *Chiarenza*.

Κυλλήνιος, ὁ, the *Cyllenian*. 1) epith. of *Hermēs*, Od. 24, 1. 2) an inhabitant of the town of *Cyllēnē* in Elis, Il. 15, 518. according to Schol. Venet. and Eustath.

Κυλλοποδῖων, ονος, ὁ (κυλλός, ποῦς), voc. *Κυλλοποδίων*, having crooked feet, lame, epith. of *Hēphæstus*, *18, 371. 21, 331.

κῦμα, ατος, τό (κύω), a wave, a swell of rivers and the sea, often plur. *κύματα παντοίων ἀνέμων*, the waves excited by winds from every direction (gen. origin.), 2, 397.

κῦμαίνω (κῦμα), to swell into waves, to undulate, only partep. *πόντος κυμαίνω*, 14, 229. Od. 4, 425. and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. head forwards, head foremost, headlong. 2) Subst. the upper arch or head of the helmet, in which the crest was inserted, *15, 536.

*Κῆμη, ἡ, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16.

κύμνιδις, ὁ, a night-hawk, Plin. H. N. *nocturnus accipiter*; according to 14, 291, † it was called in the earlier language *χαλκίς*, in the later *κύμνιδις*.

Κῦμοδόκη, ἡ (δέχομαι), a Nereid, prop. the wave-receiver, 18, 39.

Κῦμοθή, ἡ (θόός), a Nereid, prop. wave-swift, 18, 41.

κυνάμνις, ἡ (μνία), a dog-fly, i. e. according to Voss, an impudent fly, a term of reproach used in regard to women, who like dogs and flies are shameless and impudent. *Arēs* uses it to *Athēnē* and *Hērē* [*Wasp!* front of impudence! Cp.], 21, 394. 421. Others, as *Bothe*, read *κυνόμνις*, as common in prose.

κυνή, ἡ (prop. fem. from *κύνεος*, sub-a. *δορά*), a dog's-skin, from which head-coverings were made; generally, a helmet, a head-piece, without regard to the derivation; the *κυνή* was made of ox-hide, *ταυρείη*, 10, 258; of weasel's [or ferret's]-skin, *κτιδή*, 10, 335; and set with metal, *χαλκίρης*, *χαλκοπάρης*, also entirely of brass, *πάγχαλος*, Od. 18, 378; *κυνή αἰγείη*, a cap of goat's skin, is mentioned Od. 24, 231, which countrymen wore in labouring. The *κυνή* *Ἄιδος* rendered the wearer invisible (like the *Nebel-* or *Tarn-kappe* of the *Niebelungenlied*), 5, 845; it was made by the *Cylopes*, *Apd.* 1, 2. 1.

κύνεος, ἔη, εον, of a dog, canine, shameless, impudent, 9, 373. †

κυνέω, aor. 1 *έκυσσα*, Ep. σο (from *κύω*), to kiss, with accus. *νιόν* 6, 474. Od. 16, 190; *γούνατα*, *χείρας*, Il. 8, 371. 24, 478; and with double accus. *κύσσει μιν κεφαλῆν*, Od. 16, 15. 17, 39; (*κυνέω* only in the pres. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, ον, ὁ (ἡγέτης), that leads dogs to the chase, an hunter. Od. 9, 120. †

*Κύνθιος, η, ον, *Cynthian*, ὄχθος=Κύνθος, h. Ap. 27.

*Κύνθος, ὁ, a mountain on the island of *Delos*, the birth-place of *Apollo* and *Diana*, h. Ap. 141; and *Κύνθον ὄρος*, for *Κύνθος*, according to an emend. of *Hollstein*'s ad *Steph.* cf. *Herm.* ad loc.

κυνοραιστής, ὁ (ραῖω), a dog-louse, a dog-tick, a *carus ricinus*, Od. 17, 300. †

Κύνος, ἡ, a city in *Locris*, on a peninsula of the same name, the port of *Opus*, now *Cyno*, 2, 531.

κύντερος, η, ον, compar. and *κύντατος*, η, ον, superl. formed from *κύων*: more dog-like, metaph. more shameless, more impudent, 8, 483. Od. 7, 216. Superl. *κύντατον ἔρδειν*, to act most impudently, Il. 10, 503.

κυνώπης, ον, ὁ (fem. *κυνώπις*, ἰδος), dog-eyed, dog-faced, i. e. shameless, impudent; voc. *κυνώπα*, spoken of *Agamemnon*, 1, 159. †

κυνώπις, ἰδος, ἡ, fem. of *κυνώπης*, dog-eyed, i. e. shameless, impudent, of *Helen*, 3, 180. Od. 4, 146; of *Hērē*, Il. 18, 396; of *Aphroditē*, Od. 8, 319.

Κυπαρισσῆεις, εντος, ἡ, a town in *Triphylia* in *Elis*, on the borders of *Messenia*, according to *Strab.* in the ancient *Macistia*, and in his time an uninhabited place, called ἡ *Κυπαρισσία*, 2, 593.

κυπαρισσίνος, η, ον (*κυπαρισσος*), made of cypress-wood, Od. 17, 340. †

Κυπαρισσος, ἡ, *cypress*, *cupressus semper virens*, which in Greece was very abundant, Od. 5, 64. †

Κυπαρισσος, ἡ, a little town in *Phocis* on *Parnassus*, not far from *Delphi*, or a cypress-grove; according to *Steph.* at an early period *Ερανος*, later *Απολλωνίας*, 2, 519.

κύπερον, τό, a meadow-plant, the *cyperus*, *cyperus longus*, Linn. *Heyne*, ad Il. 21, 351, understands by it the *fragrant cyperus*, *cyperus rotundus*, Linn. *Voss*, on the other hand, the *gallangal*, *pseudo-cyperus*, Plin.; it was used as food for horses, Od. 4, 603.

**κύπερος*, ὁ, prob. = *κύπερον*, h. Merc. 107.

κύπελλον, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with *δέπας*, mly of metal, *χρῦσεια κύπελλα*, 3, 248; and Od. 1, 142.

Κύπρις, ἰδος, ἡ, accus. *Κύπριδα*, 5, 458; and *Κύπριν* (*Κύπρος*), 5, 330; *Cypris*, an appellation of *Aphroditē*, because she

was especially worshipt on the island Cyprus, or was supposed to have been born there, *5, 422.

*Κυπρωγενής, οὗς, ἡ, *one born in Cyprus*, epith. of Aphrodītē, h. 8, 9.

Κύπρος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Aphrodītē, for its fruitfulness, and its rich mines of metals, now *Cipro*, 11, 21. Od. 4, 83. 8, 362. (v prop. short, but Ep. also long.)

κύπτω, aor. 1 ἐκύψα, *to bow oneself, to bend forwards*, 4, 468. 17, 621. Od. 11, 585.

*κυρβαίη μάζα, ἡ, *a kind of paste or broth*, Ep. 16, 6; where Suid. has κυρκαίη; Herm. would read: πυρκαίη δ' αἰεὶ κατὰ καρδίου ἔρπειο, μάζαν ἔμμεν, *ignis macram culefaciat, ut semper placenta suppetat*.

κῦρῶ, Ion. and poet., rarely κῦρω, imperf. κῦρε for ἔκῦρε, 23, 821; aor. 1 ἔκῦρσα (ἐκῦρησα, Ep. 6, 6), pres. mid. κῦρομαι=κῦρῶ, 1) with dat. *to fall by chance upon* any thing, *to hit, to meet* any thing, ἄρματι, 23, 428; κακῶ κῦρεται, he is fallen into misfortune, 24, 530; ἐπὶ σώματι, spoken of a lion which meets with prey, 3, 23; αἰὲν ἐπ' αὐχένι κῦρε δουρὸς ἀκωκῆ, he aimed even at the neck with the spear's point, 23, 821. 2) With gen. *to reach any point, to attain, to reach*, Ep. 6, 6. (Pres. κῦρῶ is not found in H.)

κῦρμα, ατος, τό, any thing which one falls upon and finds, *a windfall, spoil, booty, plunder*, in connexion with ἔλωρ, 5, 488. 17, 151. 272. Od. 3, 271. 5, 473.

κῦρσας, see κῦρῶ.

κῦρτός, ἡ, ὄν, *bent, curved, crooked*, κῦμα, 4, 426. 13, 799. ὦμω, *2, 218.

κῦρτώω (κῦρτός), fut. ὠσω, *to bend, to curve, to arch*; κῦμα οὔρεϊ Ἴσον κῦρτωθέν, arched like a mountain, Od. 11, 244.†

κῦστις, ιος, ἡ (κῦς), *a bladder*, *5, 67. 13, 652.

Κῦτῶρος, ἡ, a town in Paphlagonia, later the port of Amastris, now *Quitros*, 2, 853; Strab. τὸ Κῦτῶρον.

κῦφός, ἡ, ὄν (κῦπτος), *bent forwards, bowed down, γῆραι*, Od. 2, 16.†

Κῦφος, ἡ, a town in Perrhæbia (Thessaly), upon a mountain of the same name, 2, 748; elsewhere ἡ Κῦφος.

κῦω, 1) a later form from κνέω, q. v. 2) the root of κύνεω.

κύνων, gen. κύνος, ὁ, ἡ, dat. κύνι. Ep. κύνεσσι, 1) *a dog, a bitch*: κύνες θηρευταί, hunting dogs; κύνιδι; τραπέζης, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Athēnē, Hērē, 6, 344. 356. 8, 423. 21, 481; used of a maid of Odysseus (Ulysses), Od. 18, 338; spoken of men it indicates *rage, rashness*; cf. Hector: κύνων λυσσητήρ, a raging dog, Il. 8, 299; but also shameless cowardice, espily in the fem. κακαὶ κύνες, ye dastardly dogs

(spoken of Trojans), 13, 623. 3) κύνω 'Αἶδαο, the dog of Hadēs, is Cerberus, 8, 368. 4) κύνων Ὀρίωνος, the dog of Orion (the dog-star, Σείριος, Hes.), which, with his master, was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, 22, 29. 5) *a sea-dog*, Od. 12, 96.

κῶας, τό, plur. κῶεα, dat. κῶεσσιν, *a soft, hairy skin; a sheep-skin, a fleece*. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, 9, 661, once; Od. 3, 38. 16, 47, and often.

κῶδεα, ἡ (κόττα), *a head, espily, a porphy-head*, 14, 499.† Cf. on the passage the word φῆ.

κωκῦτός, ὁ (κωκῦω), *howling, lamentation, wailing*, *22, 409. 447.

Κῶκῦτος, ὁ, *Cocytus*, a river in the under-world, which issued from the Styx, Od. 10, 514.

κωκῦω, aor. 1 ἐκῶκῦσα, *to howl, to lament, to wail, to groan*, always spoken of women, 18, 37. 71. Od. 2, 361 (in the press. and imperf. ὕ, Od. 4, 259. 8, 527).

κῶληψ, ηπος, ἡ (κῶλον), *the ham*, 23, 726.†

κῶμα, τό (κοιμάω), *a deep, sound sleep*, 14, 339. Od. 18, 201.

*κῶμος, ὁ, *a feast, a festal entertainment*, h. Merc. 481.

*κῶνωψ, ὠπος, ὁ, ἡ, *a gnat*, Batr. 203.

Κῶπαι, αἱ, *Copaïs*, an old town on the north side of the lake Copaïs in Bœotia, now *Topolia*, 2, 502.

κῶπη, ἡ (ΚΑΠΩ, κάπτω), *a handle, hence 1) the hilt of a sword, the hilt of a dagger*, 1, 219. Od. 8, 463. 11, 531. b) *the handle of an oar*, Od. 9, 489. 12, 214; also the oar itself. [For the last signif. there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] c) *the handle of a key*, Od. 21, 7.

κῶπηεις, εσσα, εν (κῶπη), *furnished with a handle or hilt; billed, ξίφος*, *15, 713. 14, 332. 20, 475.

κῶρνος, ὁ, *a leathern sack or wallet, in which provisions were carried*, *Od. 3, 267. 9, 213.

*Κῶρνος, ὁ, a steep mountain in Ionia (Asia Minor), which forms a promontory, according to Steph. near Troy and Erythræ, h. Ap. 39.

Κῶς, Ep. Κῶως, gen. Κῶω, accus. Κῶω, 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, 2, 677. h. Ap. 43. Adv. Κῶωδε, to Cos, 14, 255. 15, 28.

κωφός, ἡ, ὄν (κόπτω, cf. *tuus, obtusus*), *blunt, obtuse, powerless, βέλος*, 11, 390. espily 1) *obtuse in the senses, deaf*, h. Merc. 92. 2) *mute, still*. κῦμα κωφόν, the mute [or still, Cp.] wave, as a premonitory sign of a coming tempest, 14, 16; κωφῆ γαῖα, the mute or dumb, i. e. the senseless earth, 24, 51.

Λ.

Λ, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λάας, contr. λās, ὁ, gen. λāος, dat. λāī, accus. λāαν, dat. plur. λāεσσι, a stone, such as warriors hurl at one another in battle, 3, 12, 4, 521. 2) a rock, a crug, Od. 13, 163. [3] a stone-seat, Od. 6, 267.]

Δάας, contr. Δās, ὁ, accus. Δάαν, an old town in Laconia, ten stadia from the sea; it was destroyed by the Dioscūrī, who from this acquired the name Δαπέρσαι, 2, 385. (Δās, nom. in Scyl. and Paus. According to Eustath. and Stepl. ἡ Δά and ὁ Δās were used in the ποίη.)

λαβραγόρης, ου, ὁ (ἀγορεύω), prating boldly, pertly; forward with the tongue, 23, 479.†

λαβρῆνῶμαι, depon. mid. (λάβρος), to speak in a bold, rash, or pert manner. to graze inconsiderately, *23, 474; μύθοις, 478.

λάβρος, ον superl. λαβρότατος, vehement, impetuous, violent, rapid, spoken of wind, 2, 148. Od. 15, 293; κύμα, 11, 15, 625; ποταμός, 21, 271; and of rain, λαβρότατον χέει ὕδωρ Ζεὺς, 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βορά, very voracious, greedy; that is, however, a post-Hom. notion; according to Passow from ΔΑΩ.)

λαγχάνω, aor. 2 ἔλαχον, subjunc. λάχω. Ep. λελάχω, 7, 350; perf. λέλογχα, Ep. for εἰλαχα; (3 plur. λελόγγασ'. Od. 11, 304, is a conject. of Eustath. instead of the vulgar λελόγγασσι, with a short, Thiersch, § 211. 26. Rem.) 1) to receive by lot, to receive by fate or the will of the gods, because, to learn this, recourse was had to lots, and generally, to receive, to obtain. a) With accus. γέρας, 4, 49; οὐρανόν, 15, 192; αἶσαν, Od. 5, 40; πολλά. Od. 14, 233. h. Merc. 420; also κλήρω λαχεῖν, 11, 23, 862; with infin following, 23, 356, 357. cf. 15, 191; hence absol. ὅς τε λάχσιν, on whom the lot falls, 7, 171. 10, 430. cf. Od. 9, 334. In the perf. to be master of, to possess, to have, τιμῆν, Od. 11, 304. h. 18, 6. b) With gen. to become partaker of a thing, as it were, to obtain part of a thing, δάρων. 11, 24, 76; κτερέων, Od. 5, 311. 2) to cause to partake of, to make one a partaker of a thing, τινά τινος; however, the subj. aor. with redupl. has this signif. only in the II θανόντα πυρός, to yield the dead the honour of fire, 7, 80. 15, 350. 23, 76. 3) Intrans. to fall by lot, to be allotted to, ἐς ἐκάστην ἐννέα λάγγαρον αἶγες, nine goats fell to the lot of each ship. Od. 9, 160.

*λαγών, ὄνος, ἡ, or ὁ, prop. a cavity. 2)

the flank (the space between the hips and the ribs), Batr. 225.

λαγῶς, ὁ, Ion. and Ep. for λαγός, a hare; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, 10, 361. Od. 17, 295.

Δαῆρκης, ους, ὁ, 1) son of Αἰμόν (Æmon), father of Alcimedon, a noble Myrmidon, 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. According to Eustath. ὁ λαοῖς ἐπαρκῶν, who aids the people.

Δαῆρτης, αο, ὁ, son of Arcesius, father of Odysseus (Ulysses), king of Ithaca; in his youth he destroyed Nericus; he lived to an advanced age in the country, Od. 11, 186, seq. 24, 219, seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Δαῆρτιάδης, ου, ὁ, son of Laertes = Odysseus (Ulysses), 11. and Od.

λάζομαι, depon. only pres. and imperf. Ion. and Ep. for λαμβάνω, to take, to seize, to grasp, to lay hold of, with accus. ἦνία χερσί, 5, 365. Od. 3, 483; ἀγκᾶς θυγατέρα, to take in the arms, to embrace, 11, 5, 371; γαίαν ὀδάς, to lay hold of the earth with the teeth, to bite the earth, to perish, 2, 418; metaph. μῦθον πάλιν, to take again the word, to answer, 4, 357. Od. 13, 255.

*λάζομαι, a form of λάζομαι, h. Merc. 316.

λαθηκτής, ἐς (κῆδος), that causes to forget trouble, nothing, μαζός, 22, 83.†

λάβρη, Ion. and Ep. for λάθρα, adv. (λανθάνω), secretly, unobserved, 2, 515. Od. 4, 92; with gen. λάθρη τινός, without the knowledge of, 11, 5, 269. 24, 72. (λάθρα, h. Cer. 241.)

λαίγξ, ἕγγος, ἡ (dimin. of λάας), a pebble, a stone. *Od. 5, 433. 6, 95.

λαῖλαψ, ἀπος, ἡ, a tempest with a whirlwind, rain, and darkness, a hurricane, 4, 278. To it H. compares his heroes, 11, 747. 12, 375; esply a sea-storm, Od. 5, 68. 12, 314.

λαίμος, ὁ (λάω), the throat, the gurge, the gullet, 13, 388. Od. 22, 15.

λαῖνεος, ἐπ, εἶον (only 22, 154), and λαῖνος, ον (λάας), stony, of stone, οὔδος, 9, 404 λαῖνος χερῶν, 3, 57 (cf. ἐννυμι). πάντη περὶ τείχος ὄρρει θεσπιδαῖς πῦρ λαῖνον, every where the dreadful fire arose around the wall of stone, 12, 177. Thus Damm explains this passage, constructing λαῖνον with τείχος by hyperbaton. Others (as Heyne and Voss) construct λαῖνον with πῦρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' (Several Gramm. consider this verse as not genuine.)

λαιστήιον, τό (prob. from λάσιος), the target, a kind of shield, prob. of leather, and lighter than the ἀσπίς, hence πεπεροίς, *5, 453. 12, 426. cf. Hdt. 7, 91.

Δαιστρυγόνες, οἱ, sing. Δαιστρυγών, ὄνος, the Dæistrygones, an ancient rude race, who lived by grazing cattle. The

ancients. Thuc. 6, 2, placed them on the east side of Sicily, where the city Leontini (afterwards called Lentini) was situated: Voss. and Völccker, with more probability, place them on the north-west coast. Some of the ancients supposed their place of abode was in Formiæ in lower Italy, Od. 10, 119, seq. cf. Cic. ad Atticum, II. 13.

Λαιστργόνιος. ἴη, ἰον. *Laestrygonian*, Od. 10, 82; in Wolf's ed. Λαιστρυγονίη stands as prop. name, and τηλέπυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take τηλέπυλος as the prop. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Δάμος. Nitzsch, however, ad loc., prefers Λαιστρυγονίην as prop. name.

λαίμα, ατος, τό (λαϊμός), *the deep, an abyss*; always with ἄλος or θαλάσσης, the abyss of the sea, 19, 267. Od. 4, 504; and generally, *the depths of the sea; the Deep*, often Od.

λαίφος, εος, τό, *a ragged garment, an old cloak* (pl. *tatters*), *Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λῶπος.)

λαίψρος, ἡ, ὄν, *quick, rapid, fleet*, esp. γούνατα, 20, 358. (= αἰψρός, cf. εἶβω and λείβω, see Thiersch, Gram., § 158. 12.) *II.

λάκε, Ep. for ἔλακε, see λάσκω.

Λακεδαίμων, ονος, ἡ. *Lucædamon*, 1) Prop. the name of the country, later *Lacœnia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow, κοίλη: abounding in hollows, cavernous, κητώεσσα, 2, 581. 2) the chief town of Lacædamoni = Σπάρτη, Od. 4, 1; or, according to Buttm. Lex. p. 383, the country also, as a collection of villages.

λακτίσω (λάξ), *to strike with the heel*, and generally, *to thrust, to strike, ποσὶ γαῖαν*, Od. 18, 99; *to struggle, to writhe*, *Od. 22, 88 Batr. 90.

*Δακνίς, ἴδος, ἡ, adj. *Lacœnian*, γαῖα, h. in Ap. 410.

λαμβάνω, αορ. 2 ἔλαβον, Ep. ἔλλαβον and λάβον, αορ. 2 mid. ἐλαβόμην, Ep. ἐλλαβόμην, infin. λελαβίσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ἔγχος χειρὶ or χερσὶ, ἡνία ἐν χείρεσσι, 5, 853. 8, 116. The part taken hold of stands in the gen. τινα ποδῶν, by the feet, 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἐανοῦ, ποδῶν, γενεῖου; metaph. spoken of external and internal states: τρόμος ἔλλαβε γυῖα, II. 8, 452; in like manner, χόλος, πένθος, with double accus. 4, 230 16, 335. 2) *to take, to receive, to take possession of, τὶ ἐκ πεδίου*, 17, 621; esp. in a bad signif.: *to take any one prisoner*, 5, 159. 11, 126; *to make booty of*, ἔπρους, 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire, κλέος*, Od. 1, 298. 3) *to receive, to receive into one's house*, Od.

7, 255. rarely. The part. λαβῶν apparently often stands superfluously. λαβῶν κύσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon any thing*, with γεν. σχεδῆς, Od. 5, 32; with accus. Od. 4, 388.

Δάμος, ὁ (gorge), king of the Laestrygones, founder of the city Telepygos, according to Eustath. and the ancients generally, son of Poseidon, cf. Ovid, Metam. 14. 23. (Some take Λαμος for the name of the city Δάμου πτολίεθρον, like Ἴλιον πόλιν, 5, 642; cf. Τροίης πτολ., Od. 1, 2.) Od. 10, 81.

λαμπετώ, poet. = λάμπω, *to shine, to blaze*: only part. pres. λαμπετόωντι πυρὶ, 1, 104. Od. 4, 662.

λαμπετίδης, ου, ὁ, Ep. for λαμπίτης, son of Λαμπρῆς = Dolops, 15, 526.

λαμπετή, ἡ (the shining), daughter of Helius and Neætra, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132 cf. 374.

Δάμπος, ὁ, 1) son of Laomedon in Troy, father of Dolops, a counsellor, 3, 147. 20, 237. 15, 825. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ἡ, ὄν, superl. λαμπρότατος, ἡ, ὄν (λάμπω), *shining, gleaming, beaming*, spoken of the heavenly bodies, II. and Od.; of brass, 13, 132. The neut. sing. as adv. 5. 6. 13, 265.

λαμπτήρ, ἦρος, ὁ (λάμπω), *a fire-vase, a lighter*, a vessel in which dry wood was burned for a light, *Od. 8, 307. 343. cf. Od. 19, 63.

λάμπω and λάμπομαι, fut. ψω, 1) *to give light, to shine, to glimmer, to beam, to flash*, prop. spoken of fire, only of brass, 10, 154. πᾶς χαλκῷ λάμψ' (= ἔλαμπε), sc. Hector, 11, 60; of the eyes: ὀφθαλμοὶ αἰ πυρὶ λάμπειον, the eyes flashed with ire, 13, 474. Mid. in II. and Od. only in the part. spoken of persons and things: λάμπειτο δούρος αἰχμῆ, 6, 319; χαλκός, 20, 13; of Hector: λαμπόμενος πυρὶ τεύχεσσι, 15, 623. 20, 46; but also λαμπόμενῃ κόρῳ, δαίς, Od. 19, 48. λάμπειτο φλόξ, h. Merc. 113.

λανθάνω, Ep. and Ion. oftener λήθω, Ep. iterat. λήθεσκε, 24, 13; fut. λήσω, αορ. 2 ἔλαθον, Ep. λάθον, subj. Ep. λελάθω, mid. λανθάνομαι, only imp. perf. oftener Ep. and Ion. λήθομαι, αορ. 2 ἐλαθόμην, Ep. λελαθόμην, perf. mid. λέλασμαι; λανθάνω in the imperf. only three times, 13, 721. Od. 8, 93 532; and imperf. mid. once, Od. 12, 227. 1) Act. 1) *to be concealed, to remain concealed or unobserved, τινα, from any one*: οὐ λήθε Διὸς νόον, 15, 461. Oftener there stands with it, a) A part. οὐ σε λήθω κενόμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, 10, 279. 13, 372. Od. 8, 93. 12, 17. b) With ὅτι: οὐ με λήθεις, ὅτι θεῶν τίς σ' ἔγγε, it was not concealed from me, that some one of the gods conducted thee, II. 24, 563. c)

The partic. aor. often stands as adv. *ἔλτο λαθών*, he leapt down unobserved, 12, 390. 2) Trans. *to cause one to forget* a thing, only in the subj. aor. 2 with redupl. *τινά τινος*, 15, 60. cf. *ἐκλανθάνω*. 1) Mid. *to forget*, with gen. often *ἀλκῆς, χάριτος*, Il.; *ἀθανάτων*, Od. 14, 421. 2) *to neglect, to omit*, Il. 9, 537.

λάξ, adv (*striking*) *with the heel*, or (*thrusting*) *with the foot*, also *λάξ ποδί*, 10, 158. Od. 15, 45.

Λαόγονος, ὁ. 1) son of Onétor, a Trojan, slain by Meriones, 16, 604. 2) son of Bias, a Trojan, 20, 460.

Λαοδάμας, αντος. ὁ (subduer of the people), 1) son of Anténor, a Trojan, slain by Ajax, 15, 516. 2) son of king Alcinoüs in Scheria, an excellent pugilist, Od. 8, 116, seq.

Λαοδάμεια, ἡ, daughter of Bellerophon, who bore Sarpédon by Zeus. Artemis, being angry, slew her, 6, 197, seq. 205.

Λαοδίκη, ἡ, 1) daughter of Priam in Troy, wife of Helicæon, 6, 252. 2) daughter of Agamemnon, 9, 145, 287 (on account of her beauty, in the tragic poets *Electra*).

Λαοδόκος or *Λαοδόκος*, ὁ (receiving the people), 1) son of Anténor, a Trojan, 4, 87. 2) a Greek, a friend of Antilochus, 17, 699.

Λαοθήη, ἡ, daughter of Altes, king of the Leleges, mother of Lycaon, 21, 85. 22, 48. (Damm, 'a concursu populü ad eam spectandam.')

Λαομεδοντιάδης, ου, ὁ, son of Laomedon = Priam or Lamprus, 3, 250. 15, 527.

Λαομέδων, οντος, ὁ, son of Ilus, father of Tithónus, Priam, Lampus, etc., 5, 269. 20, 237. Poseidön and Apollo served him, at the command of Zeus, for a year at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, 21, 441. cf. 7, 452. They left him in anger; Poseidön sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesidön, as a victim, to the monster. This was done. Heracles delivered her, but Laomedon did not give him the promised reward: therefore Heracles sacked Troy and slew him, 5, 638, seq. 20, 145. cf. *Ἡρακλῆς*.

Λαός, ὁ, *the people*, as a mass or collection of men 1) Espl. plur. *troops, army*, sometimes *infantry*, in opposition to *ἵπποι* 7, 342. 9, 708. 18, 153; or the army in the ships, 9, 424. 2) In the Od. often *λαοί*, rarely *λαός*, *people*. *λαοὶ ἀγροῦνται*, country people, Il. 11, 676. *λαοὶ ἔταροι*, 13, 710.

Λαοσσόος, ου Ep (*σεύω*), *exciting the people, urging the people to battle, exciting the nations*, epith. of Arés, of Eris, 17, 398. 20, 48; of Athênê, 13, 128. Od. 22,

210; of Apollo, 20, 79; of Amphiarauus, Od. 15, 244.

Λαοφόρος, ου, Ep. (*φέρω*), *bearing the people*; *ὁδός*, the public road, 15, 682.†

Λαπαρή, ἡ, *the flank* (between the ribs and hips), 6, 64, and often.

Λαπίθαι, οἱ, *the Lapithæ*, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Pirithous, 1, 266. 12, 128. Od. 21, 295, seq.

λάπτω, ψω, poet. *to lap*, *to lick up*, as cats and dogs drink; spoken of wolves: *γλώσσησιν ὕδωρ*, 16, 161.†

Λάρισσα, ἡ (*fortress*, a Pelasg. word), a town of the Pelasgians in Æolia, in Cymê, afterwards called *Phryconis*, 2, 841. 17, 301.

λάρναξ, ακος, ἡ, *a chest, a box*, and generally, a repository for keeping any thing, 18, 413; *an urn* in which the bones of Hector were placed, *24, 795.

Λάρος, ὁ, a voracious sea-bird, *a sea-mew*, larus, Linn., Od. 5, 51.†

Λαρός, ἡ, ὄν. superl. irreg. *λαρώτατος*, Od. 2, 350; *agreeable, palatable, delicious, sweet*, spoken of taste, *δεῖπνον, δόρπον, οἶνος*. *λαρόν οἱ αἷμ' ἀνθρώπου*, sweet to it (the goat or musquito) is the blood of man, Il. 17, 572 (*λάω, cupio*, hence *acceptus*; or from *λάω, to wish*.)

**λασιαύχην, ενος, ὁ (αὐχῆν)*, *having a hairy neck, shaggy-necked*, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

Λάσιος, ἰη, ἰων, *thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθεα, λάσιον κῆρ*, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigour, 1, 189. 2, 851; *woolly*, οἷς, 21, 125; *γαστήρ*, Od. 9, 433.

λάσκω, poet. aor. 2 *ἔλακον*, Ep. *λάκον*, perf. *λέληκα* partic. *λεληκώς*, fem. *λελακυία*, aor. 2 mid. *λελάκοντο*, h. Merc. 145. 1) *to sound, to crack, to snap, to creak*, spoken of hard bodies which are struck; of brass, 14, 25. 20, 277. *λάκε ὄστέα*, the bones cracked, 13, 616. 2) *to cry, to bark*, spoken of the cry of the falcon, 21, 141; of the barking of Scylla, Od. 12, 85.

λανκανίη, ἡ (*λάω, λάβω*), *the gorge, the gullet*, *22, 325. 24, 642.

λαύρη, ἡ, *a lane, street, a way* between houses, *Od. 22, 128. 137. (From *λάω, λάβω*, a gorge-like opening.)

λαφύσσω (*λάπτω*), *to swallow greedily, to devour*, αἶμα καὶ ἔγκατα, spoken of lions, *11, 176. 17, 64. 18, 583.

λάχε, Ep. for *ἔλαχε*, see *λαγχάνω*.

λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of *νήσος, ἀκτῆ*, Eustath. Apoll. Etym. M. explain it by *εὐγεως ἡ εὐσκαφος*, and derive it from *λαχαίνειν*, having good arable land. More correct is the reading of Zenodotus: *νήσος ἔπειτ' ἐλάχεια* and *ἀκτῆ τ' ἐλάχεια*, a little island, a little coast. Thus Voss, cf. Thiersch, Gram. § 201. 14. c.

λάχνη, ἡ, *wool, woolly hair*, spoken of

the human hair and beard, 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνηεις, εσσα, εν (Λάχνη), woolly, hairy, σιγυγη, φήρες, στήθεα, Il λαχνηεν δέρμα σός, the bristly skin, 9, 518; ὄροφος, the hairy reed, 21, 451.

λάχνος, ὁ=λάχνη. wool, Od. 9, 445 † λάω, an ancient Ep. word found only in three places; according to the best Gramm. it signifies, to see, to look at. κύων ἔχε ἑλλόν, ἀσπαίροντα λάων, (a dog held a fawn, looking at it palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάε νεβρόν ἀπάγχων, choking he looked at the fawn Clearer still is αἰετός ὀξὺ λάων, h. Merc. 360. It is the root of γλαύσσω, and of ἀλαός, blind. Some explain it as meaning to s-ize, from the root ΔΑΩ=λαμβάνω, ἀπολαύω.

λέβης, ητος. τό (λείβω), prop. a vessel for pouring, a basin, a cauldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, 9, 123. 21, 362. 23, 267. 2) a basin or ewer, on which, before eating, water (χέρνυψ) was carried to strangers, in a golden laver. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἔλεξα, fut. mid. λέξομαι, aor. 1 mid. ἐλεξάμην, Ep. sync. aor. ἐλέγμην imperat. λέξο and λέξο, aor. 1 pass. ἐλέχθην, I) Act. Ep. to lay any one down, to put to bed, τινά, only in the aor. 1 act. 24, 635; metaph. to quiet, to soothe, Διὸς νόον, 14, 252. 2) to lay single things together, to pick up, to gather, to collect, ὄστρα, 23, 239. 24, 72; αἰμασιάς, Od. 18, 359. 24, 224. 3) to place single things in a row, i. e. to count, to count out. ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) to recount, to relate, τί, often, esply Od. τί τινι, only ὀνειδέα τινι, to utter reproaches against any one, Il. 2, 222. II) Mid. 1) to lie down, to place oneself, to lie, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξο. a) to lay oneself down to sleep, 14, 350. Od. 10, 320. λέξασθαι ὕπνω, Il. 4, 131; εἰς εὐνήν, Od. 17, 102. b) to place oneself, to lie down, (in ambush.) περί αὐτοῦ ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) to pick up for oneself, to gather, ξύλα, Il. 8, 507. 547; hence, to pick out for oneself, to select, Τρώας, 2, 125. 21, 27; ἀνδρας, Od. 24, 108. 3) to place oneself with, to count oneself amongst, to count for oneself. ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, I reckoned myself as the fifth amongst them, Od. 9, 335; but λέκτο ἀριθμόν, he counted over their number (for himself), Od. 4, 451. 4) to recount any thing, to relate, to talk of, μηκέτι ταῦτα λεγόμεθα, let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μηκ.

ταῦτ. λεγ. by καθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap,' but cf. Buttm., Lex. p. 398. (Buttm., Lex. p. 403, takes for the signif. to lay, the theme ΛΕΧΩ [Germ. legen], hence λέχος, λόχος, and for the other signif. the theme λέγω.)

λειπαίνω, Ep. for λειάω (λείος), fut. λειανέω, aor. 1 ἐλείπηνα, to make smooth, to smooth, to polish, κέρα, 4, 111; κέλευθον, to smooth the way, 15, 261; χορόν, Od. 8, 260.

λείβω (akin to εἴβω), aor. 1 ἐλείψα, to drop, to pour, to pour out, to shed, δάκρυα, esply to pour out wine as a libation to a deity, οἶνον τινι, 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὄνος, ὁ (λείβω), any moist place, a meadow, a field, a pasture, 2, 461. Od. 4, 605.

λειμωνόθεν, adv. from the meadow or pasture, 24, 451. †

λείος, η, ον, smooth, polished, spoken of the trunk of a poplar, 4, 444; level, plain, of places: πεδίων, ὁδός, and via gen. χώρος λείος πετράων, a place free from rocks, Od. 5, 443. ποιεῖν λεία θεμελία, to level the foundation (of the wall), Il. 12, 30.

λείουσι, see λέων.

λείπω, fut. λείψω, aor. 2 ἔλιπον, perf. λέλοιπα, aor. 1 pass. ἐλείφθην, h. Merc. 195; aor. 2 pass. ἐλίπην, 16, 507; im. pass. λελείψομαι, 24, 742. I) Act. a) to leave, to quit, to forsake, to leave behind, with accus. of persons, things, and places, θάλαμον, Ἑλλάδα, Il. λείπει φάος ἡελίοιο, to leave the light of the sun, i. e. to die, 18, 11; on the other hand, τὸν λίπε θυμός, ψυχῆ: ψυχῆ λέλοιπε, subaud. ὄστρα ('the soul left the bones,' Voss), Od. 14, 134; in like manner, v. 213; in πάντα λέλοιπε, supply the accus. ἐμέ, all things have left me. (Some Gramm. take λέλοιπε as intran.: this, however, is foreign to the Homeric usus loquendi.) Again, τί τινι, to bequeath, to leave behind, any thing to any one, Il. 2, 106. 722, seq. b) to abandon, to leave in the lurch, 16, 368; ἔλιπον ἰοὶ ἀνακτα, the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) to be left behind, to be forsaken, spoken of persons and things, Il. 2, 700. 10, 256; hence, to remain, to survive, 5, 154. 12, 14. Od. 3, 196. 2) to remain back or behind (in the course), ἀπὸ τινος, far from any one, Il. 9, 437. 445; esply in foot and chariot races, 23, 407. 409. Od. 8, 125; with gen. of the person, to remain behind any one, Il. 23, 523. 529. δουρὸς ἐρωῆν (a spear's cast), hence, λελειμένος οἶων, remaining behind the sheep (the ewes), Od. 9, 443; ἀπ' ἄλλων, h. Ven. 76. (In Il. 16, 507, ἐπὶ λίπεν ἄρματ' ἀνάκτων, λίπεν stands for ἐλίπησθαι, aor. 2 pass. (Schol. Ven. ἐλείφθησαν). The Myrmidons held up the panting horses, which strove to fly, after

the chariots were left by the kings. (The reading of Zenodot. which Voss follows, was λῆπον, alter they had left the chariots.)

Λειριόεις, εσσα, εν (λείριον), *lily* (as adj.), *hinting the colour of a lily*, only metaph. χρώς *lily-white*, i. e. tender, delicate skin, 13, 830; ὄψ. the tender (clear-chirping, V) voice of the cicada [his slender ditty sweet, Cp.], 3, 152.

*Λείριον, τό, a *lily*, esply the white, h. Cer. 427.

Λεῖστός, ἡ, ὄν (λεῖζομαι), Ion. and poet. for Ληῖστός, q. v.

*Λειχῆνωρ, ορος, ὁ (ἀνῆρ), *Licker*, name of a mouse, Batr. 205.

*Λειχομύλη, ἡ (μύλη), *Lick-mill*, one that licks up the flour in the mill, name of a mouse, Batr. 29.

*Λειχοπίναξ, ακος, ὁ (πίναξ), *Plate-licker*, name of a mouse, Batr. 106.

Λειώδης, ου, ὁ, son of Ænops, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Odysseus (Ulysses) slew him, Od. 21, 144. 22, 310.

Λειώκριτος, ὁ, 1) son of Arishas, a Greek, slain by Æneas, 17, 344. 2) son of Eenor, a suitor of Penelope, Od. 2, 242. 22, 294.

Λείων, see λέων.

Λέκτο, Ep. for ἔλεκτο, see λέγω.

Λεκτόν, τό (more correctly Λέκτρον), a promontory on the Trojan coast, at the foot of Ida, opposite Lesbos, now *Cap Baba*, 14, 283 (h. Ap. 217, it stands incorrectly; hence Ilgen would read Λεῦκος, Herm. Δύγκος).

Λέκτρον, τό (λέγω), 1) a *couch, a bed*, mly in the plur. Il. and Od. λέκτρονδε, τό bed, λένας, Od. 8, 292.

λελαβέσθαι, λελάβησι, see λαμβάνω.

λελάθη, λελάθοντο, see λανθάνω.

λελάκοντο, λελακνία, see λάσκω.

λελάσμαι, see λανθάνω.

λελάχητε, λελάχουσι, see λαγχάνω.

Λελέγες, οἱ, the *Leleges*, an ancient race of the southern coast of Troas, about Pedasus and Lyrnessus, opposite Lesbos, 10, 429 20, 96. After the destruction of Troy, they migrated to Caria. According to Manuert, they together with the Curètes were of Illyrian origin, and dwelt originally in Acarnania, Ætolia, etc. Prob. they were a Pelasgian race, having their earliest place of settlement in Greece.

λεληκώς, see λάσκω.

Λελημαι, an old perf. with pres. signif.: *to strive, to hasten*, only partec. λελημένος, used as an adj. *eager* [= *eugrty*], *impatient*, 12, 106. 16, 552; with ὄφρα, 4, 465. 5, 690. (From λιλάομαι [simpler form of λιλάομαι] for λελίσθημαι, see Thiersch, Gram. § 233. 85.) *Il. [Buttin., Lex. p. 77.]

λέλογχα, see λαγχάνω.

λέξω and λέξο, see λέγω.

Λεοντεύς, ἦος, ὁ, son of Corðnus, one of the Lapithæ, a suitor of Helen; he

went to Troy with twenty ships, 2, 745. 23, 841.

λέπαδνον, τό, the *yoke-strap*; mly in the plur., according to App. Lex. the leathern straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in H., the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, 5, 730. 19, 393; cf. Körke, Kriegsw. d. G. S. 137.

λεπταλέος, ἔη, ἔον, poet. (λεπτός), *slender, weak, delicate, φωνή*, 18, 571. †

λεπτός, ἡ, ὄν (λέπω, prop. peeled), 1) *thin, fine, delicate*, mly spoken of the products of the loom, 18, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, *trodden fine*, 20, 497; *είσιθμη*, a narrow entrance, Od. 6, 264. 2) *little, slender, weak, μήτις*, Il. 10, 226.

*λεπτοργγής, ἐς (ἔργον), *wrought finely*, h. 31, 14.

*λέπυρον, τό (λέπος). a *rind, a husk, a shell, καρύοιο*, Batr. 131.

λέπω, aor. ἔλεψα, *to peel off, to strip off*, with accus. φύλλα, 1, 236. †

Λέσβος, ἡ, an island of the Ægean sea, opposite the Adranyttian gulf, having a town of the same name, now *Mettellino*, 24, 544. Od. 3, 169; from which 1) Adv. *λεσβόθεν*, from Lesbos, Il. 9, 660. 2) *λεσβίς, ἰδός, ἡ*, Lesbian; subst. a Lesbian female. 9, 129.

λέσχη, ἡ (λέγω), 1) *talk*. 2) a place frequented for talk and gossip [the public politico, Cp.]; a rendezvous for idlers and loungers, Od. 18, 329. †

λευγαλέος, ἔη, ἔον (from λυγρός as *πυκάλιμος* from *πυκνός*), *wretch-d, sad, miserable, lamentable, bad, miser*. 1) Of persons: *πτωχός*, Od. 16, 273. 17, 202. 20, 203. *λευγαλέοι ἐσόμοεσθα*, we shall be miserable, i. e. weak (*Nitz.*), Od. 2, 61. 2) Of things: *miserable, wretched, θάνατος*, a miserable death, in distinction from a natural death, Il. 21, 281. Od. 5, 312; *πόλεμος*, 13, 97. *λευγ. ἔπεα*, harsh words, 20, 109. *λευγ. φρένες*, an evil mind, 9, 119. (According to the Schol. act. *hurtful*; but see Nitzsch ad Od. 2, 61.)

λευγαλέως, adv. *sadly, lamentably*, 13, 723. †

Λευκαῖνο (Λευκός), *to whiten, ὕδωρ ἐλαττησιν* [to sweep the whitening flood, Cp.], Od. 12, 172. †

Λευκάς, ἄδος, ἡ, πέτρη, the *Leucas-rock*, i. e. *white-rock*, is prop. a rock on the coast of Epirus, where the ancients placed the entrance into the under-world, also = *Λευκαδία*, now *S. Maura*. In H. Od. 24, 11, it is further west, near Oceanus, but still to be regarded as this side of it, on the light-side of the earth.

Λεύκασπις, ἰδος, ὁ, ἡ (ἀσπίς), *having a white shield*, epith. of Diophobus [*white-shielded chief*, Cp.], 22, 294. †

*Λευκίπη, ἡ, daughter of Oceanus and Tethys, h. Cer. 418.

*Λεύκιππος, ὁ, 1) son of Periëres,

brother of Aphareus. 2) son of Cepno-
maus in Elis, who loved Daphne, h. Ap.
212.

Λευκοθέη, ἡ, i. e. *white-goddess*, a name
of *Ἥρα*, after she was reckoned amongst
the sea-deities. She was the daughter
of Cadmus, king of Thebes, and, being
pursued by her raging husband Atha-
mas, she precipitated herself with her
son Melicertes, from the rock Moluris
on the Corinthian isthmus, into the sea,
Od. 5, 334. Cf. Apd. 3, 4. 2.

Λευκός, ὁ, ὄν (λάω, λεύσσω), compar.
λευκότερος, 1) *shining, gleaming, bright,*
clear, 14, 185; αἶγλη, λέβης, hence also:
λευκὸν ὕδωρ, *clear water*, 23, 282. Od. 5,
70; espily *white-shining*; πόλις, κάρηνα,
ὀδόντες, Il. 2) Most mly: *white, whit-*
ish, in manifold degrees. λευκότεροι χι-
ώνος, spoken of steeds, 10, 437; γάλα, 5,
902; ὀστέα, Od. 1, 161; ἄλφειτα, Il. 11,
640; χρώς, 11, 573; λευκοὶ κονισάλω,
with white dust, 5, 503.

Λεῦκος, ὁ, 1) a companion of Odysseus
(Ulysses), 4, 491 2) a river in Macedo-
nia, h. Ap. 217; according to Ilgen for
Δέκτον.

*Λευκοχάτων, ὠνος, ὁ, ἡ (χιτών), *white-*
clad, ἦπαρ, the liver wrapped in a white
net, Barr. 37.

Λευκώλενος, ὄν. Ep. (ὠλένη), *having*
white elbows, white-armed, epith. of Hērē,
and of many women, Il. and Od.

Λευρός ἡ, ὄν (λεῖος), Ion. *level, smooth,*
χώρος. Od. 7, 123 †

Λεύσσω, poet. (λάω), prop. to emit
light, then, *to see, to look*; ab-ol πρόσω
καὶ ὀπίσω, forwards and backwards,
i. e. to be prudent, wise, 3, 110; ἐπὶ
πόντον, ἐς γαίαν, 5, 771. Od. 9, 166. ὅ)
With accus. *to see, to behold*, Il. 1, 120,
16, 70, 127. Od. 6, 157, 23, 124.

Λεχεποῖν, οὐ, ὁ. fem. λεχεποῖη, ἡ, Ep.
only accus. λεχεποῖν (ποιά), overgrown
with long grass, suitable for making
beds, *abounding in grass, grassy*, as masc.
epith. of the river Asōpos, 4, 383; as fem.
of the towns Pteleus, Teumessus, and
Onchestus, 2, 697, h. 224. It is incor-
rect to assume that λεχεποῖν (with the
names of cities) is an accus. fem. to
λεχέποιος. Cf. Eustath. ad Il. 2, 679.

Λέχος, εὐς, τό (λέγω, AEX), 1) a *couch,*
a *bed*, in the plur. a *bedstead*, 3, 391. Od.
1, 440, espily, a) *the nuptial bed*, Od. 8,
269. Il. 3, 411, 15, 39, hence: *the nuptial*
embrace, in the construct. λέχος παρ-
σύνειν, ἀντιᾶν, 1, 31. Od. 3, 403. ὅ) a
death-bed, for laying out a corpse, Il. 18,
233, 24, 589, and often.

Λέχσασθε, adv. *to bed*, 3, 448.

Λέων, ὄντος, ὁ, dat. plur. Ep. λείουσι,
(Ep. form λῖς), a *lion*, often as a com-
parison for heroes, Il. once for Λάϊνα:
Ζεὺς σε λέοντα γυναίξῃ θῆκε, Zeus made
thee a likeness, i. e. a destroyer, for
women, spoken by Hērē, of Artemis,
because the sudden death of women was
ascribed to the arrows of Artemis, 21,
483.

λήγω, fut. λήξω, aor. ἔληξα, Ep. λήξα.
1) Intrans. *to cease, to desist, to leave off*
obsol. 21, 218; ἐν σοὶ μὲν λήξω, σοὶ ὄ
ἄρξομαι, in thee I will leave off and with
thee begin, i. e. I confine myself especially
to thee. a) With gen. *to desist from, to*
rest from, χόλοιο, ἐριδος, φόνοιο, χοροῖο,
ἀπατάων. ὅ) With partecp. λήγων αἰῶσω,
I cease singing, 9, 191. Od. 8, 57; ἐναρί-
ζων, Il. 21, 224. h. Ap. 177. 2) Transi-
only poet. *to cause to cease, to quiet, to*
allay, τί, any thing. μένος, 13, 424 21,
305. ὅ) τί τινος: λήγειν χεῖρας φόνοιο,
to stay the hands from slaughter, Od. 21,
63: (λήγω, akin to λέγω, to lay.)

Λήδη, ἡ, Ep. for Λήδα, daughter of
Thestius, wife of Tyndareus; she bore
to Zeus, who visited her in the form of
a swan, Helen, Kastōr (Castor), and
Polydeukēs (Pollux), Od. 11, 298; ac-
cording to Damm. from λῆδος, a thin
robe.)

ληθάνω, poet. form in tmesis, see ἐκλα-
θάνω.

λήθη, ἡ (λήθος), *forgetfulness, oblivion*.
2, 33 †

Λῆθος, ὁ, son of Teutamus, king of
the Pelasgians in Larissa, 2, 843. Il.
288.

λήθω, mid. λήθομαι, Ep. ancient form
of λαυθάνω. q. v

ληϊάς, ἄδος, ἡ, pecul. poet. fem. of
ληϊδῖος (ληῖς), a *female captive*, 20, 193 †
ληϊβότεια, ἡ, fem. from ληϊβοτήρ,
poet. (βόσκω), *crop-devouring*, σὺς, Od.
18, 29 †

ληϊσσομαι, depon. mid. (ληῖς), fut. λή-
σομαι, aor. 1 ἐληίσσῃην, Ep. 3 sine.
ληῖσατο, *to lead away as booty, to*
plunder, to obtain in war, spoken of per-
sons: τινά, 18, 28. Od. 1, 398; spoken
of things: πολλά, Od. 23, 357.

ληῖον, τό, a *crop, a harvest*, standing
in the field, 2, 147. Od. 9, 135.

ληῖς, ἔδος, ἡ, Ion. and Ep. for λεία.
plunder, booty in war, spoken of men
and cattle, 9, 138, 280. Od. 3, 106; (from
λαός, as common property, divided
amongst the warriors.)

ληῖστήρ, ἦρος, ὁ (ληῖσσομαι), a *spoiler, a*
plunderer, espily a *sea-robber, a pirate*.
*Od. 3, 73, 9, 254. Piracy and coast-
robbery, according to Homeric notions,
were not disgraceful, cf. Thuc. 1, 5.

*ληῖστής, οὐ, ὁ = ληῖστήρ. h. 6, 7.
ληῖστός, ἡ, ὄν (ληῖσσομαι), Ep. also
λείστός, ἡ, ὄν, *plundered, robbed*; capable
of being plundered, ληῖστοὶ βόες, 9, 406;
ἀνδρὸς δὲ ψυχῇ πάλιν ἐλθεῖν οὐτε λείσθη.
οὐτε, κτλ., the soul of man cannot be
seized (and constrained) to return again
[ἐλθεῖν = ἵσπε ἐλθεῖν], 9, 408; cf. ἐλατός.
ληῖστωρ, ὄρος, ὁ = ληῖστήρ, Od. 15,
427 †

ληῖτις, ἴδος, ἡ (ληῖς), *one who makes*
booty, the bestower of spoil, epith. of
Athēnē, 10, 460 †

Λῆϊτος, ὁ, son of Alectryon, leader of
the Boetians before Troy, 2, 494; wound-
ed by Hector, 17, 601.

λήκυθος, ἡ. an oil-flask, an oil-cruet,
*Od. 6, 79, 215.

*Δήλαντον πεδίον, τό, the *Lelantian plain*, a fruitful plain in the western part of the island of Eubœa, near Ertria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

Δῆμος, ἡ, an island in the northern part of the Ægean sea, having in H.'s time perhaps a town of the same name, sacred to Hēphæstus on account of the volcano Mosychlus, now *Stalimene*, l, 594, 2, 722. Od. 8, 283.

*Ληρός, ἡ and ὀ, any tub-like vessel; esp. a trough, for watering cattle, a *watering-place*, h. Merc. 104.

*Λησιμβροτος, ον, poet. (Βροτός), *stealing unawares upon men, deceiver, thief*, h. Merc. 339.

Λήσω, λήσομαι, see λανθάνω.

*Λητοῖδης, ον, ὁ, son of Lētō (Latona) = *Apollo*, h. Merc. 253.

Λητώ, οὖς, ἡ, voc. Λητοῖ, Lētō (*Latona*), daughter of the Titan Koios (Cœus), and Phœbe, mother of Apollo and Artemis by Zeus, l, 9. Od. 6, 318; she cures the wounded Æneas, ll. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580. (According to Herm. *Sopitia*, akin to λήθειν.)

Λιαζομαι, depon. pass. aor. 1 ἐλιάσθην, Ep. λιάσθην, prop. to bend, mly, 1) to bend sidewise, to bend outwards, to retire, to retreat, for the most part spoken of πην, ὑπαθα, 15, 520. 21, 255. δεῦρο λιάσθης, retired thither, 22, 12; and so also νόσφι λιασθείς (going or turning aside), l, 349. 11, 80. ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς, to escape from the river, to go away from the funeral pile, Od. 5, 462. ll. 23, 231; and with the gen. alone, 21, 255. ἀμφὶ δ' ἄρα σφι λιάζετο κύμα, 24, 96; absol. to retire, Od. 4, 838. 2) to bend down, to sink, to fall, to slip, only Ep. ποτὶ γαίῃ, ll. 20, 418. πρηνῆς ἐλιάσθη, 15, 243. περὰ πικνὰ λιασθεν for ἐλιάσθησαν, the thick wings sank, dropt, 23, 879 (see Butt. m., Lex. p. 404).

Λιαρός, ἡ, ὄν (χλιαῖνω, λιαῖνω), warm, tepid, αἵμα, ὕδωρ, 11, 477. 846. Od. 24, 25; οὖρος, a soft wind, Od. 5, 268. 2) Generally, mild, gentle, agreeable, ὕπνος, ll. 14, 164.

Λιβύη, ἡ, *Lithya*, in H. the country west of Egypt as far as Oceanus; later entire *North Africa*, Od. 4, 85. 14, 295.

Λίγα adv. from λιγύς for λιγέα, loudly, clear-sounding, mly with κωκύειν, 19, 284; with αἰδεῖν, only Od. 10, 254.

Λιγαῖνω (λιγύς), shrill-crying, to cry loudly, spoken of heralds, ll. 685.†

Λιγγω, aor. λίγξε, see λίζω.

Λιγδην, adv. poet. (Λίζω), in the manner of grazing, scratching; βάλλειν χεῖρα, to wound the hand superficially [with a surface wound, Cp.], Od. 22, 278.†

Λιγέως, adv. from λιγύς, q. v.
*Λιγυμολπος, ον (μολπή), clear-singing, Νύμφαι, h. 18, 19.

Λιγυπνεῖων, οντος, ὁ, poet. (πνέω), clear

or loud-blowing, roaring, ἀήτης, Od. 4, 567.†

*Λιγύπνιος, ον (πνοή) = λιγυπνεῖων, h. Ap. 28.

Λιγυρός, ἡ, ὄν (lengthened from λιγύς), clear-sounding, whistling, shrill, spoken of the wind, 5, 526. 13, 590; loud-cracking, spoken of a whip [shrill-sounding, Cp.], 11, 52; clear-sounding, of a bird, 14, 290; loud-singing, of the Sirens, Od. 12, 44. 183.

Λιγύς, εἶα, ὕ, Ep. and Ion. in fem. λιγεία, poet. clear or loud-sounding, spoken of any fine, sharp, and piercing sound.

1) Of inanimate things: clear-whistling, roaring, of the wind, 13. 334. Od. 3, 176; clear-ringing, of the lyre, ll. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; esp. of Nestor, clear-voiced, ἀγορητής, ll. 1, 248; adv. λιγέως: aloud, loudly, often with κλαίειν, 19, 5; of wind: φυσᾶν, to blow loudly, 23, 218. λιγέως ἀγορεύειν, to speak impressively, emphatically, 3, 214. (On the accentuation λιγεία, Ion. for λιγεία, see Thiersch, Gram. § 201. c.)

Λιγύφθογγος, ον, poet. (φθογγή), clear-sounding, clear-voiced, epith. of heralds, 2, 50, and once Od. 2, 6.

Λιγύφωνος, ον, poet. (φωνή), clear-voiced, loud-crying, spoken of the eagle, 9, 350.†

Λίζω, only aor. 1 λίγξε for ἐλιγξε, to twang, 4, 125.†

Λίην, Ion. and Ep. for λίαν, adv. 1) too much, exceedingly, very much, for the later ἄγαν, with verbs and adjunct. 1, 553. Od. 3, 227. 4, 371; more rarely, much, greatly, οὐτι λίην, ll. 13, 284. 14, 368. 2) Frequently καὶ λίην stands at the beginning of a sentence with emphasis, for καὶ μάλα, certainly, by all means, yes certainly. καὶ λίην οὐτός γε μένος θυμὸν τ' ὀλέσειεν, certainly he would have lost his strength and his life, 8, 357. καὶ λίην κείνός γε εὐκοτὶ κείται ὀλέθρῳ, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in καὶ λίην always long.)

Λίθαξ, ακος, ὁ, ἡ (λίθος), stony, rocky, hard, πέτρῃ, Od. 5, 415.†

Λίθας, ἀδος, ἡ = λίθος, a stone, a rock, *Od. 14, 36. 23, 193.

Λίθεος, ἡ, ον (λίθος), of stone, 23, 202. Od. 13, 107.

*Λιθόρρινος, ον (ρίνος), having a hard shell, stone-cased, χελώνη, h. Merc. 48.

Λίθος, ὁ, twice ἡ, 12, 287. Od. 19, 494; a stone, as an image of what is hard and unfeeling, ll. 4, 510. Od. 23, 103; esp. a field-stone thrown by warriors at each other, ll., in the plur. λίθοι, οἱ, stone seats, 18, 504. Od. 3, 406. δ) a rock, Od. 3, 296. 13, 156. (In later writers ἡ λίθος, a precious stone.)

Λικμάω (λικμός), to cleanse grain with the winnowing-fan, to winnow, καρπὸν, 5, 500.†

Λικμητήρ, ἦρος, ὁ, poet. (λικμάω), a winnower, a grain-cleaner, 13, 590.†

* Δίκνον, τό, a winnowing-fan, probably of osier basket-work, h. Merc. 21, 63.

Λικριφίς, adv. poet. from the side, *side-wise*, ἀόσσειν, 14, 463. Od. 19, 451.

Δικύμνιος, ὁ, son of Electryon and Midea, uncle of Heracles; he was slain by the son of that hero, Tlepolemus, by mistake, 2, 663. (According to Herm. *Subolescentius*.)

Δίλαια, ἡ, a city of Phocis, at the source of the Cephissus, now *Lellen*, 2, 523.

Λιλαίομαι, depon. Ep. (λι—λάω), only pres. and imperf. to desire ardently, to strive for, to long for, to wish. 1) With infin. poet. also spoken of inanimate things, of the spear, 21, 168; uncommonly is λιλαιομένη πόσιν εἶναι, i. e. τοῦ εἶναι αὐτὸν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; cf. Thiersch, § 296. 2. b. 2) to long for, to desire earnestly, with gen. πολέμοιο, ὀδοῖο, Il. 3, 133. Od. 1, 315, 12, 328. (From this the Ep. perf. λελίμηαι.)

Λιμνή, ἑνος, ὁ (λεῖβω), a haven, a bay, or harbour, in general ὄρμος, the inner portion of it, 1, 432. Od. 2, 391.

Λίμνη, ἡ (λεῖβω), properly, water which washes a neighbouring shore; hence 1) a pool or lake, 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighbouring shores, generally, the sea, 24, 79. 13, 21. 32. περικαλλῆς λίμνη, in Od. 3, 1, according to ancient critics, is a part of Oceanus; according to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helios bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

* Διμνήσιος, ὁ, an inhabitant of the marsh, Fenman or "Marsh," a frog's name, Batr. 229.

* Λιμνοχαρῆς, ἑς, gen. ἑός (χαίρω), delighting in a marsh, epith. of the frog, Batr. 13.

* Διμνόχαρις, ὁ, Marshjoy, a frog's name, Batr. 211.

Λιμνώρεα, ἡ, daughter of Nereus and Doris, 18, 41.

Λίμος, ὁ (prob. from λείπω, λέλειμμα), hunger, famine, 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίρδος, ἡ, a town on the island Rhodes, with a temple of Athēnē, now *Lindo*, 2, 656.

Λινοθήρηξ, ἦκος, Ep. (θώραξ). wearing a linen cuirass [made in thick-woven mail. Cp.], epith. of Ajax, son of Oileus, and of Amphius, 2, 529. 830.

Λίνον, τό. *flax*. 1) any thing made of flax: a) thread, yarn; esp. an angling-line, 16, 408; metaph. the thread of life, which the Fates spin for men, 20, 128. 24, 210. Od. 7, 198. 2) a fisher's net, Il. 5, 487. 3) linen, λινόιο ἄωνον, 9, 661. Od. 13, 73; see ἄωνον, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he en-

gaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Heracles, Hes. fr. 1. Apd. 1, 3. 2. From this,

Λίνος, ὁ, the *Linus song*, a song named after the hero of the famous mythic bard Linus (see Δίνος), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C; generally, singing, a song, spoken of a song in vintage, 18, 570. † λίνον εἶ ὑπὸ καλὸν ἄειδε, he sang beautifully the Linus song. Thus Aristarch. and, amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take λίνον as the accus. from τὸ λίνον, thread, the string of a lyre (since these strings were first made of thread), and construe, ὑπὸ λίνον καλὸν ἄειδε, he sang beautifully to the string of the lyre. (This construction is not to be received, if only for the reason that thread does not make good lute strings.)

λίπα, Ep. λίπ' ελαίω ἀλείψαι, 18, 350; and ἀλείψασθαι, 10, 577. 14, 171; χρίσαι and χρίσασθαι, Od. 3, 466. 6, 96. 16, 36†; to anoint oneself with oil. According to Herodian in Eustath. λίπα is origin. dat. from τὸ λίπα, oil, fat, gen. aos, dat. λίπαϊ, λίπῃ; later, this dat. was by use shortened to λίπα (ελαίον is adj. from ἐλάα, olive; hence λίπ' ελαίω, with olive oil), see Buttm. Gram. § 58, p. 90. Kühner, § 270. Others consider λίπα an adv. unctuously (as an abbrev. from λιπαρά), hence λίπα ἀλείψειν, to anoint with fat. see Thiersch, Gram. § 198. 2.

Λιπαροκρήδεμος, on (κρήδεμνον), *laticus* a shining head-band, splendidly veiled. Χάρις, 18, 382. † h. Cer. 25.

Λιπαροπλόκαμος, on (πλόκαμος), *having* anointed or glossy tresses, 19, 126. †

Λιπαρός, ἡ. ὄν (λίπας), superl. λιπαρότατος, h. An. 33; originally 1) fat, anointed. Wealthy persons anointed themselves after bathing, and also on festival occasions, esp. the head, face, and hair; hence λιπαροὶ κεφαλῆς καὶ καλὰ πρόσωπα, spoken of the suitors. (Od. 15, 332. 2) shining, beaming, bright, beautiful, nitidus, spoken of the external form, πόδες, only of men, and of Hērē, Il. 14, 186; κρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαροὶ θέμιστες, rich, splendid tributes, Il. 9, 156. δ) agreeable, happy, esp. spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρῶς, happily, γηράσκειν, Od. 4, 216.

Λιπάω (λιπᾶς), Ep. λιπῶω, to be fat, to shine, an old reading for ῥυπῶω, Od. 19, 72. †

Λίς or λῖς, Ep. for ὁ λέων, a lion, a defect. subst., of which except the nomin. we have only the accus., λῖν, 11, 448. Spitzner, ad Il. 15, 275, prefers λῖς.

λῖς, ἡ, abbrev. form for λισσῆ, smooth. λῖς πέτρῃ, *Od. 12, 64. 79. 2) λῖς, ὁ, *fox*

λίνω, occurring only in the dat. sing. *λίτι* and accus. *λίτα*, an old Ep. defect. = *λίνον*, *linen*; in the phrase *ἐανῶ λίτι κάλυψαν*, they covered him with costly linen, Voss, ll. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. *ὑπὸ λίτα πετάσσης καλόν*, Od. 1, 130. cf. Od. 10, 353. ll. 8, 44; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Buttm., Gram. p. 91. Thiersch, Gram. § 197. 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take *λίτα* as accus. plur. from an old neut. *λί*, Ep. for *λίσσόν*, *λείον*, smooth cloth without embroidered figures = *λεία*, Thuc. 2, 97. In favour of this are the epithets *καλόν*, *δαυδαλέον*, Od. 1, 130, which are generally used with *θρόνος*, but never with *λίτα*, ll. 18, 390. Od. 10, 314. 366.

λίσσομαι, more rarely *λίτομαι*, poet. depon. mid. Ep. imperf. *ἐλλισόμην*, and iterat. *λίσσέσκετο*, fut. *λίσσομαι*, aor. 1 *ἐλίσάμην*, Ep. *ἐλλισάμην*, Od. imperat. *λίσαι*, aor. 2 *ἐλιτόμην*, from the optat. *λειτόμην*, Od. 14, 406; infin. *λιτέσθαι*, ll. 16, 47. 1) Absol. *to supplicate, to entreat; ὑπέρ τινος*, by any one, thus *ὑπέρ τοκέων, ὑπέρ ψυχῆς καὶ γούνων*, 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) *to beg, to implore, to adjure.* a) With accus. of the person: *τινά*; the object of the entreaty stands a) In the infin. *οὐ σε λίσσομαι μένειν*, ll. 1, 174. 283. 4, 379; or in the accus. with the infin. 9, 511. Od. 8, 30; sometimes also *ὅπως* follows, Od. 3, 19. 327. β) In the accus. *οἱ αὐτῶ θάνατον λιτέσθαι*, to implore death for oneself, ll. 16, 47; and with double accus. *ταῦτα οὐχ ὑμέας ἔτι λίσσομαι*, these things I no longer entreat of you, Od. 2, 210. cf. 4, 347. *λίσσεσθαι τινα γούνων*, ll. 9, 451, supplicating to embrace the knees, for the usual *λαβῶν γούνων*, 6, 45. (*λίτομαι* stands only h. 15, 5. 18, 48.)

λίσσός, ἡ, ὄν, poet. form of *λείος*, smooth, always *λίσσῃ πέτρῃ*, *Od. 3, 293. 5, 412. cf. *λίς*.

λίστρεύω (λίστρον), *to level, to dig, to dig about*, φυτόν, Od. 24, 227.†

λίστρον, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455.† (From *λίσσός*.)

λίτα, see *λίς*.

Λιταί, αἱ (cf. *λιτή*), Prayers personified as mythic beings, daughters of Zeus, and sisters of Atē. They are penitent and timorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since it is unwillingly that a man forces his spirit to deprecation after the commission of a crime, 9, 502 sqq. [they are also wrinkled from anxiety, and dare not look one in the face, Db.]

λιτνεύω (λιτή), fut. *εὔσω*, 1) *to beseech, to entreat, esp. as a suppliant for*

protection, Od. 7, 145; *γούνων*, to entreat by one's knees, Od. 10, 481. cf. ll. 24, 357; with infin. following, 23, 196. 2) With accus. of the pers. *to beseech or supplicate any one*, 9, 581. 22, 414. (The λ is doubted with an augm. *ἐλλιτάνευε*.)

λιτή, ἡ, the act of supplication, entreaty, prayer, Od. 11, 34.† Plur. *αἱ Λιταί*, q. v.

λιτί, see *λίς*.

**λίτομαι*, a rare pres. for *λίσσομαι*, q. v.

λό for *λόε*, see *λοέω*.

λοβός, ὁ (prob. from *λέπω*), the lower part of the ear, the lobe of the ear, 14, 182.† h. 5, 8.

λόγος, ὁ (*λέγω*), a saying, a word; plur. *words, discourse*, only twice, 15, 393. Od. 1, 57; but also in the Hymn. and Barr.

**λόγχη, ἡ*, a lance, a spear, Batr. 129.

λόε, Ep. for *έλος*, see *λούω*.

λοέσσαι, λοεσσάμενος, see *λούω*.

λοετρόν, τό, ancient Ep. for *λουτρόν* (*λοέω*), a bath, the act of bathing, always plur.; mly *θερμά λοετρά*, warm bath, 14, 6; but *λοετρά Ὀκεανοῖο*, 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

λοετροχός, ον, old Ep. for *λουτροχός* (*χέω*), prob. *pouring out water for bathing, bath-filling; τρίπους*, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, 18, 346. Od. 8, 435; subst. *ἡ λοετροχός*, the maid who prepares a bath, Od. 20, 297.

λοέω, Ep. form of *λούω*, from which *λοέσσαι, λοέσασθαι*, etc., see *λούω*.

λοιβή, ἡ (*λείβω*), *dropping, pouring out*; only in a religious sense, *that which is poured out. a libation*, mly with wine; connected with *κνίσσα*, 9, 500. Od. 9, 349.

λοιγίος, ον, poet. (*λοιγός*), *bad, sad, ruinous, mischievous; έργα*, pernicious things, 1, 518; *οἶω λοιγῷ ἔσσεσθαι*, I think it will be ruinous, *21, 533.

λοιγός, ὁ (akin to *λυγρός*), *destruction, mischief, ruin, death*, *1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, *16, 80.

λοιμός, ὁ (akin to *λύμη*), *pestilence, a pestilential and deadly sickness, contagion*, *1, 61. 97.

λοισθήιος, ον, Ep. for *λοισθίος* (*λοισθος*), *relating to the last, λοισθήιον ἄεθλον*, a prize for the last, 23, 785; also subst. *τὰ λοισθήια*, *23, 751.

λοισθος, ον (*λοιπός*), *the last, the extreme*, 23, 536.†

Λοκροί, οἱ, the Locrians, inhabitants of the district of Locris in Hellas, who were divided into two races: the *Epicnemidian* or *Opuntian* at Mount Cnemis, and the *Ozolia*, on the Corinthian gulf. The first only are mentioned by H., 2, 527.

**λοξοβάτης, ον, ὁ*, *going obliquely*, N

slant-gaited, an epith. of the crab, *Batr.* 297.

λοτός, ὁ (λέπω), *a shell, a rind, a skin; προμόιο*, an onion-skin, *Od.* 19, 233. †

*λούω, *Ep.* form of λούω, from which ἐλούεον, *h.* *Cer.* 290.

*λουτρόν, τό, *contr.* for λοετρόν.

λούω, *Ep.* resolved λοέω, λουέω, *imperf.* ἐλούεον, *aor.* 1 ἔλουσα, *Ep.* λούσα, *infin.* λοέσσαι, *partep.* λούσας, *Ep.* λοέσσας, *fut. mid.* λοέσσομαι, *aor.* 1 ἐλουσάμην, *Ep.* λουσάμην, with this the *infin.* λοέσασθαι, *partep.* λοεσσάμενος, *perf. pass.* λέλουμαι, 5, 6. In the *pres.* and *imperf.* are found the common and shortened forms λούεσθαι and λούσθαι, *Od.* 6, 216; *imperf.* ἐλόεον, *Od.* 4, 252; also an old *aor.* 2 ἔλοον, from the root ΛΟΩ, from which λώε, *Od.* 10, 361; λών, *h.* *Ap.* 120; *to wash, to bathe*, always spoken of human beings, τινά ποταμοῖο ῥοῆσιν, *Il.* 16, 669; of horses only, 23, 282. *Mid.* *to wash or bathe oneself*, very often ἐν ποταμῷ, *Od.* 6, 210; and ποταμοῖο, in the river, *Il.* 6, 508. 15, 265; spoken of *Sirius*: λελουμένος Ὀκεανοῖο, having bathed in Oceanus, *i. e.* when he rises, 5, 6.

λοφάδια, *see* καταλοφάδια.

λοφίη, ἡ (λόφος), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, *Od.* 19, 446. †

λόφος, ὁ (λέπω), 1) *the neck*, *prim.* of draught-animals, which was rubbed by the yoke in drawing, 23, 508; then, of men, 10, 573. 2) *a crest*, mly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, 6, 469; having coloured hair, *v.* 537. *Od.* 22, 124. 3) *a hill, an elevation*, *Od.* 11, 596. 16, 471. *h.* *Ap.* 520. In this signif. it is not found in the *Il.*

λοχῶω (λόχος), *aor.* *infin.* λοχήσαι, *fut. mid.* λοχήσομαι, *partep.* *aor.* 1 λοχήσάμενος, 1) *to lay an ambush*, 18, 520. *Od.* 4, 487. 2) With *accus.* *to waylay any one, to lie in ambush for any one*, *Od.* 14, 181. 15, 28. *Mid.* as *depon.* *to place oneself in ambush*, *Od.* 4, 388. 463. 13, 268; with *accus.* τινά, *to waylay any one*, only *Od.* 4, 670.

*λοχεύω (λόχος), *fut.* *σω.* *to bring into the world, to bear*, spoken of the mother, *h.* *Merc.* 230.

λόχη, ἡ (λόχος), *a lair, a thicket*, *Od.* 19, 439. †

λόχονδε, *adv.* (λόχος), *to an ambush*, 1, 227. *Od.* 14, 217.

λόχος, ὁ (from λέγω or ΔΕΧΩ), 1) *concealment, ambush*, *prim.* spoken of place, 1, 227. 11, 379; of the Trojan horse: κοῖλος or πικυῖος λόχος, *Od.* 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, 18, 513. 24, 779. *Od.* 4, 441; λόχος γέροντος, *the way to seize the old man*, *Od.* 4, 395. 3) *ambuscade*, spoken of the force composing it, *Il.* 4, 392. 6, 189. λόχον ἀνδρῶν ἐρίζεσθαι, *to place oneself in the ambush of men*, 13, 285. 8, 522; hence,

generally, 4) *a troop, a company of warriors*, *Od.* 20, 49.

*λύγξ, ὁ, *gen.* λυγκός, *a lynx*, *h.* 13, 24.

λύγος, ὁ, *Abraham's balsam*, vites agnus castus, *Linn.*, a kind of shrub, like willow; and generally, *a willow, a rod, an osier twig*, *Od.* 9, 427. 10, 167; διδῆ μόσχοισι λύγοισι, he bound them with tender willows: thus *Heyne*, *Il.* 11, 105; for *Apoll.* explains μόσχοι by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an *adj.*, and μόσχοισι as *subst.*, as *Köppen* and *Voss*: *with willow rods*, *cf.* μόσχος. [*Db.* with flexible rods, *sc.* osiers.]

λυγρός, ἡ, ὄν (λύζω), *that which causes sighs; sad, gloomy, lamentable, miserable, wretched.* 1) Spoken *prim.* of human conditions: ὀλεθρος, γῆρας, δαῖς, ἄλγος; τὰ λυγρά, *sad things*, 24, 531. *Od.* 14, 226; εἵματα, *miserable garments*, *Od.* 16, 457; apparently active, *pernicious, destructive, φάρμακα, γαστήρ*, *Od.* 4, 230. 17, 473. 2) Of men: *sad, miserable, i. e.* weak, cowardly. *Il.* 13, 119. *Od.* 18, 107; but = *bad, destructive*, *Od.* 9, 454. *Adv.* λυγρῶς, *miserably, wretchedly, πλήσσω*, *Il.* 5, 763. † *Cf.* λευγαλέος.

λύθεν, *Ep.* for ἐλύθησαν, *see* λύω.

λύθρον, τό or λύθρος, ὁ (λύμα), *prop.* *a stain of blood*; in *H.* the blood which flows from wounds, *the life-blood as shed*; according to the *Gramm.* blood mixed with dust, 11, 169; always *dat.* αἵματι καὶ λύθρῳ πεπαλαγμένος, *defiled with blood and the dust of battle* [or, *battle-stains*], 6, 268. *Od.* 22, 402. 23, 48.

λυκάβας, αντος, ὁ, *the year*, **Od.* 14, 161. 19, 306 (probably from λύκη and βαίνω), *the course of light, the progress of the sun*; *Eustath.* strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [*According* to *Ameis*, *walker-in-light*, *the composit.* requiring an *act.* signif.]

Λύκαστος, ἡ, *a town in the southern part of Crete*, 2, 647.

Λυκῶν, ονος, ὁ, 1) *ruler of Lycia* father of *Pandarus*, *Il.* 2, 826. 4, 88. 7 son of *Priam* and *Laothoë*. *Il.* 3, 333. *Achilles* took him prisoner, and sold him to *Lemnos*; he escaped, and was finally slain by *Achilles*, 21, 35, seq.

λυκέη, ἡ, *sc.* δορά, *prop. adj.* from λύκος, *a wolf-skin*, 10, 459. †

Δυκηγενής, οὖς, ὁ (Δυκία, γένος), *one born in Lycia* (*V. Lycian*). *Apollo* was a national deity of the Lycians, 4, 101. 119. Another deriv. is from λύκη, *light, the father of the light*, in allusion to the rising sun. This contravenes the *usulog.* because γενής in *compos.* is always passive. [*According* to *K. O. Müller*, *Δυκηγενής* = *light-born*, not one born in Lycia, *cf.* *h.* *Apoll.* 440, seq. *Light* played a great part both symbolically in

the cultus of Apollo, and in the poetic imagery connected with him.]

Λυκίη, ἡ. *Lycia*, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. *Great Lycia*, 2, 877. 2) a district in the north of Asia Minor, at the foot of Ida, from the river *Æsēpus* to the city *Zeleia*. This the Gramm. call *Lesser Lycia*, 5, 173. Also adv. 1) *Λυκίηθεν*, from Lycia. 2) *Λυκίηνδε*, to Lycia.

Λύκιοι, οἱ, *the Lycians*, 1) the inhabitants of the district of Great Lycia, who were governed by *Sarpēdon*, 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by *Pandarus*, 15, 486.

Λυκομήδης, οὐς, ὁ, son of Creon, a Bœotian, one of the seven heroes, who commanded the watch at the trench, 9, 84. 12, 366. 17, 345, 346.

Λυκόοργος, ὁ, Ep. for *Λυκοῦργος*, 1) son of Dryas, king of the *Edōnes* in Thrace, the insulter of *Dionýsos*. He persecuted the god, so that he fled to *Thetis* in the sea. The gods for a punishment made him blind, and he lived but a short time, 6, 130, seq. 2) son of *Aleus*, king of Arcadia, grandfather of *Agapēnor*; he slew *Areithous*, and presented his club to *Ereuthalion*, 7, 142, seq. (According to *Damm*, from *λύκος* and *ὄργη*, *wolf-spirited*; more correctly from *έρω*, *wolf-slaying*, cf. *Hdt.* 7, 76.)

λύκος, ὁ, a wolf, often used as a figure of ferocity and greediness, 4, 471. 16, 156. Od.

Λυκοφόντης, ου, ὁ, 1) a Trojan, slain by *Teucer*, 8, 275. 2) Another reading for *Πολυφόντης*, q. v.

Λυκόφρων, ονος, ὁ, son of *Mastor*, from *Cythēra*, a companion of the *Telamonian Ajax*, 15, 430, seq.

Λύκτος, ἡ, an ancient town in Crete, east of *Cnossus*, a colony of *Lacedæmonians*, 2, 647. 17. 611; in *Polyb.* *Δύττος*, (according to *Herm Crpusca.*)

Λύκων, ωνος, ὁ, a Trojan slain by *Peneleus*, 16, 335, seq.

Λύμα, ατος, τό (λύω, λούω), *unclean-ness, dirt, filth, defilement*, 14, 171; the dirty water which is poured away after a purification, *1, 314.

Λυπρός, ἡ, ὄν (λυπηρός), *sad, wretched, miserable*, epith. of *Ithaca*, Od. 13, 243. †

Λύρη, ἡ, a lyre; a seven-stringed instrument, said to have been invented by *Hermēs*, h. Merc. 423. It had, like the *cithara*, two sides, which however were less curved. Its sounding-board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the *cithara*, see *Forkel's Gesch. der Mus. I.* p. 250.

Δυρινσός, ἡ (Δυρινσός), a town in *Mysia (Troas)*, in the kingdom of *Thebes*, the residence of king *Mynes*, 2, 690. 19, 60. 20, 92.

Λύσανδρος, ὁ, *Lysander*, a Trojan wounded by *Ajax*, 11, 491.

λύσμελῆς, ἐς (μέλος), *relaxing the limbs, limb-relaxing*, ὕπνος, *Od. 20, 57. 23, 343.

λύσις, ιος, ἡ (λύω), *the act of loosing, resolving*; hence, *setting free, liberating, θανάτου*, from death, Od. 9, 421; esp. *ransoming* from slavery, Il. 24, 655.

λύσσα, ἡ, *frenzy, madness*, always spoken of warlike rage, *9, 239. 21, 542.

λυσσητήρ, ἦρος, ὁ, *one furious or frenzied, a raver, κύων*, 8, 299. †

λυσσώδης, ἐς (εἶδος), *like one raving or mad*, spoken of *Hector*, 18, 53. †

λύχνος, ὁ (ΔΥΚΗ), *a light, a lamp*, Od. 19, 34, † and *Batr.*

λύω, fut. λίσω, aor. 1 ἐλύσα, fut. mid. λίσσομαι, aor. 1 ἐλύσαμην, perf. pass. λελύμαι, 3 sing. optat. λελύτο for λελυίτο, Od. 18, 238; aor. pass. ἐλύσθην, and Ep. pass. aor. without a connective vowel ἐλύμην, from this: λύτο and λύντο. 1) Act. to loose, i. e. 1) to unbind or loosen any thing from an object, with accus. θώρηκα, ζωστήρα, ζωνήν, Od. 11, 245. cf. ζώνη, frequently, ἰστία, πρμνήσια, Od. (not in the Il.) ἀσκόν. Od. 10, 47. 2) Spoken of horses:

a) *to unyoke, to unharness*, ἵππους ἐξ ὀπέξ ὀχέων, ὑπὸ ζυγοῦ, ὑφ' ἄρμασιν, Il. 5, 369. 8, 504. 543. 18, 244. c) *to release, to free* from fetters, 15, 22; metaph. τινὰ κακότητος, to release any man from misery, Od. 5, 397; esp. *to liberate, to release* any one from imprisonment, τινὰ ἀποιώνων, for a ransom, Il. 11, 106; without ἀποιώνων, 1, 20. 29. 2) *to dissolve, to dismiss, to loose, ἀγορήν*, Il. 1, 305. Od. 2, 257; pass. λύτο δ' ἀγών, Il. 24, 1; *νείκεα*, to dismiss contest, 14, 205. Od. 7, 74; metaph. λύειν γνία, γούνατα, to loose the limbs, i. e. to relax them, to deprive them of power, Il. 4, 469. 5, 176. 16, 425, seq.; frequently = *to kill*, also λύειν μένος, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; *λύθεν δέ οἱ ἄψα πάντα* (of sleep), Od. 4, 794; *λύτο γούνατα καὶ ἦτος*, knees and heart trembled, Od. 4, 703; again: *λύθη ψυχῆ, μένος*, Il. 5, 296. 8, 315, hence generally: *to dissolve, to destroy, to ruin*; *λέλυνται σπάρτα*, the ropes are ruined, 2, 135; *λύειν κάρηνα, κρήδεμνα πόλιος*, to destroy the citadels, the battlements, 2, 118. 16, 100. Od. 13, 388. 11) *Mid.* 1) *to unloose for oneself, ἱμάντα*, Il. 14, 214; *ἵππους*, to unyoke his horses: 23, 7. 11; *τεύχεα ἀπ' ὤμων*, to take off the arms for themselves, viz. from the dead, 17, 318. 2) *to ransom any one for oneself, θυγατέρα*, 1, 13. 10, 378. Od. 10, 284. (ν is short, long only before σ, twice ῥ in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

λωβάομαι, depon. mid. (λώβη), aor. 1 ἐλωβησάμην, *to treat with insult or contempt, to dishonour; to insult*, 1, 232. 2, N 3

242; with accus. τινά λώβην, to offer an insult to any man, 13, 623.

λωβεύω (λώβη) = λωβάομαι, to insult, to deride, to revile, τινά, *Od. 23, 15, 26.

λώβη, ἡ, insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, 11, 142; and ἀποδοῦναι, 9, 387; in connexion with αἶσχος, mockery and insult, 13, 622. Od. 18, 225; an occasion of insult, 11, 3, 42, 7, 97.

λωβητήρ, ἦρος, ὁ (λωβάομαι), 1) a reviler, 2, 275. 2) a vile man, a villain, *24, 239.

λωβητός, ἡ, ὄν (λωβάομαι), shamefully treated, insulted. λωβητόν τινα τιθέναι, to overwhelm one with insult, 24, 531. † λωίτερος, ἡ, ὄν, see λωίων.

λωίων, ὄν, gen. ὄνος (λάω), irreg. compar. of ἀγαθός, more desirable, more agreeable, better. only in the neut. 1, 224. 6, 339; from which a new compar. λωίτερος, ἡ, ὄν, with ἀμεινον, Od. 1, 376. †, 141.

λώπη, ἡ, poet. (λέπω), a covering, a woollen garment, a robe, Od. 13, 224. † λωπεύντα, see λωτός.

λωτός, εσσα, εν, poet. (λωτός), overgrown with lotus, πεδία λωπεύντα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, 12, 283. † Aristarch. here wrote λωτοῦντα; others consider it as a partcp. of a verb not elsewhere found, λωτέω = λωτίζω.

λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus, Linn., 11, 2, 776. 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to H. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus, Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name jujuba. From the words ἀνθινον εἶδαρ, Od. 9, 84, it has been incorrectly concluded that H. intended a plant; cf. Miguel, Hom. Flor. p. 18.

λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus eaters (see λωτός), a peaceable, hospitable people, to whom Odysseus (Ulysses) came from Cythêra, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Libyan coast, according to Vöcker's Hom. Geogr. p. 100, at the Syrtis Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindânês [an African tribe]; according to most of the old commentators, on the island Meninx, now Zerbi.

λωφάω (λόφος), fut. ἦσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see καταλωφάω.

M.

Μ, the twelfth letter of the Greek alphabet; in H. the sign of the twelfth rhapsody.

μ, 1) With apostroph. for με. 2) Rarely and only Ἐρ. for μοι, as 9, 673; cf. Thiersch, Gram. § 164. 2. Rem. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μά γάρ Ἀπόλλωνα, no, by Apollo, 1, 86. 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναί μά τότε στήπρον, verily, by this sceptre, 11, 1, 234.

*μάγειρος, ὁ (μάσσω), a cook, Batr. 40. Μάγνητες, οἱ, sing. Μάγνης, ἦρος, ὁ, the Magnêtes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, 2, 756.

*μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, κυρβαία μάζα, Ep. 15, 6.

μαζός, ὁ, a breast. a pap. distinct from στέρνον and στήθος, 4, 528. 2) Chiefly of a woman, the (maternal-) breast, 11, 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω. μαία, ἡ, mother, a friendly mode of addressing aged women, *Od. 2, 349. 19, 16 (later, a wet-nurse), h. Cer. 147.

Μαία, ἡ, poet. also Μαϊάς. ἄδος, ἡ, Od. 14, 435; Μοῖα, Μαία, daughter of Atlas and Pleiônê, mother of Hermês by Zeus, h. Merc. 3.

Μαϊάνδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea near the city Miletus, now Meinder, 2, 869.

Μαϊάς, ἄδος, ἡ = Μαία, q. v. Μαϊμαλίδης, ὄν, ὁ, son of Mæmalus = Pisandrus, 16, 194.

μαιμάω (μαίω), poet. aor. 1 Ἐρ. μαίμησα, often in the Ἐρ. form μαιμῶσα. μαιμῶσα for μαιμῶσι, μαιμῶσα, to desire earnestly, to rush impetuously, to rage, 15, 742; αἰχμη μαιμῶσα, the rushing spear; the impetuous spear, 5, 661. 15, 542. περί δούρατι χεῖρες μαιμῶσιν, 13, 78. cf. v. 75; metaph. μαιμησὶ οἱ ἦτορ, violently was his heart agitated, 5, 670.

μαιμῶω, μαιμῶσα, see μαιμάω. μαινάς, ἄδος, ἡ (μαίνομαι), a frenzied, raging female, 22, 460. † h. Cer., 306.

μαίνομαι, depon. pass. (ΜΑΘ), only pres. and imperf. 1) to become frenzied, to rave, to be furious, to rage. a) Mly spoken of the gods and men, with reference to an attack in battle, 5, 185. 6, 101. Od. 11, 537; also of anger, 11, 8, 360; of Dionysus to be under the influence of divine enthusiasm, of prophetic frenzy, 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, 11, 16, 75. 245. 8, 111; of fire, 15, 606.

μαίομαι, dep. mid. (ΜΑΘ), to touch [to will; to strive, Död.], espy to seek, to explore, Od. 14, 356. h. Cer. 44; with acc. κενθώνων (to explore its secret nooks), Od. 13, 367; only pres. and imperf. (ἐπὶ χερσὶ μάσασθαι. Od. 11, 591, belongs to ἐπιμαίομαι.) *Od. [But cf. Död. p. 88.]

Μαίρα, ἡ (the sparkling) 1) daughter of Nereus and Doris, 18, 48. 2) daughter of Proetus and Antea (Antea), a companion of Artemis; at a later period, when she became the mother of Locrus by Zeus, she was slain by the goddess, Od. 11, 326.

Μαίρων, ονος, ὁ, son of Hæmon, a Theban, leader of the ambushade with Polyphontes, 4, 394, seq.

*μάκαιρα, h. Ap. 14; see μάκαρ.

μάκαρ, αρος, ὁ, ἡ, pecul. poet. fem. μάκαιρα, superl. μακάτατος, ἡ, ον, 1) happy, blessed, prim. spoken of the gods. θεοὶ μάκαρες, 1, 339; but οἱ μάκαρες, the happy dead, the *blest*, Od. 10, 299. 2) Spoken of men: happy, i. e. rich, opulent, 11, 3, 182. 11, 68. Od. 1, 217. 6, 158. σεῖο δ', Ἀχιλλεῦ, οὔτις ἀνὴρ μακάτατος, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch, Gram. § 282, 5.

Μάκαρ, αρος, ὁ, son of Æolus, king of Lesbos, 24, 544. h. Ap. 37.

μακαρίζω (μάκαρι, to esteem happy, τινά, any one, *Od. 15, 538. 17, 165.

μακεδνός, ἡ, ὄν, poet. μακεδανός, tall, slender, epith. of the poplar, Od. 7, 106. † μάκελλα, ἡ (κέλλω), a broad mattock, a shovel, a spade, 21, 259. †

μακρός, ἡ, ὄν (μάκος = μήκος), compar. μακρότερος, ἡ, ον, poet. μασσων, ον, Od. 8, 203; superl. μακρότατος, ἡ, ον, Ep. μήκιστος; long. 1) Spoken of space: long, i. e. far-reaching, δόρυ, ἔγχος, but also of perpendicular distance: high, Ὀλυμπος, οὔρεα, ἐρινεός; μακρὰ φρεῖατα, deep wells, 21, 197; again: far, μακρὰ βιβάς, βιβών, far-striding, 3, 22. 7, 213; spoken of the voice: μακρὸν αὔτειν, to cry afar, i. e. aloud, 3, 81. 5, 101. 2) Spoken of time: long-lasting, = long, ἡματα, νύξ, Od.; ἐέλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, see μηκάομαι.

μάλα, adv., compar. μάλλον, superl. μάλιστα, Α) μάλα, very, exceedingly, *entirely*. a) Strengthening a single word

(adv., adj., and verb): μάλα πάντες, all (without exception): μάλα πάγχυ, altogether; εὖ μάλα, very well; μάλ' αἰεὶ, for ever and ever; with compar. μάλα πρότερος, much before or earlier, 10, 124. (b) With ἀλλά, having a compar. force = *sed potius*, but rather, Od. 6, 44.) c) Establishing and affirming an entire clause: gladly, certainly, by all means, μάλ' ἔψομαι, gladly will I follow, 11, 10, 108. cf. Od. 4, 733. Often ἡ μάλα, yes, certainly, and ἡ μάλα δῆ. ἀλλὰ μάλα, but rather, Od. 4, 472; εἰ μάλα, εἰ καὶ μάλα, although greatly; though never so much, &c.; mly with optat., and μάλα πέρ, καὶ μάλα πέρ, with partep. in the same signif. B) Compar. μάλλον, more, more strongly, more vehemently. It is often strengthened by πολύ, ἐτι, καί, also καὶ μάλλον, and rather, much more, 11, 8, 470. 13, 638. Od. 18, 154. b) rather, 11, 5, 231. Od. 1, 351. c) Also with compar. μάλλον ῥήτερος, still [much] more easy, 11, 24, 243. d) On the omission of μάλλον with βούλομαι, see this word. C) Superl. μάλιστα, most, most strongly, for the most part, chiefly, especially, exceedingly, with the positive as a periphrastic superl. 14, 460; it also stands for the purpose of strengthening it with a superl. ἐχθιστος μάλιστα, 2, 220. 24, 334.

μαλακός, ἡ, ὄν (μαλός), compar. μαλακώτερος, soft, mild, gentle, tender. 1) Spoken of corporeal things: εὐνή, κῶας. μαλακῆ νεῖος, a mellow fallow-field, 13, 541; λειμών, Od. 5, 72. 2) Metaph. soft, mild, gentle, θάνατος, ὕπνος, 11, 10, 2. Od. 18, 202; ἔπεια, 6, 337; of the slain Hector Achilles says: ἡ μάλα δῆ μαλακώτερος ἀμφαφάσθαι Ἐκτωρ, assuredly, Hector is now much more easy to be handled (is 'far more patient to the touch,' Cr.), 11, 22, 373. Adv. μαλακῶς, gently, softly, Od. 3, 350. 24, 255.

*μαλάχη, ἡ (μαλάσσω), mallows, Batr. 161.

Μάλεια, ἡ, Ep. for Μαλέα, Od. 9, 80; and Μαλειῶν ὄρος, Od. 3, 287; Μαλειῶν, Od. 14, 137; Μαλεα, a promontory in the south-eastern part of Laconia, dangerous to navigators, now *Cap Malio di St. Angelo*, Od. and h. Ap. 409.

μαλερός, ἡ, ὄν (μάλα), fierce, violent, strong, epith. of fire, *9, 242. 20, 316. 21, 375.

μαλθακός, ἡ, ὄν (poet. for μαλακός), soft, tender, ανθος, h. 30, 15; metaph. cowardly, αἰχημητής, 17, 588. †

μάλιστα, μάλλον, superl. and compar. of μάλα.

μάν, Dor. and old Ep. for μῆν, as a particle of asseveration: truly, certainly, by all means, verily. 1) Standing alone, 8, 373; ἀγραι μάν, up! on! 2) Strengthened: ἡ μάν, yea, verily; assuredly, 2, 370. 3) With negat. οὐ μάν, surely not, certainly not, 12, 318; μῆ μάν, 8, 512. Od. 11, 344; see μῆν.

μανθάνω (ΜΑΘΩ), aor. 2 ἔμαθον, Ep. μάθον and ἔμαθον, only in the aor. *τε*

learn, to have learnt, i. e. to understand, κακά ἔργα, Od. 17, 226. 18, 362; and with infin. Il. 6, 444.

*μαντεῖη, ἡ (μαντεύομαι), prophecy, the act of prophesying, h. Merc. 533; plur. 472.

μαντεῖον, τό, Ion. and Ep. μαντήιον, prophesying, a response, an oracle, Od. 12, 272.†

μαντεύομαι, depon. mid. (μάντις), to communicate an oracle, to prophesy, 2, 300; with accus. κακά, 1, 107; τινί τι, 16, 859; without accus. 19, 420; and generally, to predict, Od. 2, 170.

Μαντινέη, ἡ, Ep. and Ion. for Μαντινεία. Mantinea, a town in Arcadia on the river Ophis, north of Tegea, 2, 607.

Μάντιος, ὁ, son of Melampus and brother of Antiphātes, Od. 15, 242, seq.

μάντις, ιος, ὁ (from μαινόμεαι), prop. one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, 1, 62. Od. 1, 201.

μαντοσύνη, ἡ, the art of prophecy, the art of divination, Il. and Od.; also plur. Il. 2, 832.

(μάομαι), see μαίομαι.

Μαραθῶν, ὄνος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (μάραθρον) growing there, Od. 7, 80.

μαραίνω, aor. 1 ἐμαράνα, h. Merc. 140; aor. pass. ἐμαράνην, 1) Act. to extinguish, ἀνθρακίην, h. Merc. 140. 2) Pass. to be extinguished, to burn out, to cease to burn, *9, 212. 23, 228.

μαργαίνω (μάργος), to rave, to be frantic, to be boisterous, ἐπί τινα, 5, 882.†

μάργος, η, ον, raving, raging, boisterous, Od. 16, 421; γαστήρ, Od. 18, 2; foolish, irrational, *Od. 23, 11.

Μάρης, ιος, ὁ, son of Amisodaros, a Lycian, wounded by Antilochus, 16, 319. 327.

μαρμαίρω (μαίρω), to glimmer, to twinkle, to shine, to sparkle, for the most part spoken of the splendour of metals, 12, 195. ὄμματα μαρμαίροντα, the sparkling eyes (of Aphrodītē), *3, 397.

μαρμάρεος, ἔη, εον (μαρμαίρω), gleaming, shining, beaming, spoken of metals espily, αἰγίς, ἀντιξέ, 17, 594. 18, 480. ἄλας, μαρ, the sparkling sea (in a calm), 14, 273.

μάρμαρος, ὁ (μαρμαίρω), in H. stone, a block of stone, with the notion of shining, 12, 380. Od. 9, 499; an adj., τέτρος, μάρμαρος, the gleaming stone, Il. 16, 735.

μαρμαρυγή, ἡ (μαρμαρύσσω), splendour, radiancy, twinkling, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. μάρνασθαι. only pres. and imperf. like ἵσταμαι, pres. optat. μαρνοίμην, Od. 11, 513 (prob. from μάρη), to fight, to do battle, to contend, a) My spoken of war: τινί, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 238; rarely ἐπί τινι, Il. 9, 317. 17, 148; and dat. instrum. χαλκῷ, ἔχει; περί τιος, about or over a man, 16, 497; but περί ἔριδος, to contend from discord, 7, 301. b) to contend, to dispute, with words, 1, 257.

Μάρπησσα, ἡ, daughter of Evéneus, wife of Idas. She was carried away by Apollo, but Idas received her again, 9, 557; see Idas, Ἴδης, and Evenus. (From μάρπη, one seized.)

μαρπῶ, poet. fut. μάρψω, aor. 1 ἐμαρφα. 1) to lay hold of, to seize or grasp, to hold, with accus. Od. 9, 289; ἀγκάς τινα, to embrace any one with the arms, Il. 14, 346; χεῖρας σκαυῆ, 21, 489. 2) to touch, to overtake, τινά ποσί, 21, 564; χθόνι ποδοῖν, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus: μάρπτειν ἔλκεα, to inflict (Cp. ἰμπερι) wounds [= corripiendo infligere: cf lightning], 8, 405. 519; metaph. ἕνεος ἐμαρπτε αὐτόν, sleep overtook him, 21, 62. Od. 20, 56; γήρας, Od. 24, 390.

μαρτυρία, ἡ (μαρτυρ), witness, testimony, Od. 11, 325.†

μάρτυρος, ὁ, Ep. for μάρτυς, a witness, in the sing. only Od. 16, 423, often in the plur. μάρτυροι ἔστων (plur. with dual), Il. 1, 338.

*μάρτυς, υπος, ὁ, a witness, h. Merc. 372.

Μάρων, ὄνος, ὁ, son of Euanthēs, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάστης, ἡτος, ἡ, a town in Argolia, later the port of Hermiōnē, 2, 562.

μάσσω, ὁ, ἡ, neut. μάσσω or μάσσω, irreg. compar. of μακρός, longer, greater. Od. 8, 203.

μάσταξ, ακος, ἡ (μαστάζω [which Dēd connects with ἀμάω]), 1) that with which one chews, the moulth [i. e. the interior mouth with its organs of mastication, Dēd.], Od. 4, 287. 23, 76. 2) food, esply that which a bird brings in its beak for its young ones. νεοσσῶσι προφέρει μάστακ' for μάστακα (τροφῆ. Schol.), Il. 9, 324. Al. μάστακι, in the beak.

μαστιζῶ (μάστιξ). aor. Ep. μαστίξα, to wield the whip, to whip, to lash, ἵπποκ. 5, 768; often with infin. μαστίξω ἔ ἐλάαν, he whipt, in order to drive, 5, 366. Od. 3, 484. (Another form is μαστίω.)

μάστιξ, ιγος, ἡ (μάσσω). Ep. also μαστίς, from this dat. μαστί for μαστίω. 23, 500; accus. μαστιν, Od. 15, 182; a whip, a scourge, for driving horses, 5, 226. 794. 2) Metaph. strife, punishment, Δίκη, 12, 37. 13, 812.

μαστις, ἡ, Ion. and Ep. for μάστιξ, q. v.

μαστίω, poet. for μαστίζω, to lash, 17, 622. Mid. spoken of lions: οὐρῆ πλευρὰς μαστίεται, he lashes his sides with his tail, *20, 171.

Μαστορίδης, ου, ὁ, son of Mastor = Halitherses, Od. 2, 158; = Lycophron, Il. 15, 430. 438.

Μάστωρ, ορος, ὁ, 1) father of Lycophron from Cythéra, Il. 2) father of Halitherses, Od.

*μασχάλη, ἡ, the shoulder, and the armpit, h. Merc. 242.

ματώω (μάτην), aor. I ἐμάτησα. to be inactive, to delay, to loiter, 16, 474. 23, 510; spoken of horses: μῆ—ματήσεται for ματήσεται, *5, 233.

ματεύω (ΜΑΩ), poet. = μαστεύω, to seek, to look up, 14, 110. †

*μάτην, adv. in vain, to no purpose, h. Cer. 309.

ματήν, ἡ (μάτην), a vain undertaking, a fruitless attempt, levity, folly, Od. 10, 79. †

μάχαιρα, ἡ (akin to μάχη), a large knife, a dagger, a sabre, which hung beside the sword, and which was used particularly in slaughtering victims, a sacrificial knife, 3, 271. 18, 597; Machaon also used it for cutting out an arrow, *11, 844.

Μαχάων, ονος, ὁ, voc. Μαχῶων, son of Asklepios (Æsculapius), ruler of Tricca and Ithômé in Thessaly, distinguished for his medical skill, 2, 732. Cheiron had given his father healing remedies, 4, 219.

μαχεύομενος, Ep. see μάχομαι.

μαχεύομενος, see μάχομαι.

μάχη, ἡ, [referred by Döb. to ἀμῶν, mactare, &c.], a battle, a combat, a contest, a fight, mly a battle between heroes. μάχασθαι μάχην, to fight a battle, 15, 673. 18, 533; also of a duel, 7, 263. 11, 542. 2) contest, quarrel, dispute, with words, 1, 177. H. mentions four contests in particular: the first between the Simois and Scamandrus, 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, 8, 53—488; the third on the Scamandrus, from 11—18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, 20—22. 11. and Od.

μαχήμων, ου (μαχέομαι), eager for battle, warlike, κραδίη, 12, 247. †

μαχητής, ου, ὁ (μαχέομαι), a warrior, combatant, 11.; with ἀνήρ, Od. 18, 261.

μαχητός, ἡ. ὄν (μάχομαι), to be attacked, to be combated, that may be vanquished, κακόν, Od. 12, 119. †

μαχλοσύνη, ἡ (μάχλος), incontinence, luxury, voluptuousness, sensuality, 24, 30, spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. 3, 39.

μάχομαι, Ion. and Ep. (μαχέομαι), de-

pon. mid. fut. μαχέσομαι and μαχῶμαι (the Att. fut. μαχοῦμαι is not Homeric), aor. ἐμαχέσασθην, ἐμαχῆσάμην, pres. μαχέομαι, μαχέονται, 2, 366; μαχεῖται, 20, 26. μαχέοιτο, μαχέοντο, 2, 72. 344; in pres. partcp. for metre's sake, μαχεῖόμενος and μαχεούμενος. The fut. and aor. Wolf always writes with ἡ; only in the infin. aor. I, for metrical reasons, stands μαχέσασθαι, 3, 20. 433. 7, 40; and optat. μαχέσαιο, 6, 329. According to Butt. Gram. p. 291, in the aor. ἐμαχέσασθην, not ἐμαχῆσάμην, agrees with the MSS., a reading which Spitzner follows. 1) to contend, to fight, to war, to battle, a) Espy in a contest both between whole armies and between single warriors, 3, 91. 435. 19, 153; mly τινί, with or against any man, ἐπί τινι, 5, 124. 244; ἀντὶ τινός, 20, 80. 88; ἐναντίον τινός, 3, 433; πρὸς τινα, 17, 471; but σύν τινι, with any man, ἐί τινα, with any man's aid, Od. 13, 391. Of the thing for which a man fights we have mly περί τινος, also περί τινι, Il. 16, 568. Od. 2, 245; ἀμφί τινι, 11, 3, 70. 16, 565; and εἰνεκά τινος, 2, 377; sometimes a dat. instrum. is added: τόξοις, ἀξίγησι. 2) Generally, to contend, to fight, without reference to war: ἀνδράσι περί δαντί, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429. 758. b) Spoken of a prize-combat: πύξ, to contend with the fist, 23, 621. c) Spoken of contest of words, with ἐπέεσι, 1, 304. 5, 875; and without ἐπ. 1, 8.

μάψ, adv. poet. = μάτην, 1) in vain, fruitlessly, to no purpose, 2, 120. μάψ ὁμόσαι, 15, 40. 2) without reason, foolishly, inconsiderately, often μάψ, ἀτὰρ οὐ κατὰ κόσμον, foolishly and indecently, 2, 214. Od. 3, 138. (Prob. from μάπτω, μάπω.)

μαψιδίως, adv. poet. = μάψ, 5, 374. Od. 3, 72. 7, 310.

*μαψιλόγος, ου, poet. (λέγω), speaking in vain or without sense, h. Merc. 546.

ΜΑΩ, an obsolete root, of which some forms remain. Perf. μέμαα, with pres. signif. Sing. obsol. for which μέμονα, as, ε (cf. γέγονα with γέγονα) is used, dual μέμαστον, plur. 1) μέμαμεν, 3 plur. μεμάασι. Imperat. μεμάωτω, partcp. μεμαώς, gen. μεμαώτων and μεμαώτος, 3 plur. pluperf. μεμασαν, to strive for, 1) to rush eagerly to anything, to dash impetuously on, 8, 413; πρόσσω, 11, 615; ἐγχείσει, 2, 818; ἐπί τινι, 8, 327. 20, 326. Often the partcp. μεμαώς, as an adj. or connected with another verb: in haste, impetuously, zealously, earnestly. 2) to desire ardently, to long for. a) Mly with the infin. pres., 1, 590. 2, 543. b) With gen. of thing: ἐριδος, αὐτῆς, 5, 732. 13, 197. 20, 256; μέμονα, mly with infin., 5, 482. 7, 36. 3) It also gives tenses to μαίομαι, q. v.

Μεγάδης, ου, ὁ, son of Megas = Perimus, 16, 695.

μεγάθυμος, ου, poet. (θυμός), high-

souled, noble-hearted; esp. by brave, courageous, epith. of brave men and nations, 2, 541; of a bull, 16, 488; of Athênê, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy; hence, 1) to envy, to grudge, to deny any thing to any man, as too great for him, τινι τι, 23, 865. Od. 3, 55. Δαναοῖσι μεγῆρας (sc. βίον), 15, 473; and with infin. μηδὲ μεγῆρης ἡμῖν τελευτήσαι ταδε ἔργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, to deny. κατακαίμεν (to refuse permission to burn the dead), Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. Also with gen. τί τινος, any thing from any man; spoken of Poseidôn: αἰχμὴν βιότοιο μεγῆρας, diverting the spear from the life (viz. of Antilochus: refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακῆτης, es (κῆτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηὺς, 8, 222; πόντος, Od. 3, 158; δελφῶν, Od. 21, 22.

μεγαλήτω, opos, ô, ἡ (ἦτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself great, to elevate oneself, to be proud, θυμῷ, 10, 69. Od. 23, 174.

*μεγαλοσθενής, ἐς (σθένος), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μάλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Μεγαμηδείης, ου, ô, son of Megamêdês. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, eos, ô (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ. Megara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268. 269.

μέγαρον, τό (μέγας), a large room, a hall, hence esply, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pi'ars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127—130. 133. 2) Generally, any large room, as that of the mistress, of the maids. Il. 3, 125. Od. 18, 98. 19, 60. 3)

in plur. a house, a dwelling, a palace, l. 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, *Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, on, superl. μέγιστος, η, ου, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus *Ὀλύμπιος, οὐρανός, αἰγιαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, άνεμος, κρατος, κλέος. μέγα ἔργον, a great, i. e. a difficult work. Od. 3, 261. 3) too great, immoderate. λίην μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔξοχος, very conspicuous; also with compar. and superl. μέγ' ἀμείνων, far better, Il. 2, 239. 23, 315; and μέγ' ἀριστος, by far the best, 2, 82. 763; plur. μεγάλα with κτυπεῖν, εὐχεσθαι, etc.

Μέγας, ô, a noble Lycian, 16, 695. μέγεθος, eos, τό (μέγας), size, height, always spoken of the size of the body, mly with εἶδος and κάλλος, 2, 58. Od. 6, 152. 18, 219.

Μέγης, ητος, ô, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625. 13, 692. 15, 302.

μέγιστος, η, ου, see μέγας. μέδων, onτος, ô, fem. μεδέουσα, ἡ, poet. for μέδων, a ruler, a sovereign, masc. spoken of Zeus: Ἴδθηθεν, Δαδῶνκ. *16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδῶν, ὄνος, ô, a city in Boeotia, near mount Phocianicus, 2, 501.

μέδομαι, depon. (prop. mid. of μέδω), fut. μεδῶσομαι, 9, 650. † 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, 110; often ἀλεγεινῶς, to think of defence, Il. 2) to prepare any thing for any man, to invent, to plot, κακά τινι, 4, 21. 8, 458.

μέδων, onτος, ô, prop. particp. pres. from μέδω, as subst. one who cures for, ruler, sovereign, sing. only ἄλως μέδων, Od. 1, 72; elsewhere always ἡγήτορας ἢ δὲ μέδοντας,

Μέδων, onτος, ô, 1) son of Oileus and Rhênê (2, 727), step-brother of Ajax, he dwelt in Phylacê, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Methônê when Philoctêtês remained behind in Lemnos. Æneas slew him, 2, 727. 13, 693, seq. 15, 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

μεθαιρέω (αἰρέω), aor. μεθείλον, Ep. iterat. form μεθέλεσκον, *to take, to catch*, spoken of a ball: ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀέρθει, ῥηϊδίως μεθέλεσκε, xubaud. σφαῖραν, the other, springing high from the earth, caught it with ease, Od. 8, 374.† (Damm [*e contrario capio*] and Voss.)

μεθάλλομαι (ἀλλομαι), only partcp aor. sync. μεταλλμενος, *to leap over, to spring upon or to, absol.* 5, 336. 11, 538; *to leap after*, *23, 345.

μεθείω, Ep. for μεθῶ, see μεθήμι.

μεθέλεσκε, see μεθαιρέω.

μεθέμεν, Ep. for μεθεῖναι, see μεθήμι.

μεθῆπω (ἔπω), partcp. aor. 2 act. μετασπῶν and mid. μετασπόμενος, 1) Act. intrans. *to be behind, to go after*, hence 1) *to pursue, to follow*, τινὰ ποσσί, 17, 190. Od. 14, 33. δ) *to seek, to seek for*, with accus. 11, 8, 126; spoken of regions: *to visit, absol. to arrive*, Od. 1, 175. 2) Trans. with double accus. *to cause to go after, to drive after*; ἵππους Τυδείδην, *to drive the horses after Tydides* [κατόπιον ἤλαυνε, Schol.], 11, 5, 329. 11) Mid. *to follow, to pursue*; τινά, only, 13, 567.

μέθμαι (ἤμαι), *to sit in the midst*; with dat. μνηστήρσι, *in the midst of the suitors*, Od. 1, 118.†

μεθμοσύνη, ἡ (μεθμίμων), *negligence, remissness*, *13, 108. 121.

μεθμίμων, ον (μεθίμι), *negligent, remiss, lazy, surine*, 2, 241. Od. 6, 25.

μεθήμι (ἴμι), infin. pres. Ep. μεθίμεναι and μεθίμεν, fut. μεθήσω, aor. 1 μεθήκα, μεθήκα. Of the aor. 2 subj.

μεθῶ, Ep. μεθείω: optat. μεθείην, infin. μεθέμεν for μεθεῖναι. Of the pres. indic.

μεθείω, 2 and 3 sing. μεθείεις, μεθείει: of the imperf. 2, 3 sing. μεθείεις, μεθείεις; but 3 plur. μεθείεν for μεθείσαν, *to neglect*, 1) Trans. with accus. 1) *to let loose, to let go* (any thing bound or detained);

τινά, *to let a prisoner go*, 10, 449. cf. 16, 762; spoken of missiles: ἰόν, 5, 48; τὶ ἐς ποταμόν, *to let any thing fall into the river*, Od. 5, 460; metaph. χόλον τινός, *to give up anger about any man*, 11, 15, 138; Ἀχίλλῃ, *to remit his wrath against Achilles*, 1, 283; κῆρ ἄχεος, *to free the heart from care*, 17, 539. 2) *to abandon*, τινά, 3, 414. Od. 15, 212. εἴ με μεθείη ῥόγος, Od. 5, 471. 3) *to give, to permit, to yield*, νίκην τινί, 11, 14, 364; and with infin. ἵρυσαι, *to permit to draw*, 17, 418. 11) Intrans. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger*, often absol. 6, 523. 10, 121, also Od. 4, 372; βίη, *in strength*, 11, 21, 177. 2) *to neglect, to desist, to cease from*; with gen. πολέμοιο, *from war*, 4, 240. 13, 97; in like manner ἀλκῆς, μάχης, βίης, Od. 21, 126; χόλοιο Τηλεμάχῳ (against Telem.), Od. 21, 377. δ) With infin. and partcp. rarely in H. μάχεσθαι, *to cease to fight*, 11, 13, 234. 23, 434.

ελαπίσας μεθέκε, *he ceased weeping*, 24, 48. (On quantity, see ἴμι.)

μεθίστημι (ίστημι), fut. μεταστήσω,

1) Act. transit. *to transfer, to transpose, to change, to exchange*, τινί τι, Od. 4, 612. 2) Mid. intrans. *to transfer oneself, i. e. to go elsewhere, with dat.* ἐτάροισι, 5, 514.

μεθομιλέω (ὀμιλέω), *to have intercourse, to associate*; τινί, *with any man*, 1, 269.†

μεθορμάω (ὀρμάω), only partcp. aor. pass. μεθορμηθείς, *to drive after*. 2) Pass. *to follow, to pursue*, Od. 5, 325. 11, 20, 192.

μεθύω, vos, τό, *any strong, intoxicating drink, esp. wine*, 7, 471. Od. 4, 796.

*μεθύστερος, η, ον (ὑστερος), *after, later*, the neut. as adv. h. Cer. 205.

μεθύω (μέθυ), only pres. and imperf. *drink unmixed wine*, Od. 18, 240. 2, Metaph. *to be thoroughly soaked or saturated* (with). βοεῖη μεθύουσα ἀλοιφή, *an ox-hide soaked with fat* [drunken with slippery lard, Cp.], 11, 17, 390.

μειδάω, only in aor. 1 μειδῆσα, Ep. μειδασα; and μειδιάω, from which only partcp. pres. μειδιών, Ep. for μειδίων, *to smile*; on the other hand, γελᾶν, *to laugh aloud*, h. Cer. 204; βλοσυροῖσι προσάπασσι, 7, 212; Σαρδάιον, Od. 20, 803; see this word.

μειδιάω, see μειδάω.

μείζων, ον, irreg. compar. of μέγας.

μείλας, Ep. μέλας, 24, 79; † only μείλανι πόντη, see ὁ Μέλας πόντος.

μείλια, τά (μέλι, μείλισσω), *any thing gladdening, rejoicing, esp. gratifying presents*, *9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion; *marriage presents; dower*.

μείλιγμα, ατος, τό (μείλισσω), *any thing which serves to soothe or please*. μείλιγματα θυμοῦ, *dainties, which the master takes for his dogs*, Od. 10, 216.†

μείλιος, η, ον, poet. for μέλιος, q. v. *11.

μείλισσω, only pres. (akin to μέλι, prop. to make sweet), hence 1) Act. *to please, to rejoice, esp. to soothe, to calm*; νεκρῶν πυρός, *to appease the dead by fire* (the funeral pile), 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon performed. 2) Mid. *to enjoy oneself, to rejoice*, h. Cer. 291. δ) *to be gentle, to use gentle words, to address kindly*, Od. 3, 96. 4, 326.

μειλιχίη, ἡ (μειλιχίος), *gentleness, mildness; πολέμοιο*, *slackness in battle* [i. e. *the dealing gentle blows; or making little exertion*], 15, 741.†

μειλιχίος, η, ον and μείλιχος, ον (μειλισσω), prop. *sweet*; hence *mild, gentle, kind, affectionate*. α) Spoken of persons (of whom alone μείλιχος is used, except Od. 15, 374), 11, 17, 671. 21, 300. δ) μείλιχος μύθος, 10, 288; and μύθοισι, ἐπέεσσι μείλιχος προσαυδᾶν, *to address any man with friendly words*, 6, 343. Od. 6, 143; and μείλιχίος alone, 11, 4, 256; αἰδώς, Od. 8, 172.

μείρομαι, from which ἔμμορε as 3 sing.

aor. 2, only 1. 278; elsewhere 3 sing. perf. pass. εἴμαρται, to allot oneself, to receive as a share, to receive, with accus. ἡμῖν μείρο τιμῆς, the half of the honour, 9, 612. b) With gen. in the aor. and perf. act. to participate in, to obtain, τιμῆς. 1, 278. 15, 189. c) Perf. pass. εἴμαρται, together with the pluperf., it is appointed by fate, with accus. and infin., 21, 281. Od. 5, 312. 24, 34.

μείς, ὁ, gen. μηνός. Ion. for μῆν: the nom. μείς is found, 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given: the only limiting expression is: τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of μικρός.

μελαγχροῖς, ἐς, poet. = μελάγχρους (χρῶς), having a dark skin, swarthy, Od. 16, 175. † See μελανόχρους.

μελαθρον, τό (μέλας), the ceiling of a room, but esp. the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544; hence, 3) Generally, a roof, a covering, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. αἰδεσσαι μέλαθρον, reverence thy roof (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρον, Od. 8, 279. †

μελαίνω (μέλας), to blacken, only mid. to blacken oneself, to become black, χρῶς, as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18, 548.

Μελάμπους, ὄδος, ὁ, son of Amyntaon and Idomené, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylacé in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ὄν (δέω), poet. bound with black, φάσγανον (according to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as encompassed with iron), 15, 712. †

Μελανεύς, ἦος, ὁ, father of Amphimēdon in Ithaca, Od. 24, 103.

Μελανθεύς, ἦος, ὁ, in the nom. and voc., and Μελάνθιος, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq.

Μελάνθιος, ὁ, 1) = Μελανθεύς. 2) a Trojan, 6, 36.

Μελανθῶ, οὗς, ἡ, daughter of Dolus, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22 431, seq.

Μελάντιπος, ο, 1) a Trojan, slain by Teucer, 8, 276. 2) son of Hiketson, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) a Achaian, 19, 240.

μελανόχρους, ὄν, poet. for μελάγχρους (χρῶς), of a black colour, swarthy, Od. 19, 246. †

μελανόχρους, οος, ὁ, ἡ = μελανόχρους: κύαμος, black beans, 13, 589. †

μελάνυδρος, ὄν, poet. (ὑδωρ), dark watered, κρήνη, 9, 14. Od. 20, 158.

μελάνω, poet. = μελαίνομαι, to blacken oneself, to become dark, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρικτός), ed. Wolf, Il. 7, 64. † This explanation of Eustath. is rejected by Spitzner, because verbs in αἰω and ἄνω have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντος, sc. Ζεφύροι.

μέλας, μέλαινα, μέλάν, gen. μέλας, μελαίνης, μέλανος, poet. form μέλας, 24, 79; in dat. compar. μελάντερος, 1) black, dark-coloured, dark, spoken of merely of actual black colour, but of what seems to the eye black, as ελαιῶνος, ὑδωρ, νῆος, γαῖα, 2, 699; ἥπιος, Od. 14, 97. 2) black, dark, dusky, ἔσπερος, Od. 1, 423; νύξ, Il. 8, 503. 3) Μεταρ. black, dark, gloomy, horrible, θάνατος, Il. 2, 534; Κῆρ, 2, 859; ὀδυναί, 4, 117. Neut. as subst. τὸ μέλαν δρυός, poet. μελάνδρον, the heart, the marrow of the oak, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ἀνος, ὁ, son of Portheus, brother of Ceneus, 14, 117.

Μέλας πόντος, ὁ, Ep. Μείλας π., 24, 79. The Schol. in part understand by this the black bay (also called ὁ Καρφύνης πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connexion it appears more correct with Wolf and Voss to take μέλας as an appell., since the poet seems to have no particular point in view

μέλω, to melt (trans.), to dissolve. mid. μέλομαι, to become melted, to melt (intrans.) λέβης κνίσση μελόμενος, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελόμενος (act. for μέλων), melting the fat; so also Voss, 21, 363. †

Μελέαγρος, ὁ (from μέλει and ἄγρος, who cares for the chase), son of Ceneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætolians a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætolians were successful; when however he, in

censed by the imprecations of his mother, withdrew, then the Curètes besieged Calydon itself. At, last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curètes, 9, 541. see Ἀλθαία.

μελέδμημα, ατος, τό, poet. (μελέδη), *care, anxiety*, always plur., 23, 62. μελεδήματα πατρός, anxieties about one's father, Od. 15, 8.

*μαλεδών, ώνος, ή = μελεδώνη, h. Ap. 532.

μελεδώνη, ή, poet. *care, trouble*, Od. 18, 517. †

μέλει, see μέλω.

μελειστί, adv. (μέλος), *limb by limb*, 24, 409. † [Bothe and Nitzsch read διὰ μελειστί for διαμελειστί, Od. 9, 291.]

μέλεος, έη, εον, *idle, vain, unprofitable*, αίνος, 23, 795. όρμη, Od. 5, 416; *inactive*, 10, 480. Neut. as adv. *vainly*, 16, 336. 21, 473.

*μελετάω (μέλω), aor. 1 έμελέτησα, 1) *to care*. 2) *to take care of, to practise*, with accus. h. Merc. 557.

*Μέλης, ητος, ό, a river in Ionia near Smyrna, where H. is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, *honey*, 1, 249; vessels of honey and fat were placed upon the funeral piles, 23, 170. Od. 24, 68.

Μελίβοια, ή, a town in Magnesia (Thesaly), at Mount Othrys, 2, 717.

μελιγγηρος, υ (γήςρος), *sweet-voiced, sweet-toned*, όψ, Od. 12, 187. † αιδιή, h. Ap. 519.

μελίη, ή, *the ash, fraxinus excelsior*, 13, 178. 16, 767. 2) *the ashen shaft of a spear, and often the spear itself*, 2, 543. Od. 14, 281.

μελιηδής, ές (ήδύς), *sweet as honey, honey-sweet*, οίνος, πυρός, often metaph. *sweet, lovely*, θυμός, 10, 495; νόστος, ύπνος, Od. 11, 100, 19, 551.

μελικρητος, ον, Ion. for μελικρατος (κεράννημι), *mixed with honey*: τὸ μελικρητον, a honey-mixture, a drink of milk and honey, which was presented to the souls of the dead and to the infernal deities, *Od. 10, 519. 11, 27.

μέλιμος, ινη, ινον, Ep. μείλιμος (μελίη), *ashen, made of ash*, μέλιμος ούδος, Od. 17, 339; in the Il. always μείλιμος, as epith. of έγκος. δόρυ.

μελισσα, ή (μέλι), a bee, 2, 87. Od. 13, 106.

Μελίτη, ή, daughter of Nereus and Doris, 18, 42. [2) a companion of Persephōne, h. Cer. 419.]

*μελιτώμα, ατος, τό (μελιτώ), *honey-cake*, Batr. 39.

μελιφρων, ον (φρήν), *by its sweetness delighting the soul, heart-refreshing*, οίνος, πυρός, σίτος, Il. and Od., metaph. ύπνος, Il. 2, 34.

μέλω, only pres. and imperf. prim. signif. *to consider*, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres and aor. It must be ren-

dered, *shall, will, should, would, must, may*, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) *to will, to purpose, to design, to think, to be about to do*, to indicate the human will. έμελλε διεξιμεναι πεδιονδε, he was about to go out, 6, 393; έμελλε στρέψεσθαι εκ χώρας, he designed, was on the point of, going away, 6, 515. cf. 6, 52. 10, 336. Od. 11, 553 rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) *to be destined, to be about*, a) According to the will of a deity or of fate: οὐ τελέεσθαι έμελλε, it should not be, i. e. was not to be fulfilled, 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. 17, 497; with infin. aor. έμελλε—λιτεσθαι, he was about to supplicate, 16, 46. b) According to human arrangement, 11, 700.

c) According to the situation of things, 11, 22. Od. 6, 135; οὐκ άρ' έμελλες άνάλκιδος άνδρὸς έταίρους έδμεναι, it was to be [άρα = ut nunc apparatus] no timid chief whose companions thou devouredst, &c. (ironical), Od. 9, 475. 3) *to be obliged, must*.

a) According to right and duty: καί λήην σέγ' έμελλε κικήσεσθαι κακά έργα, vengeance was sure to overtake thee (could not but overtake thee), Od. 9, 477. b) According to probable consequence, i. e. *may, might, must*, sometimes *to seem*, οὕτω που Δι' μέλλει φίλον είναι, thus it seemed pleasing to Zeus, Il. 2, 116. μέλω που άπέχεσθαι Δι', 21, 83. τὰ δε μέλλετ' άκούμεν, this you will have heard, 14, 125. μέλλεν ποτέ οίκος άφνειός έμμεναι, once the house may (or must) have been rich, Od. 1, 232. 4, 181; with infin. aor. 24, 46. Od. 14, 133. [So also πολλάκι που μέλλεις άρήμεναι, you must or will often have prayed (of a probable inference), Od. 22, 322.]

μέλος, εος, τό, a limb, always in the plur. Il. and Od. 2) *an air, a melody*, h. 18, 16.

μέληπθρον, τό (μέλπω), *diversion, play, sport*. μέληπθρα κυνών and κυσιν γενέσθαι, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, *13, 233. 17, 255. 18, 179.

μέλπω, 1) Prop. to sing, with dance and sports, *to sing, to celebrate in song*, Έκάεργον, 1, 474. 2) Mid. as depon. a) *to sing, έμέλπω θείος αιδιός φορμιζω*, 18, 604. Od. 4, 17. 13, 27. b) *to sing and dance, to lead a choir of dancers*, Il. 16, 182; Ἀρηί, to dance in honour of Arēs, i. e. to fight bravely, 7, 241.

μέλω, rarely personal, mly impersonal, pres. μέλει, μέλουσι, fut. μελήσει, perf. Ep. μέμηλα, partep. μεμηλώς, mid. Ep. fut. μελήσεται, perf. mid. μέμβλεται, and pluperf. μέμβλετο, Ep. for μεμήληται, μεμήλητο, 1) Active. a) Personal, only one sing. *to be an object of care, to lie on the heart*, άνθρώποισι μέλω, I am prized amongst men, V., Od. 9, 20, cf.

Ἄργῳ πασιμέλουσα, Od. 12, 70. 2) Impers. μέλει μοί τι, *it lies on my heart, it is an object of care to me, it is my concern.* The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελότων, let not these things trouble thee, 18, 463; μελήσουσί μοι ἴπποι, 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is esply. a) Perf. and pluperf. with pres. signif. ἀνήρ. ᾧ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, 2, 614. Od. 1, 151. The partcp. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλοῦτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθὴ μελέσσω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for θέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22, 12.

μεμακυῖα, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσσω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνέωτο, see μιμνήσκω.

Μέμνων. ονος, ὁ, son of Tithonus and Eos (Aurora), king of the Ethiopians; he came to the aid of Priam, after Hector's death: he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμονα, Ep. perf. with pres. signif. used only in the sing, *to desire ardently, to wish*; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle (originally=μήν, *truly*, i.e. in truth, indeed), used as conjunct. and adv. I) Conjunc. μέν in connexion with δέ unites different notions and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν—δέ may be translated by *indeed, but*; in the other, either not at all, or by *and* only. They are used. 1) In distributing according to place, time, number, order, and persons, Il. 1, 18. 54. 3, 114. ὁ μέν, ὁ δέ. *this, that*; cf. ὁ ἢ, τό. τὰ μέν—πάν δέ, Il. 4, 110, 111; οἱ μέν—ἡμίσεες δέ, Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (*anaphora*): περὶ μέν—περὶ δέ, Il. 1, 258. 3) The clauses related to each other by μέν and δέ are often widely separated by intervening clauses, 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν,

23, 311; mly however in H. μέν, μέν, introduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἀλλά, εἰ, αὐτε, αὐτάρ, 2, 704. 1, 51. Od. 22, 5, 6; or copulative conjunctions are also introduced, τέ, καί, ἤδέ, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν often stands in connexion with other particles: μέν ἄρα, μέν γάρ, μέν δὴ; in μέν τε, the τε indicates a more intimate connexion of the two members [an equal validity], Il. 5, 139. 21, 260; and without apodosis=μέν τοι, *but yet*; δαί, 4, 341. μέν τοι=*certainly*; *indeed*: often like μήν, *assuredly*, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μήν, *truly, certainly, verily*, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other particles: ἦ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν, etc., see μήν.

μενεαῖνω (μένος), aor. 1 ἐμενέωρα, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infin. pres. and aor.; with infin. fut. only, 21, 176. Od. 21, 125. 2) *To having something in mind against any man (εν vουλοῖσθι), to be angry, to be incensed*, τινί, Il. 15, 504. Od. 1, 20; often absol., and ἐρή μενεαίνω, *to become angry in a strife*, Il. 19, 58. κτεινόμενος μενέαινε, he was wrathful even in falling, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit.')

μενεδῆϊός, ον (δῆϊός), *resisting an enemy, holding him at a stand, brave, courageous*, *12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), *enduring in battle, brave, warlike*, epith. of heroes and of a nation, 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ου, ὁ, ἢ (χάρμη), *enduring in battle, courageous*, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος=μενεχάρμης, 14, 376. †

Μενεσθέυς, ἦος, ὁ (μένω, σθένος), son of Peteüs, commander of the Athenians, an excellent charioteer, 2, 552. 12, 331. 15, 331.

Μενέσθης, ους, ὁ, a Greek, slain by Hector, 5, 609.

Μενέσθιος, ὁ, 1) son of Areithous, sovereign of Arne in Bœotia, slain by Paris, 7, 9. 2) son of the Spercheius, or Borus and Polydora, a leader of the Myrmidons, 16, 173—178.

μενουκίης, ἐς (εἰκω), prop. gratifying the desire; hence: sufficient, plentiful, abundant, spoken of food and drink, δαίς, ἐδωδή, οἶνος, τάφος, 23, 29; also θήρη, ληϊς, Od. and ὕλη, abundant wood, 11, 23, 139. 2) Generally: agreeable, pleasing, wished for, 9, 227. Od. 16, 429.

μενοιῶν (μένος), Ep. μενοιῶν, Ion. μενοιῶν, aor. 1 ἐμενοιῶσα, to have in mind, to think, to consider, to wish, to will, τί, or with infin. 10, 101. Od. 2, 36; and τινί τι, to purpose any thing against any man, κακά, Od. 11, 532. μενοιῶσον (sc. κε), εἰ τελέουσιν (fut.), they considered whether they should accomplish it, 11, 12, 59. [Bth. says: deliberare et dubitare solent; but Schol. προθευμῶντο (not supplying κε) and so Cowper and Voss.]

μενοιῶν, Ep. for μενοιῶν, q. v. Μενοιτιάδης, ου [also εω, 18, 93], ὁ, son of Menætius = Patroclus, 11.

Μενοιτιος, ὁ, son of Actor, father of Patroclus, an Argonaut, 11, 765. 16, 14, 23, 85, seq

μένος, εος, τό (μένω), prop. perseverance in a thing, hence 1) any vehement manifestation of spirit, and particularly a) impetuosity, fierceness, rage, anger, 1, 103. 9, 679; esp. warlike spirit, bravery. μένος ἀνδρῶν, 2, 387; also plur. μένεα πνεύοντες, the courage-breathing, 2, 536. 11, 508; connected with θυμός, ἀλήχ, θάρσος, 5, 2, 470. 9, 706. b) desire, lunging, wish, purpose, 13, 634; also plur. 8, 361. 2) animation, life, vigour, since this manifests itself in ardent desires, 3, 294; hence ψυχῇ τε μένος τε, life and strength, 5, 296. 8, 123. 3) strength, force, power of body, as a manifestation of a resolute will: to bear strength of hands against one another, 5, 506; thus also μένος καὶ χεῖρες, 6, 502. μένος καὶ γυῖα, 6, 27. b) Of animals, 17, 20. Od. 3, 450. c) Of inanimate things: of the spear, 11, 13, 444; of the wind, 5, 524; of fire, Od. 11, 220; of the sun, 11, 23, 190; of streams, 12, 18. 4) It is often used periphrastically, as βίη, ἰς. μένος Ἀτρείδαο, 11, 268. ἰερὸν μένος Ἀκινούοιο, the blessed strength (Nitzsch), Od. 7, 167.

Μέντης, ου, ὁ, 1) leader of the Kikōnes (Ciconians), 17, 73. 2) king of the Taphians, a friend of Odysseus (Ulysses) in Ithaca, under whose form Athênê came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better separate, see μέν.

Μέντωρ, ορος, ὁ, 1) father of Imbrus, 13, 171. 2) son of Alcimus, an intimate friend of Odysseus (Ulysses) in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Athênê assumed

his form when she accompanied Telemachus to Pylus, Od. 2, 225. 4, 654. 17, 68.

μένω, poet. μίμνω, fut. Ep. μενέω for μενῶ, aor. 1 ἐμεῖνα, 1) Intrans. to remain, to abide; esp. a) In battle: to maintain one's ground, to remain firm, with τλήνα. b) Generally, to remain, to continue, to abide, αἶθι, αὐτόθι, 3, 291. 14, 119; with prep. ἀπό τινος, παρά τινι, etc., spoken of inanimate things: to remain standing, 17, 434. c) to wait, with accus. and infin. 4, 247. μένον δ' ἐπὶ ἔσπερον ἐλθεῖν, they waited till the evening came on, Od. 1, 422; or εἰσόκε with subj., 11, 9, 45. 2) Transit. with accus. to await, to wait for, esp. spoken of an attacking enemy: to resist, to withstand, to stand against, τινά, 11; δόρυ, 11, 13, 830; spoken of beasts and lifeless things, 13, 472. 15, 620. b) Generally, to wait for, to await, Ἡῶ, 11, 723; τινά, 20, 480. Od. 4, 847. (The perf. 2 μέμονα belongs in signif. to μέμαα, see ΜΑΩ.)

Μένων, υνος, ὁ, a Trojan, 12, 93.

*Μεριδάραξ, αγος, ὁ (ἀραξ), Crumb-snatcher, name of a mouse in Batr. 265.

*μερίζω (μέρος), perf. pass. μεμέρισμαι, to divide, Batr. 61.

*μέριμνα, ἡ, care, solicitude, anxiety, h. Merc. 44. 160. (From μερίς, μερίζω.)

μέρμερος, ου, poet. (from μέρμηρα, Hes. poet. = μέριμνα), exciting care, causing trouble, spoken of actions: wearisome, difficult, terrible, dreadful, spoken only of warlike deeds, in the plur. μέρμερα ἔργα, 8, 453; and μέρμερα alone, *10, 48. 11, 502.

Μερμερίδης, αο, ὁ, son of Mermerus = Ilus, Od. 1, 259.

Μέρμερος, ὁ, 1) a Mysian, slain by Antilochus, 14, 513. 2) father of Ilus, Od.

μερμηρίζω (μέρμερος), aor. 1 Ep. μερμηρίζα, 1) Intrans. to be anxious, to be troubled, to resolve anxiously in the mind, to ponder; esp. δίχα and διάνδιχα, to be irresolute, to be doubtful, to hesitate between two courses, to delay, Od. 16, 73. 11, 1, 169. 8, 167. There follows it ὤς, 2, 3; ὅπως, 14, 159. Od. 20, 8; often ἤ—ἤ, whether—or, 11, 5, 672. 10, 503; also infin. ἐλθεῖν ἢ δὲ πυθέσθαι, Od. 10, 152. 438. 24, 235; περί τινος, 11, 20, 17. 2) Trans. with accus. to devise, to plot, to resolve upon, δόλον, Od. 2, 93; πολλά, Od. 1, 427; φόνον τινί, Od. 2, 325. 19, 52.

μέρμις, ἴθος, ἡ (prob. from εἶρω), a bond, a cord, a rope, Od. 20, 23. †

*μέρος, εος, τό, a part, a share. κατὰ μέρος, each in his part, h. Merc. 53.

μέροψ, οπος, ὁ (μείρομαι, ὄψ), endowed with (articulate) speech, discoursing, speaking. epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'many-toned,' or speaking many tongues.)

*Μέρορες, οί, the ancient name of the

Inhabitants of the island Cos, derived from a King Merops, h. Ap. 42.

Μέροψ, οπος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, 2, 831. 11, 329.

μεσαιπλόιος, ον, poet. (πολιός), half-grey, beginning to be grey, epith. of Idomeneus [with age half-grey, Cp.], who was approaching old age, 13, 361.†

Μεσαύλιος, ὁ (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μέσανλος, ὁ, Ep. μέσσαυλος (or τὸ μέσανλον) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, 24, 29; espy the yard for cattle, 11, 548. Od. 10, 435; always Ep. form.

μεσηγύ, adv. Ep. μεσηγγύ before a vowel or to form a position μεσηγύς, 1) in the midst, between, rarely without cases, 11, 573. 23, 521. δ) With gen. between, 5, 41. Od. 4, 845. 2) Of time: in the mean time, Od. 7, 195. τὸ μεσηγύ ἡματος, the half of the day, h. Ap. 108.

μεσῆις, εσσα, εν, poet. (μέσος), in the midst, middle, 12, 269.†

Μεσθλης, ου [not ους], ὁ, son of Pylæmenes and of the nymph Γυγῆα, leader of the Mæonians, 2, 864. 17, 216.

μεσόδημ, ἡ (for μεσοδόμη from δέμω), prop. the intermediate work, or juncture of two beams, hence 1) the transverse beam in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) a depression or recess in the wall between the pillars (intercolumnia), according to Aristarch. = μεσόστυλα, or the space between the beams in the ceiling, Voss, *Od. 19, 37. 20, 354.

*μεσόμφαλος, ον, in the middle of the navel; hence subst. τὸ μεσόμφαλον, the middle; according to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, Ep. μέσσον, neut. of μέσος, q. v.

μεσοπαγῆς, ἐς, see μεσοπαλῆς.

μεσοπαλῆς, ἐς, Ep. μεσοπαλῆς (πάλω), hurled by the middle. μεσοπαλῆς ἔθηκε κατ' ὄχθης μείλιον ἔγχος, he fixed in the shore his ashen spear hurled by the middle, V. Il. 21, 172.† Eustath. [Död.] and others read μεσοπαγῆς, infixed to the middle (mid-length deep stood plunged the ashen beam, Cp.). Aristarch. prefers μεσοπαλῆς, because this word indicates greater force in the cast. [Db. vibrating from the centre upwards.]

μέσος, η, ον, Ep. μέσσος (according to the necessity of the metre). 1) middle, in the midst, spoken of space: βάλεν ἀχένα μέσσον, he smote the neck in the midst, 5, 657; μέσση ἄλι, in the midst of the sea, Od. 4, 844. δ) Of time: μέσον ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, the middle, as subst. often ἐς μέσον, 4, 79. ἐν μέσῳ, 3, 69, and μέσῳ, 4, 444. κατὰ μέσον, into the

midst, 5, 8; with gen. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δεκάσει, to administer justice equally to both (impartially), Schol. ἐξ ἴσου, Il. 23, 574. Neut. μέσον, as adv. 12, 167.

μέσσατος, η, ον, Ep. for μέσατος. ἐν μεσατάφ, in the midst, *8, 223. 11, 6. (Perhaps an old superl., see Rost, Gram. p. 402.)

μέσσαυλος, ὁ, Ep. for μέσαυλος, q. v. Μέσση, ἡ, a town and port in Laconia, near Tænarus, now Massa, 2, 582. Pauss. 3, 25.

Μεσσηίς, ἴδος, ἡ, a fountain in Hellas in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ἡ, a small district about Pharæ in the later Messenia, where Odysseus (Ulysses) visited Orsilochus, Od. 21, 15. A town Messênê was not known to H.

Μεσσηνίος, η, ον. Messenian, subst. the Messenians, Od. 21, 18.

μεσηγγύ, poet. for μεσηγύ.

μεσοπαλῆς, ἐς, Ep. for μεσοπαλῆς.

μέσσος, Ep. for μέσος.

*μεστός, ἡ, ὄν, full, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, till, until ἡοῦς, 8, 508.†

μετὰ, 1) Prep. with gen. dat. and accus.; primary signif. with. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετὰ and σὺν with dat.), but an intimate and active union: with, between, amongst, 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, mly with plur., with, amongst, between. μετ' ἀθανάτοις, μετὰ Τρῶεσσι: again, μετὰ χειρσί, ποσσί, between the hands; μετὰ φρεσί, in the mind. δ) To indicate concomitancy: μετὰ πνοῆς ἀέμοιο, like ἄμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: ἀρχὸν μετ' ἀμφοτέροις ὅπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: a) To indicate direction or motion: εἰς τὴν μέστω of, amongst. ἐκείσθαι μετ' αὐτοῖς, Il. 3, 264. ἐκείσθαι μετὰ Τρῶας καὶ Ἀχαιοῦς, 17, 458. βάλλειν τινα μετ' ἐριδας καὶ νεῖκεα, into the midst of contention, 2, 376; and generally, to indicate direction to a person or thing: το, towards, after [in this sense of a somewhat strengthened πρός it is poet.]. βῆναι μετὰ Νέστορα, 10, 73; but also in a hostile signif.: βῆναι μετὰ τινα, to pursue any man, 5, 152; in like manner, ἐμάσθαι μετὰ τινα, 17, 605; and generally spoken of following: behind, after. κῆλα ἔσπετο μετὰ κτίλον, 13, 492; metaph. spoken of worth or rank: according to, after, secundum, 2, 674. β) Also to indicate co-existence, with verbs of rest, as with dat. μετὰ κληθῶν, amongst the multitude, 2, 143. Od. 4, 652. δ) Spoken of time, to indicate

subsequence: *after*, II. 8, 261. 18, 96. 23, 27. *μετὰ κλέος*, *after the news, report*, II, 227. *μετὰ ταῦτα*, h. Merc. 126; often with partcp. *μετὰ Πάτροκλον θανόντα*, 24, 575. c) Spoken of cause, manner, etc. a) To indicate the object: *for, after*, 7, 418. *ιέναι μετὰ δόρυ*, to go to bring a spear, 13, 247. *βῆναι μετὰ πατρὸς ἀκονήν*, to go in quest of intelligence from a father, Od. 2, 308. β) To indicate suitability: *according to, after*. *μετὰ σὸν κῆρ*, II. 15, 52. Od. 8, 583. II) Adv. without cases. 1) *together, moreover, besides*, 2, 446. 2) *behind, hereafter*, of space and of time, 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another.

μέτα, with anastrophe for *μετά*. 1) When it follows the subst. 13, 308. 2) For *μέτεστι*, Od. 21, 93.

μεταβαίνω (βαίνω), *μεταβήσομαι*, aor. *μετέβην*, perf. *μεταβέβηκα*, to go elsewhere, to go over. 1) Spoken of the stars: *μετὰ δ' ἄστρα βεβήκει*, the stars had gone over, viz. had traversed the mid sky (Cp.), Od. 12, 312. 14, 483. 2) Spoken of singers: to go over from one subject to another, to proceed, *Od. 8, 492; with *ἔς τι*, h. 8, 9.

μεταβάλλω (βάλλω), aor. 2 *μεταβαλὼν* only in tmesis, to cast around, hence to turn around; *ῥῶπα*, to turn the backs (in flight), 8, 94.†

μεταβουλεύω (βουλεύω), to change a resolution, to alter one's mind, *μετεβούλευσαν*, Od. 5, 286.†

μετάγγελος, ὁ (ἄγγελος), one who bears intelligence from one to another, a messenger [internunciatus], *15, 144. 23, 199. In 15, 144, Wolf reads *μετ' ἄγγελοσ*.

μεταδαινύμαι, mid. (δαινύμαι), fut. *μεταδαιύσομαι*, to eat with, to feast with; *ἰρῶν*, to participate in the sacrificial feast, 23, 207; *τινί*, with any one, 22, 498. Od. 18, 48.

μεταδήμιος, ἡ, ὃν (δήμιος), existing amongst the people. *κακὸν μεταδήμιον*, evil amongst the people, Od. 13, 46; spoken of an individual: domestic, native, at home, *Od. 8, 293.

μεταδόρπιος, ὃν (δόρπιον), in the midst of or during supper, Od. 4, 194.†
μεταδρομάδην, adv. running after, pursuing, 5, 80.†

μεταίξω, poet. for *μεθίζω* (ἴξω), to seat oneself with, Od. 16, 362.†

μεταίσσω (ἄισσω), partcp. aor. *μεταίσας*, to leap after, to pursue, to rush after, only absol. in the partcp. aor. 15, 398. Od. 17, 236.

μετακιάθω, Ep. (κιάθω), only imperf. *μετεκιάθων*, 1) to go after, 11, 52; in a hostile signif. to pursue, *τινά*, 16, 685. 18, 581. 2) to go to some other place, to visit; *τ' ἄ*, any man, Od. 1, 22; *παδίον*, to reach the plain, II. 11, 714.

μετακλαίω, to weep after, to deplore, 11, 764.†

μετακλίνω (κλίνω), aor. pass. *μετεκλίηνθην*, to bend to another quarter. *πολέμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, 11, 509.†

μεταλήγω (λήγω), Ep. aor. 1 optat. *μεταλήξειε*, partcp. *μεταλήξας*, to cease, to desist from; with gen. *χόλοιο*, from anger, *9, 157. 261. h. Cer. 340.

μεταλλάω (μετ' ἄλλα), aor. 1 *μετάλλησα*, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. *τινά* or *τί*, 10, 125. Od. 3, 243. 2) to inquire for, to ask after; *τινά*, any man, and *τινά τι*, to ask a man about any thing, II. 3, 177. Od. 1, 231; also *ἀμφί τινι*, Od. 17, 554. [Herm. Op. vii. 141, is dissatisfied with Buttman's explanation, Lex. 412.]

μεταλήγω Ep. for *μεταλήγω*.

μετάλμενος, partcp. aor. 2 from *μεθάλλομαι*.

μεταμάξιος, ὃν (μαξός), between the breasts; *στήθος*, the middle of the breast, 5, 19.†

**μεταμέλωμαι*, mid. (μέλω), to sing or dance amongst, with dat. h. Ap. 197.

μεταμίγνυμι (μίγνυμι), Ep. *μεταμίγω*, fut. *μεταμίξω*, to mix with, to mingle amongst, *τί*, Od. 18, 310; *τινί τι*, *Od. 22, 221.

μεταμῶλιος, ὃν = *μεταμώνιος*.

μεταμώνιος, ὃν, poet. (ἄνεμος), prop. with the wind, i. e. idle, vain, profitless, *νήματα*, Od. 2, 98. *πάντα μεταμῶνια τιθέναι*, to render all vain, II. 4, 363; *μεταμῶνια βάζειν*, to prate idly, Od. 18, 332. (Wolf has *μεταμώνιος* for *μεταμῶλιος*, after the best MSS.)

μετανάστης, ὃν, ὁ (ναῖος), one who goes from one place to another, a stranger, a settler, a new-comer, *9, 648. 16, 59.

Μετάνορα, ἡ, wife of Celeüs, mother of Demophon, h. Cer. 161. 206.

μετανίσσομαι, poet. (νίσσομαι), to go over, to go to the other side, spoken of Helios: *μετενίσσεται βουλευτόνδε*, Helios went to the unyoking of oxen, i. e. descended to his setting, 16, 779. Od. 9, 58.

**μετάνοια*, ἡ (νοέω), a change of mind, repentance, Batr. 10.

μεταξύ, adv. (μετά), in the midst, 1, 156.†

μεταπαύομαι, mid. (παύω), to cease in the midst, to take rest, 17, 373.†

μεταπανωσλή, ἡ (παύω), intermediate rest, refreshment, *πολέμοιο*, 19, 201. According to Heyne and Nägelsb. ad II. 2, 386, to be written *μετὰ πανωσλή*.

μεταπρῆπής, ἔς, poet. (πρέπω), distinguished amongst; with dat. *ἀθανάτοιων*, amongst immortals, 18, 370.†

μεταπρῆπω, poet. (πρέπω), to distinguish oneself, to be eminent amongst; with dat. of pers. *ἠρώεσσιν*, amongst the heroes, II. and Od.; with dat. of the thing, *γαστέρι*, Od. 18, 2. δ) With double dat.

ἔγχεϊ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλοῦτῳ Μυρμιδόνεσσιν, 16, 596; and with infin. 16, 194.

*μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h 25, 6.

μετασεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετέσσοντο, 1) to hasten after, to follow swiftly, 6, 296. 2) to hasten, absol. and with accus. ποιμένα λαῶν, *23, 389.

μετασπόμενος, μετασπών. see μεθέπω. μέτασσαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), later-born (or middle-aged) lambs, Od. 9, 221.† (From μετά, as περισσός from περί, see Thiersch, Gram. § 200, 11.)

μετασσεύομαι, Ep. for μετασεύομαι.

μεταστένω (στένω), to sigh over, to lament. ἀτην, Od. 4, 261.†

μεταστοιγί, adv. (στοῖχος), along in a row, *23, 358, 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετέστρεψα, aor. pass. μετεστρέφην, 1) Act. to turn about, to turn around, to turn, ἦτορ ἐκ χόλου, 10, 107. νόον μετὰ σὸν κῆρ, to turn the mind to thy desire, 15, 52. δ) Intrans. to turn about, i. e. to retreat, 15, 203; to turn about, i. e. to requir'e, Od. 2, 67. 2) Pass. and mid. to turn oneself about, to turn, both to and from an enemy; only partcp. aor. pass. Il. 11, 595.

μετατίθημι (τίθημι), aor. 1 μετέθηκα, to put between or in the midst; κέλαδον, to excite a tumult, Od. 18, 402.†

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετετραπόμην, to turn oneself around, absol. in tmesis, 1, 199. δ) Metaph. to turn oneself to, to attend to, τινός, *1, 160, 9, 630, 12, 238.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, to turn oneself around, to turn (intrans.) esply for flight, 20, 190.† μεταυδάω (αὐδάω), mly imperf. μετηύδα and μετηύδων, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπειτα Τρώεσσι, πᾶσιν, 8, 496. Od. 12, 153.

μετάφημι (φημί), aor. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. 2, 411. Od. 4, 660. [Once with accus., Il. 2, 795, where, however, the var. lec. προσέφη is, according to Ameis, to be preferred.]

μεταφράζομαι, mid. (φράσσομαι), fut. μεταφράσομαι, to consider upon, to meditate, τί, 1, 140.†

μετάφρενον, τό (φρήν), the back, esply the part between the shoulders, which lies above the diaphragm, 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφώνεω (φώνεω), to speak amongst or to several; with dat. plur. τοῖσι, amongst them, 7, 384. Od. 8, 201.

μετάσαι, Ep. for μέτεσαι, see μέτεμι.

Ι. μέτεμι (εἶμι), pres. subj. Ep. μετέω and μετέω for μετώ, infin. μετέμ-

μεναι for μετέναι, fut. μετέσσομαι, to be amongst; with dat. ἀθανάτοισι, to be amongst the immortals, 3, 109, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 386.

II. μέτεμι (εἶμι), partcp. aor. 1 mid. Ep. μετεσάμενος, 1) to go after, to go behind, 6, 341. 2) to go to; πόλεμόνδε, to the battl-, 13, 298. Mid. aor. to go into the midst, to penetrate, 13, 90, 17, 285.

μετέϊπον, Ep. μετέϊπον (εἶπον), aor. of μετάφημι, to speak amongst or to several, with dat. 1, 73, and absol.

μετεσάμενος see μέτεμι.

μετέω, Ep. for μετώ, subj. from μέτεμι, to be in the midst.

μετέμμεναι, see μέτεμι I.

μετέπειτα (ἔπειτα), afterwards, hereafter, 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), μετελεύσομαι, aor. 1 μετήλαθον, mly partcp. μετελθών, 1) to come or go into the midst, or to. absol., 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. to come amongst, υπερφιάλοισι. Od. 1, 134. κούρησιν, Od. 6, 222; esply in a hostile signif. to rush upon, Il. 16, 487. Od. 6, 132. 2) With accus. to go after any man, i. e. a) to go to any man in order to call him, Πάριον, Il. 6, 280; absol. to follow, 21, 422; or τί, any thing, in order to obtain it; πατρός κλέος, to go in quest of intelligence concerning one's father, Od. 3, 83; ἔργα, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. to go after a matter of business, i. e. to attend to it, ἔργα, Il. 5, 429. δ) Spoken of a place: πόλινδε, to go to the city, 6, 86.

μετέσσοντο, see μετασεύομαι.

μετέω, see μέτεμι.

μετήροος, ον, poet. for μετέωρος (ἄωραι), suspended in the air, aloft, in the air, 8, 26; ἄρματα ἄβασκε μετήροα, the chariots sprang into the air, 23, 369. 2) Metaph. wavering, uncertain, h. Merc. 489.

μετοίχομαι, depon. mid. (οἰχομαι), to go into the midst, ἀνὰ ἄστυ, to go through the city, Od. 8, 7. 2) With accus. to go after any man, to overtake him, Il. 10, 111. Od. 8, 47; absol. to accompany, Od. 10, 24; in a hostile signif. to rush upon, to attack, τινά, Il. 5, 148.

μετοκλάζω (ὀκλάζω), to crouch down and keep shifting one's posture (of a cowardly soldier in ambush), 13, 281.†

μετόπισθε, before a vowel μετόπισθεν, adv. (οπισθεν), 1) Spoken of place: behind, behind the back, backwards, with gen. behind, 9, 504. Od. 9, 539. 2) Spoken of time: after, behind, παῖδες μετόπισθε λελειμμένοι, the children left behind, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing. μετοχλίσσει, Ep. for μετοχλίσσαι, to remove by levers or by force, λέχος, Od. 23, 188; ὀχῆας, to thrust away the bars, Il. 24, 567.

μετρέω (μέτρον), aor. 1 ἐμέτρησα, to measure; hence poet. πέλαγος, to measure the sea, i. e. to navigate, to sail over, Od. 3, 179. †

μέτρον, τό, a measure. 1) the instrument for measuring, a measure, 12, 422. 2) Espl. a measuring vessel for liquids and dry goods, οἴνου, 7, 471. 23, 268. ἀλφίτου, Od. 2, 355. (How much it held is not known.) 3) that which is measured, i. e. space, length, μέτρα κελεύθου, Od. 4, 389. 10, 539. ὄρμον μέτρον ἰκέσθαι, the space of the harbour, Od. 13, 101; metaph. μέτρον ἤβης, the full measure of youth, i. e. the bloom of life, Il. 11, 225. Od. 11, 317.

μετώπιον, τό = μέτωπον, the forehead, 11, 95. 16, 739; prop. neut. of the adj. μετώπιος.

μέτωπον, τό (ὤψ), the forehead, mly of men, plur., Od. 6, 107; once of a horse, Il. 23, 454. 2) Metaph. the front, the fore-part, κόρυθος, 16, 70.

μεῦ, Ion. for μου, see ἐγώ.

μέχρι, poet. before vowel μέχρις, prep. with gen. until, as far as. 1) Spoken of place: θαλάσσης, 13, 143. 2) Of time: τὸς μέχρις; till when, how long? 24, 128.

μή, adv. and conj. not, that not. 1) Adv. μή, not; it never denies independently and directly (cf. οὐ), but always indirectly, and in reference to a preced. representation. It is found, therefore, only in a really dependent denial, or in one conceived of as dependent; and esply in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: μηδέ, μηδεῖς, etc.) A) In main clauses: 1) In such as express a command, the act of forbidding or warning, where mly the imperat. pres. stands, 1, 32, 363; or instead of it the infin., 7, 413. 17, 501; or the subj. aor. μή δὴ με ζωῶ εἰσὶς κείσθαι, do not, do not let me lie as a prey (*hoc tantum te rogo . . . ne*), 5, 684; often with an implied threat, μή σε παρὰ νηυσὶ κειχίω, let me not meet thee at the ships, 1, 26. 21, 563. Rare and mly Ep. is the imperat. aor. 4, 410. Od. 16, 301; and the fut., 15, 115. 2) In sentences expressing a wish, either with the optat. or the indic. histor. tenses: μή τοῦτο φίλον Διὶ πατρὶ γένοιτο! may this not please father Zeus! Od. 7, 316. μή ὄφελος λίσσεσθαι, would that thou hadst not supplicated, Il. 9, 698. 22, 481; also with infin. μή πρὶν ἐπ' ἡλίον δύναι. 2, 413.

3) In sentences which contain an exhortation with the subj. μή ἴομεν for ἴωμεν, let us not go, Il. and Od. 4) In oaths, sometimes instead of the direct negative οὐ, Il. 10, 330. B) In subordinate clauses: 1) In all clauses expressing design or a condition; therefore with the conjunct. ἵνα, ὡς, ὅπως, ὅφρα, εἰ, ἤν, etc. On the construct. see these conjunct. (οὐ stands only when

the negation is limited to a single word, 24, 296.) 2) With infin. only in dependent discourse in H.: ὀμνυθί, μὴ μὲν ἔκων τὸ ἐμὸν δόλω ἄρμα πεδήσας, swear to me, that thou didst not wittingly by craft obstruct my chariot, 23, 585. cf. 19, 261. II) Conjunct. that not: 1) After the primary tenses or an aor. with pres. signif. with subjunct., 1, 522. 17, 17; after a historical tense with optat., 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., μὴ like the Lat. *ne* signifies that: δεῖδω μὴ τὸ χθίζον ἀποστήσωνται Ἀχαιοὶ χρέος, I fear that the Greeks will pay yesterday's debt, 13, 745. cf. 1, 553. 14, 261; after ἰδεῖν, to take heed, 10, 98. Such clauses with μὴ are often elliptical, so that δέδοικα or φοβοῦμαι must be supplied before them (cf. A 1), μήτι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν, that in anger he may inflict some evil upon the sons of the Achaians, 2, 195. 5, 487. 17, 93. δ) If οὐ is added, it is thereby shown that the apprehended event will not ensue, μὴ νύ τοι οὐ χραίσμη, lest haply it should avail thee nothing, 1, 28. μὴ οὕτως, 10, 39. μὴ with indicat., Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: μὴ as such stands, 1) In a direct question, when a negative answer is expected: ἦ μὴ ποῦ τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν, you did not surely suppose it to be one of the enemy, Od. 6, 200. cf. Od. 9, 405. 2) In an indirect question; whether not, after ἰδεῖν, φράζεσθαι, mly with subjunct. and optat., Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when a man is convinced that the apprehended act will happen or is true: δεῖδω, μὴ δὴ πάντα θεὰ νεμερτέα εἶπεν, I have my fears whether the goddess did not speak all things truly, Od. 5, 300.

μηδέ, adv. connects two clauses, prop. adversatively: but not, 4, 302. 10, 37. mly merely annexing: also not, and not, 2, 260. Od. 4, 752. 2) also not, not even, and repeated for the sake of emphasis, 6, 38. 10, 239. 2) Doubled μηδέ, μηδέ, neither, nor, 4, 303.

Μηδεΐδης, ου, ὁ, h. Bacch. 6, 43. ed. Wolf, after the conjec. of Barnes for μὴ δεΐδειν, the name of a pilot. Heri. amends: νῆ' ἤδη, which Frank has adopted.

μηδεῖς, μηδεμία, μηδέν (μηδέ and εἰς), no one, none, in H. μηδέν, 18, 500. †

Μηδευκιάστη, ἡ (adorned with wisdom), daughter of Priam, wife of Imbrius, 13, 173.

μήδομαι, δ-ρον, mid. (μῆδος), fut. μήσομαι, aor. ἐμῆσάμην, to have in mind, like *parare*, not merely to devise, but also to execute: hence, 1) Absol. to devise, counsel, 2, 360. 2) to devise, to plot, to prepare, τί, Od. 5, 173. νόστον, Od. 3, 160. κακά, Od. 3, 166. τί τινη, Od. 5, 189. κακά τινη, Il. 6, 157. 7, 478. ὀλεθρόν τινη, Od. 3, 249. 9, 92; also with

double accus. κατὰ Ἀχαιοὺς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιοῦς, Od. 21, 426.

μηδος, εος, τό, 1) *resolution, counsel, purpose, plan*, always in the plur., 2, 340. Od. 2, 38. μάχης ἡμετέρης, our plans or efforts in this battle, Il. 15, 467; sometimes in the abstract signif. *prudence, cunning*, Od. 13, 89. 19, 353. 2) Plur. *the male pudenda*, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, ἡ, Ep. for Μεθώνη, a town in Magnesia (Thessaly), near Melibœa, 2, 716.

μηκάομαι, depon. mid. Ep. aor. partcp. μακῶν, perf. μέμηκα, with pres. signif. partcp. μεμηκώς, fem. shortened μεμάκνυα, 4, 435; from the perf. as a new poet. imperat. ἐμέμηκον, Od. 9, 439. 1) A word imitating the cry of sheep, to *bleat*, 4, 435. Od.; spoken of deer and hares, to *cry*, Il. 10, 362. 2) The partcp. μακῶν is found only in the construction: κάδ' ὄ' ἔπεισ' ἐν κονίησι μακῶν, he sank screaming or crying in the dust, spoken of animals, 16, 469; and once of a man, Od. 18, 98.

μηκάς, ἄδος, ἡ (ΜΑΚΩ), *bleating*, epith. of goats, 11, 383. Od. 9, 124.

μηκέτι, adv. (εἶ), *no more, no longer, no further*, 2, 259. Od. 3, 240.

Μηκιστεύς, ἦος, ὁ, 1) son of Talaus, brother of Adrastus, father of Euryalus; he took part in the Theban war, 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, 8, 333. 15, 339; accus. Μηκιστή.

Μηκιστιάδης, ου, ὁ, son of Mekisteus = Euryalus, 6, 28.

μηκιστος, η, ου (μηκος), superl. of μακρός, *the longest*, neut. sing. and plur. as adv. *μηκιστα*, at the *farthest, finally, at last*, Od. 5, 299. 465. h. Cer. 259.

μηκος, εος, τό, *length*, Od. 9, 324; *tallness, height (of stature)*, *Od. 11, 312. 20, 71.

μηκων, ωνος, ἡ (μηκος), *a poppy, a poppy-head*, 8, 306. †

μηλέη, ἡ (μηλον), *an apple-tree*, ma lus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); *Od. 24, 340.

Μηλόβοσις, ιος, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτήρ, ἦρος, ὁ (βόσκω), *a shepherd*, 18, 529. † h. Merc.

I) μηλον, τό, a head of smaller cattle, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, *a goat*, Od. 14, 105; mly plur. τὰ μῆλα, *small cattle, espily sheep and goats*, often ἴφια μῆλα, μήτηρ μῆλων, Il. 2, 696.

II) μηλον, τό, *an apple*, and generally, *tree-fruit*, 9, 542. Od. 7, 120.

*μηλόσκοπος, ου, poet. (σκοπέω), from whence a man can oversee the sheep, *sheep-inspecting, shepherd*, h. 18, 11.

μηλάωψ, οπος, ὁ, ἡ (ῶψ), that looks like an apple or a quince, *quince-coloured, .iow, golden, καρπός*, Od. 7, 104. †

μήν, Ep. μέν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means, vero*; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. ἄγε μῆν, come on now, 1, 302. Mly ἢ μήν (μῆν, μέν), verily, truly, 9, 57; οὐ μήν (μῆν), truly, not, 12, 318. 24, 52; μὴ μῆν, l. 603. 10, 330; καὶ μήν (μέν), and truly, certainly also, 19, 45. 23, 410. 24, 468; and yet, but also, 9, 499.

μήνη, μηνός, ὁ, a month, only in the oblique cases; see μεῖς.

μήνη, ἡ, the moon, 19, 374. 23, 455. † As prop. name, the goddess of the moon. h. 32.

μηνηθμός, ὁ (μηνώ), *anger, wrath*, *Il. 62. 202.

μηνίμα, ατος, τό (μηνώ), a cause of anger or wrath. μὴ τοι θεῶν μήνυμα γινωμαι, that I may not awaken the wrath of the gods against thee, 22, 358. Od. 11, 73.

μηνις, ιος, ἡ (μένω [al. μαινομαι, μῆ-μη-α]), *lasting anger, wrath* (Ap. ἡ ἐπιμένουσα ὀργή), mly of the gods, l. 7. Od. 3, 135; of men, l. 1. 9, 517.

μηνώ (μηνις), aor. I partcp. μῆνυσσ, to cherish a lasting anger, to persevere in wrath, to be wroth, τινί, against any man, l. 422. 18, 257; τινός, on account of any thing; ἰρών, 5, 178; and often absol. (In the pres. and imperf. ε is short, only once in the arsis long, 2, 679.)

*μηνύτρον, τό (μηνώ), a reward for discovery, h. Merc. 284.

*μηνώω, fut. μῆνυσσω, to indicate, to betray, to make known, h. Merc. 373. (v in the pres. long and short.)

Μῆρες, οι, Ion. for Μαιρες, the Mæonians, the inhabitants of Mæonia, then = Δυδοί, 2, 864. 10, 431.

Μηροῖη, ἡ, Ion. for Μαιραῖα, prop. a district in Lydia, which lay east of Mount Tmolus, 3, 401.

Μηρονίς, ἰδος, ἡ, Μαιραῖα. 2) Subst. a Mæonian woman, 4, 142.

μήποτε (ποτέ), that not even, lest perhaps; on the construc. see μή with subj. 7, 343. Od. 19, 81. b) In asseverations, never, with infin. following, Il. 9, 133.

μήπου or μή που, lest perhaps, Od. 4, 775.

μήπω (πώ), not yet, 18, 134. 2) by no means, with imperat. 4, 234. 3) For μή που, Od. 9, 102.

μήπως (πώς), that not perhaps, lest haply, with subj. and optat., 3, 438. 4, 487; and after verbs of fearing, that perhaps. 2) Interrogatively, whether or perhaps, 10, 101.

μήρα, τά, rare plur. of μηρίον, q. v. μηρινθος, ἡ, a cord, a string, *21, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. μηρία, rarely μήρα, l. 464. Od. 3, 179; the thigh bones, the thigh-pieces, which were cut from the thighs (μηροί), of victims.

They were then covered with pieces of flesh from the other parts, enveloped with a doubled covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often *πίονα μῆρια*, 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains *μῆρια* as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, ους, ὁ, son of Molus of Crete, charioteer of Idomeneus, 2, 651. 7, 166.

μηρός, ὁ, the upper fleshy part of the *hip*, the *thigh*, spoken of men, 5, 305. 12, 162. *ἀορ ἐρύσασθαι παρὰ μηροῦ*, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connexion, *μηρούς ἐξέταμον*, see *μῆριον*, 1, 460. Od. 12. 360.

μηρῶμαι, depon. mid. aor. Ep. *μηρῶσάμην*, to draw in, to take in, to furl, *ἰστία*, Od. 12, 170. †

μήστωρ, ωρος, ὁ (μῆδομαι), 1) an adviser, a counsellor, spoken of Zeus (governor of the world, V.), 8, 22; of heroes: *μήστωρες μάχης*, αὐτῆς, counsellors in battle (Voss: 'exciters of battle'), 4, 328. 17, 339. 2) which occasions any thing: *φόβοιο*, the occasion or cause of flight, 6, 97. 12, 39; but of horses, skilled in flying (impetuous steeds, V.), 5, 272. 8, 108.

Μῆστωρ, ωρος, ὁ, son of Priam, 24, 257.

μήτε (τε), and not, and that not. *μήτε* — *μήτε*, neither — nor, also with τε in the second member, 13, 230. On the constr. see μῆ.

μήτηρ, μητέρας, ἡ, contr. *μητρός*, a mother, spoken of animals, 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: *μήτηρ μῆλων*, θηρῶν, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτι, neut. of *μήτις*, q. v.

μήτι, see *μήτις*.

μητιάω (μητίω), Ep. *μητιῶω*, only pres. and imperf. 1) to have in mind, to devise, to plan, *βουλάς*, 20, 153; absol. 7, 15. 2) to devise prudently, to plan, to plot, τί, 10, 208; κακά, 15, 27. 18, 312; νόστον τινί, Od. 6, 14. Mid. to conclude by oneself, to deliberate, Il. 22, 174; with infin. 12, 17.

μητιέτα, ὁ, Ep. for *μητιέτης* (*μητιόμαι*), counsellor, counselling (ruling, V.), epith. of Zeus, 1, 175. Od. 14, 243, and often.

μητιόεις, εσσα, εν (*μήτις*), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, φάρμακα, Od. 4, 227. †

μητιόμαι, depon. mid. (*μήτις*), fut. *μητιόσομαι*, aor. 1 *ἐμητιόσάμην*; the pres. is not found in H.: = *μητιάω*, 1) to have in mind, to deliberate upon. Od. 9, 262. 2) to invent, to devise, to plot, *ἔχθεα*, Il. 3, 417; *μέριμερα*, to practise dreadful deeds, 10, 48; *θανάτων τινι*, 15, 349; κακά τινα,

Od. 18, 27. (In the earlier edd. we find incorrectly *μητιόσομαι*.)

μητιῶω, Ep. for *μητιῶω*.

μήτις, ιος, ἡ, dat. *μήτι*, Ep. for *μήτι*, 1) *prudence, understanding, intelligence*, the ability to counsel, often Il. and Od. 2) *counsel, advice, plan, expedient*, espily *μήτιν ὑφαίνειν*, Il. 7, 324. 10, 19. Od. 4, 678.

μήτις or *μήτις*, neut. *μήτι*, gen. *μήτινος* (τις), that none, (that no) that no one, constr. of *μή*. 2) *μήτι*, frequently, as adv. that not perhaps, indeed not perhaps, 4, 42. 5, 567. Od. 2, 67.

μητροπάτωρ, ωρος, ὁ, poet. (*πατήρ*), a mother's father, a maternal grandfather, 11, 224. †

μητρυνή, ἡ, a step-mother, *5, 389. 13, 697.

μητρῶιος, ἡ, ἰον. poet. for *μητρῶος* (*μήτηρ*), maternal, *δῶμα*, Od. 19, 410. † *μήτρως*, ωος, ὁ (*μήτηρ*), a mother's brother, an uncle, *2, 662. 16, 717.

μηχανάομαι, depon. mid. (*μηχανή*), only pres. and imperf., 3 plur. imperf. *μηχανῶντο*, Ep. for *ἐμηχανῶντο*, 1) Prop. to prepare with art, to build, machinor, *τείχεα*, 8, 177. 2) to invent, to devise, to purpose, to practise, mly in a bad signif.: κακά, ἀτάσθαλα, to practise wickedness, 11, 695; *τινί* and *ἐπί τινι*, Od. 4, 822.

μηχανῶω, Ep. *μαχανῶω* = *μηχανάομαι*, from this the partcp. *μηχανῶντας*, Od. 18, 143. †

**μηχανιώτης*, ου, ὁ, poet. for *μηχανητής*, machinator, one who practises cunning or prudence, crafty, h. Merc. 436.

μήχος, εος, τό, poet. for *μηχανή*, means, remedy, counsel, 2, 342. οὐδέ τι μῆχός ἐστι, there is no remedy, i. e. it is impossible, 9, 249. cf. *ἄκος*, Od. 14, 238.

Μῆων, ωνος, ὁ [5, 43], see *Μῆγες*.

μιαίνω, aor. 1 *ἐμίνα*, aor. 1 pass. *ἐμίανθην*, Ep. 3 plur. for *ἐμίανθησαν*, 4, 146; according to Butt. 3 dual aor. 2 sync. for *ἐμίανσθην*, 1) to stain, to colour, *ἐλέφαντα φοίνικι*, 4, 141. 2) to stain, to defile, to foul, *αἵματι, κονίσει*, *16, 797. 17, 439.

μιαίφονος, ον (*μιαίνεσθαι φόνος*), defiled with slaughter, stained with slaughter, reeking with gore (gore-tainted, Cp.), epith. of *Arês*, *5, 31. 455. 844. Lobbeck and Butt. read *μιαίφονος* from *μιαίνεσθαι* and *φόνος*, and its connexion with *βροτολοιγέ* and *τείχεσιπλήτα* requires an act. signif. accustomed to stain oneself with blood (Schol. *μιαινόμενος* (Mid.) *φόνους*). *Ameis*.

μιαρός, ἡ, ὄν (*μιαίνω*), stained, defiled, fouled, 24, 420. †

μυγάδομαι, poet. for *μύγνυμαι*, mid. Od. 8, 271. †

μύδα, adv. (*μύγνυμι*), mixed, mingled together, Od. 24, 77; with dat. *θεοῖς*, mixed among the gods, Il. 8, 437.

**μύγδην*, adv. = *μύδα*, h. Merc. 494.

μύγνυμι, Ep. *μίσγω*, fut. *μίσω*, aor. 1 *ἔμιξα*, fut. mid. *μίσομαι*, Ep. aor. 2 sync.

3 sing. ἐμίκτη, perf. pass. μέμιγμαί, aor. 1 pass. ἐμίχθην, and aor. 2 ἐμίγην, fut. pass. μίγησομαι. (The pres. μίγνυμι is not in H.) I) Act. to mix, to mingle, prop. spoken of fluids, with accus. οἶνον, 3, 270. Od. 1, 110; φάρμακα, Od. 4, 230; pass. ἄλεσσι μεμιγμένον εἶδαρ, food seasoned with salt. According to others, food out of the sea, Od. 11, 123. δ) Metaph. to join, to bind, to unite, to bring any thing to another in close contact, τί τινα; χεῖράς τε μένος τε, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; ἄνδρας κακότητι καὶ ἄλγασσι, to bring men into wretchedness and suffering, Od. 20, 203. Pass. γλώσσ' ἐμίμηκτο, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) to mingle themselves, to mingle, spoken of sheep: νομῶ, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. to mix oneself, to touch any thing, with dat. κάρη κονήσιν ἐμίχθη, the head plunged in the dust, Il. 10, 457; also spoken of men, 3, 55; of the spear: μυχθῆναι ἔγκασσι φωτός, pierced into the entrails of the man, 11, 438. 8) Most frequently of men: to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with; with dat. προμάχοισι, amongst the front warriors, ἀθανάτοισιν, 24, 91; also ἐν προμάχοισι, Od. 18, 379; ἀλλοδαποῖσι, to have intercourse with strangers, Il. 3, 48; and ἐν τινα, 3, 209; and ἐς Ἄχαιούς, 18, 216; absol. Od. 4, 178; μίξεσθαι ξενίη, to mingle in hospitality, Od. 24, 314. δ) In a hostile signif.: to meet in battle, i. e. to come into close fight, Τρώεσσιν, Il. 5, 143; ἐν δαί, 13, 286; ἐν παλάμησι τινος, to engage in a pugilistic contest with any one, 21, 469. c) Esply spoken of sensual love: ἐν φιλότητι and φιλότητι τινος, 6, 161, 165; and τινά, 21, 143; also εὐνή, 4, 445; once with accus. εὐνήν, 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, to embrace in love, to have intercourse with any one.

Μίδεια, ἡ, Ep. for Μίδεια, a town in Bœotia, on the lake Copais, which according to Strabo was swallowed up by this lake, 2, 507.

*Μίδης, εὠ, ὁ, Ep. for Μίδας, king of the Phrygians, Ep. 3.

μικρός, ἡ, ὄν, Ion. form σμικρός, little, small, short, accus. δέμας, 5, 801. Od. 3, 290; only twice. παρὰ μικρόν, almost, Batr. 241. Compar. μείων, q. v.

μίκτο, see μίγνυμι.

Μίλητος, ἡ, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, 2, 647.

μιλοπάρητος, ὄν (παρεῖα), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermilion, 2, 637. Od. 9, 125. ('Red-beaked,' V.)

Μίμας, ἄντος, ὁ, a promontory in Asia

Minor, east of Chios, at the southern extremity of the Erithrean isthmus, Od. 3, 172.

*μίμετομαι, depon. mid. to imitate, with accus. h. Ap. 136. Batr. 7.

μιμνάω, poet. form of μένω, to remain. 2, 392. 10, 549. 2) Trans. with accus. to await, to wait for, h. 8, 6.

μηνήσκω (root ΜΝΑΩ), fut. μήσομαι. aor. 1 ἐμνησα, fut. mid. μνήσομαι, aor. 1 ἐμνησάμην, iterat. μνησάσκειτο, perf. mid. μέμνημαι, 2 sing. μέμνη for μνήσαι, optat. μεμνήμην, 24, 745; and μεμνήφο for μέμνητο, 23, 361; fut. 3 μεμνήσομαι, aor. 1 pass only inῆν. μνησθήναι, Od. 4, 118. Also in the pres. μμνήσκομαι and μνάομαι, contr. μνῶμαι in the expanded forms, particp. pres. μνωόμενος, imperf. ἐμνώοντο, to remind, to put in mind, τινά, Od. 12, 38; of any thing, τινά τινος, Il. 1, 407. Od. 3, 103. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; ἄλγας, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; χαρμῆς, 4, 222; πολέμοιο, νόστου, οἴνου, βρώμης, κοίτου, etc.; instead of the gen. once φύγαδε μνώοντο, they bethought themselves of flight, 16, 697. 2) to mention, to bring to mind by speaking, with gen. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and ἀμφί τινος, Od. 4, 151; ἀμφί τινα, h. 6, 1; and περί τινος, Od. 7, 192. 3) The perf. mid. has the pres. signif. like meminī, I bethink myself, I remember; fut. 3 μεμνήσομαι, I shall remain mindful, mly with gen. 5, 818; and with accus. Τυδεία, ἔργον, ἄλλα, 6, 222. 9, 527. Od. 14, 168. 24, 122; and with inῆν. Il. 17, 364; and the particp. often absol. 5, 263. 19, 153.

μῖμνω, poet. form for μένω, only pres. and imperf. 1) to remain, 2, 331. 2) With accus. to wait for, to await, 4, 348. Od. 11, 210.

μῖν, accus. sing. of the pron. 3 pers. for αὐτόν, αὐτήν, αὐτό, always enclitic. often μῖν αὐτόν, (the person) himself (not as a reflexive), 21, 245; but αὐτίς μιν [only once], himself, as a reflexive (see seipsam), Od. 4, 244, for the plur. doubtful, cf. Thiersch, Gram. § 204. 5.

Μινύειος, ἡ, ὄν, Ep. Μινυῖος, Μινυῖος, appellation of Orchomenus in Bœotia, named from the powerful tribe of the Minyæ, 2, 511; Ep. form Od. 11, 284.

Μινυήτιος, ὁ, Ep. for Μινυῖος, 1) a river in Elis, according to Strab. VIII. 347. Paus. 5, 1. 7, the Anigrus; according to others, the Peneus.

μινύθω (μινύς), poet. only pres. and imperf. iterat. imperf. μινύθεσκον, 1) Trans. to diminish, to lessen, to impair, to weaken, with accus., 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. to become smaller, to decrease, to be destroyed, Il. 16, 392. 17, 738. Od. 12, 46; ἦτρον ἐταίρων, Od. 4, 374; πόθος, to pine away with desire, h. Cer. 202.

μίνυθα, adv. (μινύς) a little, a very

little, for a time, mly of time, 4, 466. Od. 15, 494.

μινυνθάδιος, ον (μίνυνθα), compar. μινυνθαδωτέρος, *lasting but a short time, αἰών, 4, 778; short-lived, 1, 352. Od. 11, 307.*

μινυρίζω (μινυρός), *to moan, to whimper, to lament, to wail, prop. spoken of women, 5, 889. Od. 4, 719.*

*Μίνωϊος, ον, Ep. for Μινῶος, *Minoian, h. Ap. 393.*

Μίνως, ος, ὁ, accus. Μίνωα and Μίνω ed. Wolf, Μίνων ed. Spitzner after Aristarch., Il. 14, 322; son of Zeus and Europa, king of Crete, famed as a wise ruler and lawgiver, 13, 450. 451. 14, 322. His wise laws he had received from Zeus himself, since he had for nine years intercourse with Zeus, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11; 567. Later tradition alone makes him a judge in the under world.

μισγάγκεια, ἡ (ἀγκος, a dell, glen, gully, a defile, a ravine, in which the mountain torrents meet, 4, 455. †

μίσγω, a form of μίγνυμι, q. v.

μισῶω (μῖσος), aor. ἰ ἐμίσησα, *to hate, to abominate, to detest. μισησέ μιν κυσὶ κῦρμα γενέσθαι, it was an abhorrence to him to become a prey to the dogs, Voss, Il. 17, 272.*

μισθός, ὁ, a reward, wages, hire, 10, 304. 21, 445. 450; plur., Od. 10, 84.

μιστύλλω (akin to μίτυλος), *to cut in small pieces, to cut up, spoken of carving flesh, with accus., 1, 465. 2, 428. Od. 3, 462.*

μίτος, ὁ, *the cord, the thread, a single thread introduced into the warp (πηνίον), 23, 762. † (Others understand the warp by it, stamen. Cp. translates, 'she tends the flax, drawing it to a thread.')*

μίτρη, ἡ, a belt, a girdle, a woollen belt worn by warriors about the abdomen, furnished with metallic plates as a defence against missiles, and distinct from ζωστήρ, *5, 857. 4, 137.

μιχθεῖς, see μίγνυμι.

μνάομαι, ground form of μμνήσκομαι, *to remember, contr. μνώμαι, which occurs in the Ep. expanded forms of the pres. and imperf. see μμνήσκω.*

μνάομαι, contr. μνώμαι, depon. mid. iterat. imperf. μνάσκειτο, *to court, to woo, to seek in marriage, with ἀκοιτιν, γυναῖκα, Od. 1, 39. 16, 431; and absol. *Od. 16, 77. 19, 529. (Only in the pres. and imperf. sometimes in the contract and sometimes in the expanded forms.)*

MNAΩ, root of μμνήσκω.

μνήμα, ατος, τό (MNAΩ), *a memorial, a monument, χειρῶν, Od. 15, 126. 21, 40; τάφος, a tomb, 23, 619.*

μνημοσύνη, ἡ (μνήμων), *remembrance, memory. μνημοσύνη τις ἐπειτα πυρός γενέσθω, then let there be some remembrance of the fire, 8, 181. †*

*Μνημοσύνη, ἡ (Moneta, Herm.),

daughter of Uranus, mother of the Muses by Zeus, h. Merc. 429.

μνήμων, ον, gen. ονος (μνήμη), *mindful, remembering, Od. 21, 95; with gen. φόρτον, mindful of the lading [i. e. careful of the goods stowed in his ship], Od. 8, 163.*

μνήσαι, μνησάσκετο, see μμνήσκω.

Μήσος, ὁ, a noble Περονίαι, 21, 210.

μνηστεύω (μνηστός), fut. μνηστεύσω, *to woo, to solicit in marriage, absol. Od. 4, 684; and with accus. γυναῖκα, a woman, Od. 18, 276.*

μνηστήρ, ἦρος, ὁ (μνάομαι), *a suitor, a wooer, often spoken of the suitors of Penelope; the number of them, *Od. 16, 245.*

μνήστις, ιος, ἡ, poet. for μνήμα, *remembrance, memory, οὐδέ τις ἡμῖν δόρπου μ., = we thought not of supper, Od. 13, 280. †*

μνηστός, ἡ, ὄν (μνάομαι), *wooed, who is won by presents, and hence a lawful wife, always as fem. with ἀλοχος, κουριδίη, 6, 246. Od. 1, 36.*

μνηστός, ὄος, ἡ, Ion. for μνηστεία, *the act of wooing, soliciting in marriage, *Od. 2, 199. 19, 13.*

μνώμενος. μνώοντο, Ep. for μνώομαι, q. v. ἐμνώοντο from μνάομαι, q. v.

μογέω (μόγος), aor. ἰ ἐμόγησα. 1) Intrans. *to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, mly as part. with another verb, 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, ἀλγεια, Od. 2, 843. πολλά, Il. 23, 607. ἀέθλους, Od. 4, 170. ἐπί τινι, about any thing, Il. 1, 162. Od. 16, 19.*

μόγος, adv. (μόγος), *with difficulty, scarcely, (22, 412. ι is long in the arsis), 9, 355. Od. 3, 119.*

μόγος, ὁ, *pains, labour, exertion, 4, 27. †*

μογοστικός, ον (μόγος, τίκτω), *exciting pains (dolorum creatrix, Ern.), that causes the woman to bear with pain. Thus according to Aristarchus. Others, 'aiding those that bring forth with difficulty,' but such paroxytone have an active signification (cf. θεοτόκος), epith. of Ilithyia (Eileithyia), *11, 270. 16, 187. 19, 103.*

μόθος, ὁ, poet. (akin. to μόγος), *the tumult of battle, battle, 7, 117. 18, 159; ἵππων, a tumult of horses, the battle-fray of cavalry, 7, 240.*

μοῖρα ἢ (μειρομαι), 1) *a part, in opposition to the whole, 10, 253. Od. 4, 97; esply a share in any thing, Od. 11, 534; in a repast, a portion, Od. 3, 40. 66; and often metaph. οὐδ' αἰδοῦς μοῖραν ἔχειν, to have no particle of shame, Od. 20, 171; hence fitness, propriety; κατὰ μοῖραν, suitably, properly, often with εἰπεῖν, also ἐν μοῖρῃ, Il. 19, 186; and παρὰ μοῖραν, contrary to propriety, Od. 15, 509. 2) *Esply the portion of life, the lot of life, Od. 19, 192; in full, μοῖρα βίωσις, the measure of life, Il. 4, 175; generally, fate, destiny, with infin. Od. 4, 475. Il. 7, 52,**

esply in a bad signif. *the lot of death*, 6, 488; connected with *θάνατος*, 3, 101. Also in a good signif. *Od.* 20, 76, *prosperity, good fortune*, opp. *ἀμμορία*.

Μοῖρα, ἡ, prop. name, *the goddess of fate*, the *Parca* of the Romans, who allotted to men the destiny of life. In H. mly sing. once plur. 24, 49. cf. *Od.* 7, 197. Fate appears in H. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, *Od.* 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. *Μοῖρα* is primarily the dispenser of fate, *Od.* 3, 236—238; still Zeus is also mentioned as the ruler of fate, *Od.* 4, 208. 20, 76, he can accelerate or delay the destiny of *Μοῖρα*, or in doubtful cases decide it, 11, 12, 402. 16, 443; nor is all influence denied to the other gods, *Od.* 3, 269. 8, 167.

μοιρηγίης, ἐς (γένος), *favoured by fate at birth, born to happiness*, 3, 182.†

μοιχάγρια, τὰ (ἀγρὰ), *the penalty inflicted upon one detected in adultery [th' adulterer's forfeit, Cp.]*, *Od.* 8, 332.† *μολεῖν*, see *βλώσκω*.

μόλιβος, ὁ, poet. for *μόλυβδος*, *lead*, 11, 237.† Some prefer to read *μόλυβος*, see *μολύβδαινα*.

Μολίων, ἴονος, ὁ, 1) son of Molione, wife of Actor; in the dual, τὼ *Μολίονε*, the two *Moliones*, Cteatus and Eurytus, 11, 709; see *Ἀκτορώμεν* and *Εὐρύτος*. 2) A prop. name of a Trojan, charioteer of Thymbraeus, 11, 322.

μολοβρός, ὁ, *a glutton, a parasite. a greedy beggar*, **Od.* 17, 219. 18, 26; according to the deriv. of the Gramm. *μολῶν εἰς βορὰν*, better according to Riemer akin to *μῶλυς*, *μωλύνω*, *a lazy, fat raunch*.

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, 13, 249. 10, 269.

μολπή, ἡ (μέλπω), *a song united with dancing*, 1, 472. *Od.* 4, 19; and generally, *play, pastime*, *Od.* 6, 101. 2) *sona, playing on the lyre*, alone, *Od.* 1, 152. 4, 19; also dancing alone, 11, 18, 606.

μολύβδαινα, ἡ (μόλυβδος), *a leaden ball*, which was tied to the line above the bait, to sink it more deeply in the water, 24, 80.†

ΜΟΛΩ, root of the aor. *ἔμολον*, see *βλώσκω*.

μονοήμερος, ον (ἡμέρα), Ep. for *μονήμερος*, *of one day, living only one day, ephemeral*, *Batr.* 305.

μόνος, η, ον, Ep. *μῶνος*, in H. only Ep. *alone*, often *μόνος*, *Batr.* 257. 2) *alone, solitary*, 4, 388. *Od.* 3, 217.

μονῶν (μόνος), Ep. *μονῶν*, *Od.*, partcp. aor. pass. *μονωθείς*, *to make single, to leave alone*; with accus. *γενετήν*, to propagate the race singly (so that there is always only one), *Od.* 16, 117; hence

pass. *to be left alone*, 11, 11, 471. *Od.* 15, 380.

μόριμος, ον, poet. for *μύρισιμος*, q. v. *μορμύρω*, poet. (μύρω), only pres. *μωρῶ*, *to roar, to turniwat*, spoken of a stream, *ἀφρώ*, 5, 599. 21, 325; spoken of the ocean, *18, 403.

μορόεις, εσσα, εν, only *μορόεντα ἔργατα* according to the best critics: *carefully* or *skilfully wrought ear-rings*, of *art*, 14, 183. *Od.* 18, 298. Voss, *brigit*, and according to Riemer to be derived from *μωίρω*, to shine.

μόρος, ὁ (μείρομαι), *the lot, fate, destiny*, assigned to a man, either by the deity or by fate, esply *a sad lot, death*, 19, 421; hence often, *κακὸς μόρος*, and connected with *θάνατος*, 6, 357. *Od.* 9, 61; *ὄτις μόρον*, see *ὑπέρομον*.

μόρσιμος, ον (μόρος), Ep. *μόριμος*, 20, 302;† *appointed by fate, fated*, *Od.* 16, 392. 21, 162; once, *appointed to death*, 22, 13. *μόρσιμον ἡμαρ*, the day of fate, the day of death, 15, 613; and *μόρσιμω ἔσσι*, with infin., it is allotted by fate, 1, 674.

Μόρως, υος, ὁ, son of Hippotion, a Mysian, 13, 792. 14, 514.

μορύσσω, fut. *ξω*, perf. pass. *μωρύνημαι*, *to defile, to discolour, to foul*, *to soil*, *εἶματα καπνῶ*, *Od.* 13, 435.†

μορφῆ, ἡ, *form, figure, shape of body*, *Od.* 8, 170; metaph. *μορφῆ ἐπέων*, *grace, ornament of words*, **Od.* 11, 367.

μόρφνος, ον, 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. *dark-coloured, black*, for *ὀρφνη*, Hesych. other explanations, according to the Schol., are: 1) *beautifully formed*, from *μορφῆ*. 2) *rushing on, swooping, plunging*, for *μάρπτω*. 3) *death-bringing*, from *μοροφόνος*. 4) *Arist. H. A.* 9, 32, a kind of eagle, living in valleys and swamps; hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, *a sprout, twig, rod*; as *ἀδύγουν*, *tender*, 11, 105.† cf. *λύγος*.

Μούλιος, ὁ, 1) the husband of Agri-mêdê, 11, 739. 2) a Trojan, 16, 696. 3) a Trojan slain by Achilles, 20, 472. 4) a herald of Amphinômus, *Od.* 18, 422.

μουνάξ, poet. for *μόναξ*, adv. (*μῶναι*), *singly, alone*, **Od.* 8, 371. 11, 417.

μῶνος, η, ον, see *μόνος*.

μῶνός, Ion. for *μῶνός*, q. v.

Μούσα, ἡ (prob. = *μῶσα* from *μῶν* *perceiving, inventing*), a *Muse*, goddess of song, of the poetic art, etc.; even in H. plur., but the number *nine* is picked first, *Od.* 24, 60, without mentioning their names, which are found for the first time, *Hes. Th.* 76. They are, according to 2, 491. *Od.* 1, 10, daughters of Zeus; they inhabit Olympus, 2, 484; and entertain the gods by singing, 1, 604. They inspire the Epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The derivation from *μῶν* is rejected by Buttm., *Mythol.* 1. 289, seq. *Am. Ed.*]

μοχθέω (μόχθος), fut. ήσω, like μογέω, to take pains, to trouble oneself, to be distressed, κήδεω, 10, 106.†

μοχθίζω=μοχθέω, to suffer, to be sick, ελκεί, with a wound, 2, 723.†

μοχλέω (μοχλός), to move with levers; στήλας, to turn over the pillars, 12, 259.† μοχλός, ό, 1) a lever, Od. 5, 261. 2) any long, strong stake, *Od. 9, 332.

Μυρδών, όνος, ό, king of Phrygia, in whose time the Amazons attacked Phrygia, 3, 186.

μυδαλιός, η, ον (μυδάω), wet through, ποίει, damp; αίματι, sprinkled with blood, 11, 54.†

Μύδων, ώνος, ό (appell. μυδών), 1) son of Atymnius, charioteer of Pylæmènes, a Trojan, slain by Antilochus, 5, 580. 2) a Trojan slain by Achilles, 21, 209.

μυελόεις, εσσα, εν (μυελός), full of marrow, πιαττωγ, όστία, Od. 9, 293.†

μυελός, ό, parrow, 20, 482; metaph. μυελός ανθρώπων, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μυθήσομαι, depon. mid. (μύθος), fut. μυθήσομαι, aor. 1 έμυθησάμην, Ep. form 2 sing. μυθείαι and μυθείαι, Ep. iterat. imperf. μυθέσκοντο, 1) to discourse, to speak, to tell, absol. and with accus. and infin. 21, 462. 2) Trans. to tell, to narrate, to call, τινί τι, 11, 201. πάντα κατά θυμόν, to speak every thing according to one's mind [agreeably to me], 9, 645. άληθέα, νημερτέα, 6, 376. 382. έναίσιμα, Od. 2, 159. πόλιν πολύχρυσον, to call the city rich in gold, 11, 18, 289. ποτι δν θυμόν, to speak to a man's heart, i. e. to consider, 17, 200. Od. 5, 285; hence to counsel, Od. 13, 191. [3] to explain, to indicate, to interpret, 11, 1, 74.]

μυθολογέω, fut. σω, to relate, to tell, τί τι, *Od. 12, 450. 453.

μύθος, ό, 1) discourse, word, as opposed to έργον 9, 443. Od. 4, 777; in special applications: a) a public discourse, Od. 1, 558. b) narration, conversation. μύθος παιδός, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) bidding, command, commission, counsel, 11, 2, 282. 5, 493. 7, 358. 2) a resolve, plan, project, since it is presented in words, undertaking, 14, 127. Od. 3, 140. 22, 288. 3) Od 21, 70, 71 is explained as Aeol. for μόθος, noise, confusion, but unnecessarily; it signifies project, purpose, as no. 2. ούδέ τιν' άλλην μύθου ποιήσασθαι έπισχέσιν έδύνασθε, you could not make any pretext for your undertaking, Voss.

μυία, ή, a fly, an image of unblushing impudence. a) a house-fly, 4, 131. b) a mosquito, 2, 469. 17, 570. c) a carrion-fly, 19, 25.

Μυκάλη, ή, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called Trogilium, 2, 669.

Μυκαλησός, ή (Μυκαλησσός, Herm. h.

Ap. 224), a city in Bœotia, near Tanagra, 2, 498.

μυκάομαι, depon. (μύ), aor. έμυκον, perf. μέμυκα, 1) to bellow, spoken of cattle, Od. 10, 413. 11, 18, 580. 2) to crack, to rattle, to buzz, to roar, spoken of doors and of a spear, 5, 749. 20, 260; of a river, 12, 460. 21, 237.

μυκηθμός, ό, bellowing, roaring, 18, 575. Od. 12, 265.

Μυκήνη, ή, 1) daughter of Inachus, wife of Arestor, who gave name to the city Mycène, Od. 2, 120. 2) Plur. Μυκήναι, Μυκηνæ, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous esply for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. 2, 569; sing. 4, 52. From this 1) adv. Μυκήνηθεν, from Mycenæ. 2) Μυκηναίος, η, ον, Mycenian, 15, 638.

μύκον, see μυκάομαι.

μύλαξ, ακος, ό (μύλη), prop. a millstone; and generally, any large stone, 12, 161.†

μύλη, ή (μύλλω), a mill, *Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλήφατος, ον (πέφαμαι), broken or ground in a mill, Od. 2, 355.†

μυλοειδής, ές (είδος), similar to a millstone, πέτρος, 7, 270.† Batr. 217.

μύνη, ή (akin to άμύνω), a pretext, an excuse, a tarrying, plur. Od. 21, 111.†

Μύνης, όνος, ό, son of Evenus, husband of Briseis, ruler in Lyrnessus, 2, 692. 19, 296.

*μυοκτόνος, ον (κτείνω), mouse-slaying, μυοκτ. τρόπαιον, a trophy on account of the slaughter of the mice, Batr. 159.

μυρίκη, ή, a tamarisk, according to Miquel, Hom. Flora. p. 39, the French tamarisk, tamarix Gallica, a shrub common in southern marshy regions, *10, 466. h. Merc. 81. (i in the arsis, 21, 350.)

μυρίκινος, η, ον, of the tamarisk; όζος, a tamarisk branch, 6, 39.†

Μυρίνη, ή, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, 2, 814; see Βατίεα.

μυρίος, η, ον, very much, infinite, innumerable. μυρίον χέραδος, immense rubbish, 21, 320; frequently in the plur. 1, 2, 12, 326. 2) infinitely great, ilimitable, a thousand-fold, άχος, 20, 282; όνος, Od. 15, 452; often plur. άλγεα, κήδεα (μυρίοι, countless; but μύριοι, ten thousand, according to the Gramm.).

Μυρμιδόνες, οί, sing. Μυρμιδών, όνος, the Myrmidons, an Achaian race in Thessaly, Phthiotis, under the dominion of Achilles, whose chief towns were Phthia

and Hellas, 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thesaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. *μύρω*, Hesiod.), *to dissolve in tears, to weep; ἀμφί τινα, about any one, 19, 6; to lament, to wail, in connex. with κλαίω, γοῶν, 22, 427. Od. 19, 119.*

**μυρσινοειδής, ἐς (εἶδος), similar to a myrtle, h. Merc. 81.*

Μύρσινος, ἡ (= μύρρινος), a village in Elis near Dyme; later τὸ Μυρτούντιον, 2, 616.

**μῦς, μῦς, ὁ, a mouse, Batr.*

Μῦσοί, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsopus to Olympus. They had emigrated from Thrace, 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprang, 13, 5. Strab. VII. p. 295.

μυχμός, ὁ (μύζω), sighing, groaning, Od. 24, 416. †

μυχοῖτατος, ἡ, ον, irreg. superl. of μύχιος. μυχοῖτατος ἴζε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146. †

μυχόνδε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, ὁ (μύω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, 21, 23. μυχῶ Ἄργεος, in the interior of Argos, 6, 152. Od. 3, 263.

*μύω, aor. ἔμυσσα, perf. μέμυκα, intrans. to shut up, to close, spoken of the eye, 24, 637. ἔλκεα μέμυκεν, the wounds were closed, *24, 420. (υ is in the pres. double-timed.)*

μῦών, ὄνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, 16, 315 (V. 'the calf'). 324.

μῶλος, ὁ (akin to μόλος), pains, labour; espily μῶλος Ἄρηος, the labour or toil of Arēs, i. e. contest, battle, II.; also alone, contest, 17, 397; between Irus and Odysseus (Ulysses), Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15, 17, understands by it, allium nigrum Gouan., a kind of garlic, Od. 10, 305. † (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμήσομαι, to blame, to reproach, to deride, to insult, τινά, 3, 412. †

μωμεῦν = μωμάομαι, Od. 6, 274; † only pres.

μῶμος, ὁ, blame, mockery, derision. μῶμον ἀνάψαι, to give an insult, Od. 2, 86. †

μῶνυξ, υχος, ὁ, ἡ (μόνος or μία and ὄνυξ), with undivided hoof, having a solid hoof, epith. of horses, 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration, always in affirmative clauses, γεα, τρικ. verily; often in the constr. ναί διη ταῖσι γε πάντα κατὰ μοῖραν εἶπες, 1, 26. 8, 146; and ναί μὰ τόδε σκήπτρον, verily, by this sceptre, with accus. l. 234.

ναιετάω, Ep. (ναίω), only pres. and imperf. iterat. form, imperf. ναιετάσκω. 1) Intrans. *to dwell, to abide*, with prep. ἐπί, and with the dat. merely, 3, 387. *to be inhabited, to lie*, spoken of countries, islands, etc. 4, 45. Od. 9, 23; often partop. 2, 648. Od. 1, 404. 2) Trans. *to inhabit*, with accus. 2, 539. 17, 171. Od. 9, 21. (For the most part in the open forms, except *ναιετάσκων*, and irreg. *ναιετάωσα*.)

ναίω, imperf. iterat. ναίεσκε, poet. aor. l. ένασσα, aor. l. pass. έναίσθην. 1) Intrans. only pres. and imperf. *to dwell, to abide, to remain*; with prep. ἐν, also with κατά, περί, πρός, with accus. and παρά with dat. and accus., and with the mere dat. *αἰθέρι ναίων, 2, 411, Φρυγίῃ, 16, 719. b) to be inhabited, to lie*, spoken of places. 2, 626. c) For *νάω, to be full*, Od. 9, 222, see *νάω*. 2) Trans. *to inhabit*, with accus. 3, 74. 257. 13, 172. Od. 4, 811. *b) In aor. l. to go to inhabit*; hence *to build, πόλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. to settle, to remove to, Ἄργεϊ νάσθη, li. 119.*

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530. †

**Νάξος, ἡ, at an earlier period Δία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its productiveness in wine, sacred to Bacchus, h. Ap. 44.*

*νάπη, ἡ, Ep. for νάπος, a valley, a forest, a ravine, a defile, between mountains. *8, 558. 16, 300.*

ναρκάω (νάρκη), aor. l. poet. νάρκησα, to become benumbed, stiff, lame, 8, 328. †

**νάρκισσος, ὁ, the narcissus, h. Cer. 1, 428.*

νάσθη, see ναίω.

νάσσω, Ep. for ένασα, see ναίω. νάσσω, fut. νάξω, to press firmly, to stamp down closely, γαίαν, Od. 21, 122.

Νάσσης, ου, ὁ (the settler), son of Nomion, leader of the Carians before Troy, 2, 867.

Ναυβολίδης, ου, ὁ. 1) son of Naubolus = Iphiclus. 2) a Phæacian, Od. 4, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, 2, 518.

**ναυηγός, ὄν, Ion. for ναυαγός (ἀγρονεμ) shipwrecked, Batr. 94.*

ναύλοχος, ον (ΛΕΧΩ), *offording a secure anchorage, a convenient station for ships; λιμὴν* (Cp. *a commodious haven*; Voss, 'a ship-protecting harbour'), *Od. 4, 846. 10, 141.

ναύμαχος, ον (μάχη), *employed in naval battles, ἐσπῆτά* [naval poles... for conflict maritime prepared, Cp.], *15, 389. 677.

Ναυσίθοος, ὁ (ship-swift), son of Poseidōn and Peribœa, father of Alcinous and Rhexênor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56, seq. cf. 6, 7—11.

Ναυσικαία, ἡ, the beautiful daughter of the Phæacian sovereign Alcinous in Scheria, who conducted the ship-wrecked Odysseus (Ulysses) to the house of her father, Od. 6, 17, seq.

ναυσικλειτός, ἡ, ὄν (κλειτός), poet. *mentioned in naval affairs*, Od. 6, 22. † Εὐβοία, h. Ap. 31. 219.

ναυσικλυτός, ἡ, ὄν (κλυτός). = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, *Od. 15, 415.

Ναυτεύς, ἦος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ου, ὁ (ναῦς), a sailor, a seaman, a mariner, 4, 76. Od. 1, 171.

ναυτιλίη, ἡ (ναυτίλος), navigation, Od. 8, 253. †

ναυτίλλομαι, depon. only pres. and imperf. *to navigate, to go by ship*, *Od. 4, 672. 14, 246.

ναῦφι, ναῦφιν, Ep. see νῆυσ.

νάω and ναίω, Ep. only pres. and imperf. ναίον, *to flow, κρήνη νάει*, Od. 6. 292. κρήναι νάουσι, Il. 21, 197. ναίον ὄρω ἄγγεα, the vessels flowed with whey, Od. 9, 222. (ἄ, Od. 6, 292. ἄ, Il. 21, 197.) 2) Root of ναίω.

Νεάρα, ἡ (the younger), a nymph, who bore to Helios Lampetiê and Phaētusa, Od. 12, 133.

νεαρός, ἡ, ὄν (νέος), young, tender, παίδες, 8, 289. †

νέατος, η, ον, Ep. νείατος (prob. old superl. of νέος), always in the Ep. form. except 9, 153. 295. 11, 712: *the last, the extreme, the lowest*, always spoken of place: ποῦς, ἀνθερώων, κενεών, Il. 6) With gen. νείατος ἄλλων, the lowest of them all, Il. 6, 295. πόλις νεάτη Πύλου, the last city of Pylos, Il, 712; and plur νεάται Πύλου (not for νεάται from ναίω), 9, 153.

νεβρός, ὁ (akin to νεαρός), the young of the stags, a fawn, also a deer, 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆυσ.

νεηαι, Ep. for νῆη, see νέομαι.

νεηγενής, ἐς, Ep. for νεαγ. (γένος), *new-born*, *Od. 4, 336. 17, 127.

νεήκης, ἐς, Ep. for νεάκ. (ἀκή), *newly-sharpened, whelled, πέλεκυς* [a new-edged axe, Cp.], *13, 391. 16, 484.

νέηλυς, υδος, ὁ, ἡ (ἤλυθον), *newly or just arrived*, *10, 434. 558.

νεηνής, ου, ὁ, Ep. for νεανίας (νέος), *young, juvenile*, always as adj. ἀνῆρ, *Od. 10, 278. 14, 524. h. 7, 3.

νεήνις, ιδος, ἡ, Ep. for νεάνις (νέος), adj. *youthful, παρθενική*, Od. 7, 20. 2) Subst. a virgin, a maiden, 18, 418.

*νεήφατος, ον (φημί), *newly-said, new-resounding*, h. Merc. 443.

νεΐαι, Ep. for νεΐαι, see νέομαι.

νεΐαρος, only in the fem. νεΐαιρα, irreg. compar. of νέος, *the latter, the outer, the lower*, mly νεΐαιρη γαστήρ, the lower belly, the abdomen, *5, 539. 616, and elsewhere.

νεΐατος, η, ον, Ep. for νεάτος, q. v.

νεϊκέω (νεϊκος), and according to the necessity of the metre νεϊκῶ; as subj. νεϊκείησι, infin. νεϊκείων, imperf. νεϊκείων and νεϊκείεσκον, fut. νεϊκῶσω, aor. 1 ἐνεΐκεσα, Ep νεΐκεσα, and σσ. 1) Intrans. *to quarrel, to dispute, to wrangle*. τινί, with any one, Od. 17, 189. ἀλλήλησιν, Il. 20, 254. εἰνεκά τινος, 18, 498. νεΐκεα νεϊκῶν, 20, 251. 2) *to provoke, to irritate, to blame, to scold, to accuse*, with accus. ἀισχροῖς ἐπέεσσιν, 3, 38; χολωτοῖσιν, 15, 210. Od. 22, 525; spoken of Paris: νεΐκεσσε θεάς—τὴν δ' ἤγησε, *to slight*, in antith. to αἰνεῖν, since he gave Aphroditê the preference to Hêrê and Athênê, Il. 24, 29.

νεϊκος, τό, 1) *quarrelling, contention, disputation*, esply with words: the act of *blaming, reproaching, abusing*, 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il 18, 497.. 2) Often also, *contest in deed: fight, battle*, Il. νεϊκος πολέμοιο, contest of war, 13, 271. Od. 18, 264; thus also φυλόπιδος, ἔριδος, Il. 17, 384. 20, 140.

νεΐμα, Ep. for ἐνεΐμα, see νέμω.

νεΐοθεν, Ion. for νεόθεν, adv. (νέος), *from beneath*. νεΐοθεν ἐκ κραδίης, deep from the heart, 10, 10. †

νεΐοθι, Ion. for νεόθι, adv. (νέος), *in the lowest part*; with gen. λίμνης, deep down in the lake, 21, 317. †

νεΐός, ἡ, subaud. γῆ (νέος), *new land, fallow ground*; also *newly-ploughed land*, which has lain 'or a season untilled, and is now fresh ploughed. νεΐός τρίπολος, thrice-plowed fallow, Od. 5, 127. Il. 18, 541.

νεΐται, contr. for νέεται, see νέομαι.

νεκάς, ἄδος, ἡ (νεκύς), a heap of corpses, 5, 886. †

νεκρός, ὁ, 1) Subst. *a dead body, a corpse*; also Ep. νεκροὶ τεθνήωτες and κατατεθνήωτες, the departed dead, 6, 71. 6) *the dead, the departed*, as inhabitants of the underworld, 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

νέκταρ, αρος, τό, nectar, the drink of the gods, which was conceived of as the noblest wine, of red colour and fragrant smell, 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νεκτάρεος, η, ον (νέκταρ), *nectarean, resembling nectar, fragrant like nectar*, ἕανός, χιτών, *3. 335. 18, 25.

νεκύς, υος, ὁ, like νεκρός, dat. plur. νεκῦεσσι, rarely νεκῦσσι, Od. 11, 569,

accus. plur. νέκυσ for νέκυας, Od. 24, 417. 1) a dead body, a corpse, also νέκυσ τεθνηώς, κατατεθνηώς, κατακτάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) the dead, the departed, in the under-world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοντο, Il. 635.†

νεμεσάω and often νεμεσάω, poet. fut. νεμεσήσω, aor. I Ep. always νεμέσησα, fut. mid. νεμεσήσομαι, aor. I pass. Ep. always νεμέσησθεν for νεμεσήθησαν. 1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, τινί τι, Od. 23, 213; and generally, to be displeased, to be angry, to be offended, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. 11) Mid. and aor. pass. I) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. νεμεσάται ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνειν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with μή following, Il. 16, 544. 2) As act. to take amiss, to be displeased, to be angry, absol. and τινί, with any man, 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), κακά ἔργα, Od. 14, 284.

νεμεσητός, Ep. νεμεσητός, ἡ, ὄν (νεμεσάω), 1) worthy of displeasure, blameworthy, reprehensible, mly neut. with infin. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσῶν, disposed to displeasure, Il. 11, 648.

νεμεσίζομαι, depon. mid. (νέμεσις)=νεμεσάω, only pres. and imperf. 1) to be displeased, to be angry, τινί, 8, 407. Od. 2, 239; τινί τι, to take amiss any thing at any one's hands, Il. 5, 757; also with accus. and infin. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. 17, 254; θεούς, to stand in awe of the gods, Od. 1, 263.

νέμεσις, ιος, ἡ, Ep. dat. νεμέσει for νεμέσει, 6, 335 (νέμω), 1) just displeasure, blame, or anger about any thing unbecoming (later, at undeserved prosperity). νέμεσις δέ μοι ἐξ ἀνθρώπων ἐσσεταί, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, blameworthy. οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, according to Passow, the fear of blame, dread; with αἰδώς, according to Schol. the blame of others, like no. 1. Il. 13, 122.

νεμεσάω, Ep. for νεμεσάω.

νεμεσητός, Ep. for νεμεσητός.

νεμέσει, Ep. dat. of νέμεσις.

νέμος, εος, τό, poet. (νέμω), a meadow, and generally, a grove, a forest, 11, 480.† [nemus.]

νεμω, aor. I ἐνειμα, Ep. νεῖμα; Ep. form νεμέθω. I) Act. to divide, to distribute, τι; κρέα, μέθυ, often τινί τι, any thing to any one, 3, 274. Od. 6, 188. b) to allot as pasture, to pasture, spoken of herds, Od. 9, 233. II) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. πατρία, Od. 20, 336; mly spoken of estates: b) cultivate, τέμενος, ἔργα, Il.; and generally, to inhabit, ἀλσεα, Ἰθάκην. b) Spoken of brutes: to pasture, to graze, to feed, absol. 5, 777. Od. 13, 407; with accus. ἀνθα ποιῆς, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πυρὶ χθὼν νέμεται, the land is consumed by fire, 2, 780.

νένιπται, see νίζω.

νεοαρθής, ἐς (ἄρθω), newly-watered, fertilized, ἀλώη, 21, 346.†

νεογιλός, ἡ, ὄν, new-born, young, σίλαξ, Od. 12, 86.† (According to Hesych. and Eustath. for νεογιός.)

*νεογνός, ὄν, contr. for νέογονος, new-born, h. Cer. 141. Merc. 406.

νεόδαρτος, ὄν (δέρω), just stripped of, δέρμα, *Od. 4, 437. 22, 363.

*νεοδμής, ἦτος, ὁ, ἡ (δαμάω), newly-broken, just tamed, πῶλος, h. Ap. 231.

νεοθηλής, ἐς (θάλλω), fresh-blooming, new-sprouting, just becoming verdant, ποιή, 14, 347;† metaph. fresh-flourishing, h. 30, 13.

νεοίη, ἡ, poet.=νέοτης, youth, youthful ardour, 23, 604.†

*νεόλωτος, ὄν, poet. for νεόλωτος (λούω), newly-washed, fresh-bathed, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf. Ep. contr. νεύμαι, 18, 336; 2 and 3 sing. pres. νεῖαι, νεῖται, Od. 11, 114. 12, 188. 14, 152; infin. νεῖσθαι, Od. 14, 88; elsewhere uncontracted, subj. pres. 2 sing. νέηαι for νῆη, to go, to come; espy to go away, to go forth, to return. οἰκάδε, οἰκόνδε, and with the prep. εἰς, πρὸς, ἐπί, with accus. and ἐπί with dat. Il. 22, 392; and with the accus. simply, πατρίδα, 7, 335; primar. spoken of gods and men; metaph. of a stream: νέεσθαι κἄρ ῥόον, to return to its channel, 12, 32. The pres. like εἶμι, has for the most part the signif. of the fut. 18, 101. Od. 2, 238. 13, 61.

νέον, adv. see νέος.

νεοπειθής, ἐς (πέθος), in new grief, newly-mourning, Od. 11, 39.†

*νεόπηκτος, ἡ, ὄν (πήγνυμι), newly-coagulated, fresh-curdled, τυρός, Batr. 71

νεόπλυτος, ὄν (πλύω), fresh-washed, newly-cleansed, Od. 6, 64.†

νεόπριστος, ὄν (πρίω), newly-smeared, newly-cut (V. smoothed), Od. 8, 404.†

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyros, 19, 326, seq.; from whence Odysseus (Ulysses) took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the

Myrmidons back to Phthia, and then married Hermione, daughter of Menelaus, Od. 3, 188, 4, 9, 11, 506. According to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώτατος, new, i. e. 1) Spoken of things: fresh, new, αλγος, αοιδή. 2) Of persons: young, juvenile, youthful, παῖς (opposed to παλαιός), 14, 108; κούρος, γυνή. οἱ νέοι, the youth, in opposition to the γέροντες, 2, 789, 9, 36. Adv. νέον, newly, fresh, lately, just now. νέον γεγαώς, just born, Od. 4, 144.

νεός, see νηϋς.

νεόσμηκτος, ον (σμήχω), newly-rubbed, newly-burnished, θωρηξί, 13, 342. †

νεοσσός, ὁ (νέος), a young one, esply of animals, *2, 311, 9, 323.

νεόστροφος, ον (στρέφω), newly-twisted, 15, 469. †

*Νεοτειχεύς, ἑως, ὁ, an inhabitant of the Æolian town Neonteichus in Mysia, Epigr. 1.

νεότευκτος, ον (τεύχω), newly made, newly-wrought, κασσίτερος, 21, 592. †

νεοτευχής, ἑς = νεότευκτος, δίφρος, 5, 194. †

νεότης, ητος, ἡ (νέος), prop. newness; esply youth, the age of youth, 23, 445. ἐκ νεότητος, from youth up, *14, 86.

νεούτατος, ον (οὐτάω), newly or just wounded, *13, 539, 18, 536.

νέποδες, ωρ, οἰ, Od. 4, 404; † epith. of seals. The ancient Gramm. explain, 1) By ἀπόδες, footless (from νή and πούς, in which case νη is shortened to νε; thus Apion). 2) By νηξίποδες, having feet suited to swimming; web-footed (from νέω πούς, according to Etym. Mag. Apoll. Lex.) 3) By ἀπόγονοι, the young, according to Ap. Lex. and Eustath. The last signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέρθε, before a vowel νέρθεν, adv. poet. for ἐνερθε, under, from beneath. 2) Prep. under, beneath, with gen. γαίης νέρθεν, 14, 204. νέρθεν γῆς, Od. 11, 302.

Νεστόρεος, η, ον, Nestorean, appertaining to Nestor, νηϋς, 2, 54.

Νεστοριδης, ον, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Nêleus and Chlôris, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, 1, 247 — 252; and distinguished himself by his wisdom and eloquence, 2, 370, seq. Of his former exploits, he relates, that he slew Ereuthalion, 4, 319; fought against the Epeans, 11, 669, seq.; took part in the war of Peirithous against the Centaurs, 1, 262, seq.; and at the funeral games of Amargnceus contended with Phyleus, 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17, seq. According to H. he had seven sons, Od. 3, 412, seq. From his birth-place he was called Γερήνιος.

νεῦμαι, see νεόμαι.

νευρή, ἡ, Ep. gen. νευρήφι, νευρήφιν, 8, 300; Ep. dat. νευρήφι, Od. 11, 607; always the bow-string; in Il. 8, 328, ῥῆξε δέ οἱ νευρήν, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) a sinew, a tendon, the muscular cords, only once, plur. 16, 316. 2) a cord, a ligament, a thong; the cord with which the point of the arrow was bound to the shaft, 4, 151; but νεῦρα βόεια, v. 122, seems to mean the bow-string, *11.

νευστάζω (νεύω), to nod, κεφαλῆ, Od. 18, 154; ὀφρύσι, to make signs with the eyes, Od. 12, 194; κόρυθι, to nod with the crest (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. νεύσω, aor. always Ep. νεύσα, 1) to nod, to beckon, to give the wink, τινί, 9, 223; and εἰς ἀλλήλους, h. 6, 9.

b) to nod to, i. e. to promise, to assure, τί τινι, h. Cer. 445; mly with accus. and infin. c) to nod, to incline, i. e. to bend forwards, 13, 132; often spoken of the crest, 3, 337. 2) Trans. to incline, to droop, κεφαλῆς, Od. 18, 237.

νεφέλη, ἡ (νέφος), a cloud, mist, vapour; often metaph. νεφ. κτανέη, spoken of the darkness of death, 20, 417; ἄχεος, cloud of grief, 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, Ep. for νεφεληγερέτης (ἀγειρω), the cloud-collector [cloud-assembler, Cp.], who drives the clouds together, epith. of Zeus, 1, 511. Od. 1, 63.

νέφος, εος, τό, cloud, mist, often in the plur.; generally, darkness, νέφος θανάτου, 16, 350; ἀχλύς, 15, 668. b) Metaph. a dense multitude, a troop, that looks like a cloud, Τρώων, πεζῶν, ψαρόν, 16, 66, 4, 274, 17, 755; πολέμοιο, the cloud of battle, i. e. the dense tumult of battle, 17, 243.

νέω, only pres. and imperf. ἔνεον, Ep. for ἐνεον, 21, 11; to swim, Od. 4, 344, 442.

νέω, later νήσω, to spin, only aor. 1 mid. νήσαντο, Od. 7, 198; τινί τι, to spin a man any thing. †

νή, Ep. inseparable particle, which in composition denies the notion contained in the word.

νήα, see νηϋς.

νηγάτεος, ἐη, εον, poet. (for νεήγατος from νέος and γάω [γείωω, γέγαα: cf. πατός from τείνω. B.]), newly-made, newly-wrought, χιτών, κρήδεμνον, 2, 43, 14, 185. h. Ap. 122; cf. Buttm., Lex. p. 413.

νήγητος, ον, poet. (νή. ἐγειρω), from which one cannot be awaked, deep, not to be broken, ὕπνος, Od. 13, 80; neut. sing. as adv. *Od. 13, 74.

νήδυια, τά, poet. (νηδύς), the intestines, 17, 524. †

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ἦδυμος and

νήδυσ (cf. h. Merc. 241. 449); *sweet, gentle*, as Buttm., Lex. p. 414, after the Schol. Ven., has pretty satisfactorily proved. It had originally a digamma, hence Νῆδυμος; when this was omitted, ν was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from νῆ and δύω = ἀνέκδυτος, from which a man cannot easily arouse himself, consequently = νήγρετος, a deep sleep, which explanation is approved by Passow and Roat on Damm's Lex. ad Il. 16, 454.

νήδυσ, υός, ἡ, the belly, and every thing contained in it, Il. 13, 290; the stomach, Od. 9, 296; the womb, Il. 24, 496.

νήες, νήεσσι, see νῆς.

νήεω, Ion. for νέω, aor. 1 act. Ep. νῆσα. aor. mid. ἐνησάμην, 1) to heap up, to collect together, to accumulate, with accus. ὕλην. ξύλα, 23, 139. 163. Od. 19, 64; ἄποινα, Il. 24, 276. 2) to load, to freight, νῆας, 9, 358. Mid. to freight for oneself; νῆα χρυσοῦ, to freight his ship with gold, 9, 137. 279.

Νῆϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Völcker in Hom. Geogr., § 38, places the mountain Neion on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, ἄδος, ἡ = Νηΐς, a Naiad, *Od. 13, 104, 348.

νήϊος, η, ον (νῆς), belonging to a ship, δόρυ νῆϊον, timber for ship-building, ship-timber, 3, 62. Od. 9, 384. 498; without δόρυ, Il. 13, 391. 16. 484.

Νηΐς, ἴδος, ἡ. Ion. for Ναΐς (νάω), a naiad, a fountain-nymph, νόμφη νηΐς, *6, 22. 14, 444.

νηΐς, ἴδος, ὁ. ἡ (ῖ. from νῆ and εἰδέναι), ignorant, inexperienced, 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ἐς (νῆ, κέρδος), without gain, profitless, unprofitable, βουλή, ἔπος, 17, 469. Od. 14, 509.

νηκουστέω (ἀκούω), aor. 1 νηκούστησα, not to hear, not to obey, with gen. θεῶς, 20, 14. †

νηλεΐς, ἐς, poet. (νῆ, ἔλεος), also νηλής, 9, 632; from this the dat. νηλεΐ, accus. νηλεά, without pity, pitiless, ruthless, cruel, spoken of persons, 9, 632. 16, 33; elsewhere often νηλεὲς ἡμαρ, the cruel day, i.e. day of death, Il. 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348. 10, 443; ὕπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλεΐδης, αο, ὁ = Νηλεΐάδης, 23, 652.

*νηλεΐς, ἐς, Ep. for νηλεΐς, h. Ven. 246.

Νηλεύς, ἦος, ὁ, son of Poseidōn and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234—258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia,

where he founded Pylos. His sons were slain in a war with Heracles; the twelfth alone, Nestor, remained alive, Il. 11, 691, seq.; he also waged war against the Arcadians, 7, 133. Od. 3, 4. 309.

Νηληϊάδης, ον, ὁ, son of Neleus = Nestor, 8, 100. Od. 3, 79.

Νηλήϊος, ον, also η, ον, Neleus: ἡ Νηλήϊος Πύλος, 11, 682. Od. 4, 639; but also αἱ Νηληϊαί ἱπποσ, Il. 11, 597.

νηλής, ἐς, Ep. = νηλεΐς, q. v.

νηλίτης, ἐς (νῆ, ἀλείτης), free from fault, guiltless, not to be blamed, *Od. 16, 317. 19, 498. 22, 418.

νήμα, ατος, τό (νέω), that which is spun, thread, Od. 4, 134. Plur. *Od. 2, 98. 19, 143.

νημερτής, ἐς (νῆ, ἀμαρτάνω), κερτινός, not deceptive, true, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 2, 204; νόος, Od. 21, 205; frequently used as adv. νημερτές and νημερτέα εἰπεῖν, to speak according to truth, Il. 6, 376; and adv. νημερτέως, Od. 5, 98. 19, 269.

Νημερτής, οὖς, ἡ (more correctly, Νημέρτης), daughter of Nêreus and Dōna, 18, 46.

νηνεμία, ἡ (νήνεμος), a calm, a quiet atmosphere. νηνεμίας, in a calm, 5, 523. †) As adj. γαλήνη, a calm at sea, Od. 5, 352. 12, 169.

νήνεμος, ον (νῆ, ἄνεμος), calm, quiet, windless, αἰθήρ, 8, 556. †

*νήξις, ιος, ἡ (νήχομαι), the act of swimming, Batr. 67, 149.

νηός, ὁ, Ion. for ναός (νάω), a dwelling, a temple, Il. and Od. ἀντρον νηός, h. Merc. 148.

νηός, gen. of νῆς.

νηπεισθής, ἐς (νῆ, πένθος), without suffering; act. grief-removing, grief-erasing, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221. † Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228, 229); Miquel, Hom. Flora, p. 48, and Sprengel think it opium.

νηπιάας, see νηπιέη.

νηπιαχέω (νηπιαχός), to be childish, to pursue childish sports, 22, 502. †

νηπίαχος, ον (poet. lengthened from νηπιός), under age, childish, *2, 338. 16, 262.

νηπιέη, ἡ (νήπιος), accus. plur. νηπιῶσ. Ep. for νηπιῶς. 1) minority, childhood, 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness: in the plur. νηπιέησι, Il. 15, 363. Od. 24, 463.

νήπιος, ἰη, ιων (νῆ, ἔπος), childish, young, infants, 9, 440; easily νήπι τέκνα, also spoken of animals, 2, 311. †) Metaph. childish, inexperienced, foolish, simple, 2, 38. 5, 406. 7, 401. Od. 1, 8 ὁ) weak (like a child), βίη, Il. 11, 561.

νήπιονος, ον (ποινή), without ransom, without recompense; unpunished, unavenged, spoken of persons, Od. 1, 338.

2, 145. Neut. as adv. *νήποιον*, Od. 1, 160, 377; and often. *Od.

νηπύτιος, ἡ, *ιον* (*νή* — *ἄπύω*), *young*, 20, 200; metaph. *childish, foolish, simple*, *13, 292. [According to Ameis, a lengthened form of *νήπιος*, found only in the three books, 13, 20, 21.]

Νηρεΐς, ἦος, ὁ (from *νή* and *ῥέω*, *Nereus*, Herm.), *Nereus*, son of Pontus and Gæa (Tellus), husband of Doris, father of the Nereids; he ruled in the Ægean sea, under Poseidôn. The poet calls him ὁ γέρον, 18, 141. The name occurs first h. Ap. 319.

Νηρηΐς, ἴδος, ἡ, Ion. for *Νηρεΐς*, a *Nereid*, daughter of Nereus and Doris; in the Il. only plur. *αἱ Νηρηΐδες*, 18, 38, 52.

Νήρικος, ἦ, an ancient city on the island Leucas, according to Strab., where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the town Leucas founded, now *St. Maura*.

Νήριτον, neut. τό, Od. 13, 351; ὁ *Νήριτος*, Strab. a mountain in the southern part of Ithaca, according to Gr. l., now *Aspoi*, Il. 2, 622. Od. 9, 22; see *Ἰθάκη*.

Νήριτος, ὁ, son of Pterelâus, brother of Ithacus, 17, 207.

Νησαίη, ἡ (belonging to an island), a *Nereid*, 18, 40.

νήσος, ἡ (*νάω*), prop. floating land, an *island*, 2, 108. Od. 1, 50.

νήστις, ἰος, ὁ, ἡ (*νή*, *ἐσθίω*), *not eating, fasting, abstaining from food*, 19, 207. Od. 18, 370.

νητός, ἡ, ὄν (*νέω*), *heaped, accumulated*, Od. 2, 338.†

νηΰς, Ion. for *ναΰς*, gen. *νηός* and Ep. shortened *νέος*, dat. *νηί*, accus. *νηα*, *νέα*, plur. *νηες*, *νέες*, gen. *νηών*, *νέων*, *ναΰφιν*, dat. plur. *νησῖν*, *νηέσσιν*, *ναΰφιν*, accus. *νηας*, *νέας*, a *ship*. H. mentions two kinds: 1) *ships of burden, φορτίδες* Od. 9, 322. 2) *ships of war*, called by way of eminence, *νηες*. According to the Catalogue of ships, they bore 50, and some even 150 men, and could not have been very small. As parts of the ships, are mentioned *τρόπις*, *πρώρη*, *πρύμνη*, *ἰκρία*, *πηδάλιον*, *ιστός*, *ζυγά*; to the tackle belong *ιστία*, *ἔρετμά*, *πέισματα*, *πρυμνήσια*; see these words. The station of the Greeks was between the two promontories Rhœteum and Sigeum; see 14, 30, seq. According to Strab. these promontories are sixty stadia apart. As the space could not contain the large number of ships (by the catalogue 1186), they probably lay in several rows, cf. 14, 31. Achilles held with his ships the right wing near Sigeum, Odysseus (Ulysses) the middle, and the Telamonian Ajax the left near Rhœteum. Between the rows of ships were the huts or lodges: towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by

K. G. Lenz, in a work entitled: *die Ebene von Troja*, 1797, p. 189. Köpke in *der Kriegsw. der Gr.* 184, seq.

νήχω and *νήχομαι*, depon. mid. fut. *νήξομαι*, *to swim*, the act. Od. 5, 375. 7, 276; mid. *Od. 6, 364. 14, 352.

νίω, takes the tenses of *νίπτω* (which in H. occurs only in the pres. *ἀπονίπτεσθαι*, Od. 18, 179.), fut. *νίψω*, aor. 1 Ep. *νίψα*, mid. aor. 1 *ἐνίψαμην*, perf. *νένιμμαι*, 1) *to bathe, to wash*, with accus. *δέπα*, *τραπέσας*, with double accus. *νίψαι τινα πόδας*, d. 19, 376. 2) *to wash off or away*, *ιδρώ ἀπό τινος*, Il. 10, 575; *αἷμα*, 11, 830. Mid. *to wash oneself*, with accus. *χείρας* (before a libation and generally before eating the Greeks were accustomed to wash the hands), 16, 2.0. Od. 12, 336; (as a religious service) *χείρας ἀλός*, from the sea, Od. 2, 261; with double accus. *ἐκ ποταμοῦ χροά ἀλμην*, to wash the sea-water from the body, Od. 6, 224. With accus. *to wash oneself, to bathe*, Il. 24, 305. Od. 1, 138.

νικάω (*νίκη*), fut. *νικήσω*, aor. 1 *ἐνίκησα* and *νίκησα*, partcp. aor. 1 pass. *νικηθείς*, 1) Intrans. *to conquer, to vanquish, to have the mastery, to be superior*, 3, 71; hence *νικήσας*, the victor, 3, 178; metaph. dat. instrum. *μύθοισιν*, *ἔγχεϊ*, 18, 252; *δόλοισι*, Od. 3, 121; absol. *τὰ χεῖρανα νικᾷ*, the worse prevails, Il. 1, 576. *βουλή κακῆ νίκησεν*, Od. 10, 46. 6) In judicial language: 1c be acquitted, *to gain the cause*, Od. 11, 548. 2) Trans. *to conquer, to vanquish*, with accus. *τινα μάχη*, Il. 16, 79; *πόδεσσι*, 20, 410; metaph. *to excel, to surpass, τινα ἀγορῆ*, *κάλλει*, 2, 370. 9, 130; *νόον νεοίη*, 23, 604. 6) *to gain, to bear off*; *νίκην*, to gain a victory, Od. 11, 545. πάντα ἐνικά, he bore off all the prizes, subaud. *ἀέθλα*, Il. 4, 389.

νίκη, *victory*, nly in battle, 3, 457. 7, 26. 6) *victory*, in a civil cause, Od. 11, 545. 2) Prop. name, the goddess of victory, daughter of Arês, h. 7, 4.

Νιόβη, ἡ, daughter of Tantalus and Dia, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Lêtô (Latona), she was first deprived of her children, and then converted to a stone, 24, 602. 606.

νίπτω, see *νίω*.

Νίπεΐς, ἦος, ὁ, son of Charopos and Aglaia, from the island Symê, the handsomest Greek before Troy except Achilles, 2, 671, seq.

Νίσσα, ἡ (otherwise *Νίσσα*), a town in Bœotia, 2, 508. According to Strab., there was no town of this name; hence, he understands *Νύσσα*, a village near Helicon; cf. Ottf. Müller, Orchomen. p. 381.

Νίσσος, ὁ, son of Arêtus, a Dulichian, father of Amphinômus, Od. 16, 395.

νίσσομαι, poet. (akin to *νέομαι*), fut. *νίσσομαι*, 23, 76. 1) *to go, to polemonde*, 13, 186. 2) *Esly to go away, to retire*, οἶκαδε, Od. 5, 19. *ἐκ πεδίου*, Il. 12, 119.

(The form *νείσσομαι* is now not found in Hom.)

Νίσυρος, ἡ, a little island, belonging to the Sporades near Cos, now *Nizzaria*, 2, 676. (ῦ in Anthol. III. 240.)

νιφάς, ἄδος, ἡ (νίφω), a snow-flake, mly plur. νιφάδες, a snow-storm, 12, 278; often as an image of multitude, *3, 222.

νιφετός, ὁ (νέφω), a snow-storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented νίφετος.)

νιφόεις, εσσα, εν (νίφω), *snowy, snow-clad*, epith. of mountains, espily of Olympus, 18, 615. Od. 19, 338.

νίφω, infin. pres. νιφέμεν, to snow, 12, 280. †

νίφα, Ep. for ἐνίψα, see νίζω.

νόω (νόος), fut. νοήσω, aor. ἐνόησα and νόησα. 1) to see, to observe, to perceive, τινά or τί, prim. with the eyes, δὲν νοήσαι, to see sharply or quickly, 3, 374. 5. 312; also ὀφθαλμοῖς, 15, 422. 24, 294; often in connexion with ἰδεῖν, 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμῷ, φρεσὶ, μετὰ φρεσὶ, ἐν φρεσὶ. 2) to think, to consider, to ponder, to deliberate. Il. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, νόον, to devise a counsel or plan, Il. 9, 105; μῦθον, 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάστιγα ἐλέσθαι, he thought, or was minded, to take the whip, 10, 501. †

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) purpose, resolution, design, mly in the plur. Il. 10, 104. Od. 2, 121. 3) understanding, intelligence, wisdom, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. ονος, thoughtful, considerate, intelligent, *Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, base-born, born out of wedlock; opposed to γνήσιος, 11, 102. κούρη νόθη, *13, 173.

νομεύς, ἦος, ὁ (νέμω), a herdsman, in the most general signif. ἄνδρες νομητές, 17, 55.

νομεύω (νομεύς), fut. σω, to pasture, to tend, to guard, μήλα, Od. 9, 336. 10, 85. 2) to graze, to feed down, βοῦσι νομοῦς, h. Merc. 492.

*νομή, ἡ (νέμω), a meadow, a pasture, Batr. 59.

*νόμιος, η, ον (νομή), relating to a pasture; νόμιος θεός, the pastoral deity Pan, h. 18, 5.

Νομίῳν, Ἰονος, ὁ, father of Amphimachus in Caria, 2, 871.

νομόνδε, poet. adv. to pasture, 18, 575. Od. 9, 438.

νομός, ὁ (νέμω), a pasture. a) i. e. the place where cattle feed, pasture-ground,

ῦλης, a woodland pasture, Od. 10, 138. b) food, nourishment in the pasture, h. Merc. 198. c) Metaph. ἐπέων πολλῶς νομὸς ἐνθα καὶ ἐνθα, on this side and that the pasture of words extends, i. e. the field from which one may draw topics of discourse is wide. [(man's tongue is variable, &c.) . . . nor wants wide field and large, Cp. "There is a wide range for words." Lid. and Scott.] 20, 249.

*νόμος, ὁ (νέμω), that which is distributed; hence, custom, usage. law, not in the Il. and Od., only νόμοι φιδής, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240. prop. thought, intelligence, i. e. the nobler part of the soul, which is wanting in brutes, sentiment, consciousness, 11, 813; hence, 1) understanding, reason, intelligence, 15, 643; νόω (with intelligence), καὶ βουλή, Od. 3, 128; connected with μήτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) disposition, cast of mind, mode of thought, heart, soul, with θυμός. Il. 4, 369. Od. 1, 3. χαίρει νόω, Od. 8, 73. ἔχειν νόον, Od. 2, 124. 281; ἐμπεθεὶς ἀπήλητος, ἀπηγής, ἀεικής. 3) thought, opinion, view, resolution, νόον νοεῖν, Il. 9, 104. νόον καταλέξαι, 2, 192. Od. 4, 256. 14, 490.

*νόσος, ἡ, see νοῦσος.

νοστήω (νόστος), fut. νοστήσω, aor. ἐνόστησα, 1) to turn back, to return οἰκάδε, οἰκόνδε, ἐκ Τροίης, Il. δόμωνδε, Ἰθάκηνδε, ἐς πατρίδα, Od. 2) Generally, to go, to come, Od. 4, 619 (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), belonging to the return; hence, 1) νόστιμον ἡμῶν, the day of return: to the return, the voyage home, Od. 1, 9. 354, and oft-n. 2) returning home, that can or will return home, *Od. 4, 806. 19, 85.

νόστος, ὁ, a return, a journey home, 2, 155; both with the gen. of the person who returns, Ὀδυσῆος, Od. 1, 87. 2, 360; and of the place, to which one returns γαίης Φαιάκων, to the land of the Phaeacians, Od. 5, 344; also ἐπὶ τι, Il. 10, 509. 2) Esply the return of the heroes from Troy, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. (from) apart (from), away, aside with κείν, εἶναι, aside, in concealment, 17, 408; also νόσφιν ἀπὸ φλοίσβου, 5, 332. 2) As prep. with gen. far from, away from, mly spoken of place, ἐτάρων, i. 349. πολέμοιο, 6, 443. b) alone, without, aside, Od. 1, 20. θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν Ἀχαιῶν βουλευεῖν, to think differently than the Greeks, i. e. otherwise than the Greeks, 2, 347.

νοσφίζομαι, mid. poet. (νόσφι), aor. 1 νοσφισάμην, Ep. σσ, aor. pass. νοσφισθείς, 1) to remove oneself, to separate oneself, prim. spoken of place. ως

gen. πατρός, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73. *b*) With accus. *to leave, to forsake* any thing, *παῖδα, δῶμα*, Od. 4, 264. 21, 104. ὄρεα. Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from any one, from hatred or contempt*, Il. 2, 81, 222. N. B. *νοσφισθεῖσα*, in the signif. of the aor. mid. with accus. θεῶν ἀγορήν, h. Cer. 92.

νορίη, ἡ, poet. (νότιος), subst. prop. *moisture, then rain*, plur. 8, 307. †

νότιος, ἡ, ἰον (νότος), *wet, moist, idrós*, Il. 811. ἐν νοτίῳ τήγῃ ἔρμισαν, subaud. ναῦν, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind*, or, more precisely, *the south-west wind*, 2, 145. It brings wet weather, 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νοῦσος, ἡ, Ion. for νόσος, h. 15, 14; *sickness, disease*, and generally, *evil, wretchedness*, Od. 15, 408.

νύ, νύν, mly Ep. enclitic particle (shortened from νύν), it marks, 1) The progress of the action or discourse (see νύν 2), *now, then, thereupon* often at the same time moderately illative, 1, 382. Od. 4, 363; rarely Ep. in a temporal signif. Il. 10, 105. 2) It has a strengthening force, *a*) In exhortations, *now, then, δεῦρό νυν*, 23, 485. *b*) In other clauses: *then, therefore, now*, 10, 165. 17, 469; often with irony, *certainly, οὐ νύ τι*, not surely, Od. 1, 347. *c*) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ἴσος, ἡ (νύξ), *a night-bird*, esply *a bat*, *Od. 12, 433. 24, 6.

νύμφη, see νύμφη.

νύμφη, ἡ, vocat. poet. νύμφα, only 3, 130. Od. 4, 743 (perhaps from the obsol. νύβω, νυβό, to envelope), *a bride* (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, *a*) *a young wife, a married woman*, 3, 130. Od. 4, 743. *b*) *a virgin, a maiden*, of nubile age, Il. 9, 560.

Νύμφη, ἡ, *a nymph*, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. 20, 8, 9. H mentions Νύμφη Νηῆς, a fountain nymph, Il. Νύμφαι ὄρεστιάδες, mountain nymphs, 6, 420; ἀγρονόμοι, country nymphs, as companions of Artémis, Od. 6, 105. They are daughters of Zeus, Il. 6, 420; springing from fountains, groves, and streams, Od. 10, 350; the handmaids of other goddesses, Od. 6, 105. 10, 348; and were worshipt in sacred grottoes with sacrifices, Od. 14, 435.

νύμφιος, ὁ (νύμφη) *a bridegroom, an affianced husband* (newly married, V.), 23, 223. Od. 7, 65.

νύν, adv. 1) *now, immediately, at once*, nunc, prop. spoken of the immediate present, opposed to ὕστερον, 1, 27. Od. 4, 727. νύν δέ, Il. 2, 82. καὶ νύν,

ἤτοι, and just now, Od. 4, 151. Sometimes like the English *now*, *a*) Spoken of the past, Il. 3, 439. Od. 1, 43. *b*) Of the future, Il. 5, 279. 2) Frequently metaph. for *νύν, now, then, thereupon*, esply with the imperat. 10, 175. 15, 115. cf. νύ, νύν.

νύν, see νύ.

νύξ, νυκτός, ἡ, 1) *night*, both generally, and spoken of individual nights. H. divides the night into three parts, 10, 253. Od. 12, 312. νυκτός, by night, Od. 13, 278. νύκτα = διὰ νύκτα, through the night, Od. 3, 151. νυκτὶ πεῖθεσθαι, to obey the night, i. e. to cease, Il. 7, 283. 2) *the darkness of night*, and generally, *darkness, obscurity*, 5, 23. 13, 425; esply *a*) *the night of death, the darkness of death*, 5, 659. 13, 580. *b*) As an image of terrour, spoken of Apollo: νυκτὶ ἐοικώς, 1, 47. τάδε νυκτὶ ἔισκει, the things he esteemed as the night, Od. 20, 362.

Νύξ, κτός, ἡ, *the goddess of night*, 14, 78. 259; according to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In 14, 78, it should be appellat. νύξ, cf. Jahrb. Jahn und K., p. 275.]

νύος, ἡ, poet. *a daughter-in-law*, 22, 65. Od. 3, 451. 2) Generally, one related by marriage, *a sister-in-law*, Il. 3, 49. h. Ven. 136.

*Νύσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Dionýsus was said to have come, perhaps a mountain in Arabia, τηλοῦ Φοινίκης, h. 26, 8. cf. 25, 5.

Νύσσιον ὄρος, τό, *the Nyseian mountain*, perhaps in Thrace, according to V. an Edonian mountain, 6, 133; others suppose it a mountain in Arabia or India.

*Νύσιον πεδῖον, τό (Νύσα), *the Nysean plain*, according to Creuzer in Asia, h. Cer. 17. cf. Apd. 3, 4. 3. Voss regards it as the Bœotian village *Nysa*, others still as *Phocis*.

νύσσα, ἡ (νύσσω), 1) a pillar on the race-ground, around which the runners were obliged to turn, the *goal*, meta, 23, 332. 338. 2) the point of starting, *the barriers*, 23, 758. Od. 8, 121.

νύσσω, aor. I Ep. νύξα, 1) *to prick, to thrust*; absol. with dat. instrum. ξίφεσιν καὶ ἔγχεσιν, 13, 147; with accus. τινά, to pierce, to wound any one, 5, 46. 12, 395; *to pierce, to thrust through*, σάκος 11, 564; τινά κατα χεῖρα, to wound any one in the hand, 11, 252; also with double accus. 11, 96. 2) Generally, *to thrust, ἀγκῶνι νύσσει τινά*, to thrust any one with the elbow, Od. 14, 485.

νῶ, see νῶϊ.

νωθής, εἰς, poet. (perhaps from νή, ὠθέω) *slow, lazy, dull*, epith. of the ass, 11, 559. †

νῶϊ, nom. dual, gen. dat. νῶϊν, accus. νῶϊ and νῶ, the last only, 5, 219. Od. 15, 475. 16, 306; *both of us, we two*. (νῶϊν as nom. or accus. is to be rejected, and νῶϊ

ception and entertainment, Od. 1, 313. This bond descended by inheritance; hence ξείνος πατρώϊος, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The ξείνος is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42: = ξεινοδόκος.

Ξεινοσύνη, Ion. for ξεινοσύνη, hospitality, rights of hospitality, Od. 21, 35. †

Ξενία, ἡ (ξένος), hospitality, hospitable reception and entertainment, guest-friendship. *Od. 24, 286. 314.

Ξένιος, ἰη, ἰον, for the Ion. ξείνιος, q. v.

Ξερός, ἡ, ὄν, Ion. for ξηρός, dry. ξερὸν ἡπειροιο, the dry ground of the mainland, Od. 5, 402. †

Ξέσσε, Ep. for ἔξεσε, see ξέω.

Ξεστός, ἡ, ὄν (ξέω), shaved, smoothed, polished, spoken of wood, δίφρος, 24, 322; ἵππος, the artificial horse, Od. 4, 272; spoken of stones: ξεστοὶ λίθοι, hewn stones, for benches or seats before the door, Il. 18, 504. Od. 3, 406; in like manner αἰθουσα, portico, Il. 6, 243; spoken of horn, Od. 19, 566.

Ξέω, aor. 1 ἔξεσα, always Ep. ξίσσα, to shave, to scrape; espy to work any thing carefully with fine tools, to smooth, to polish, to plane, *Od. 5, 245. 17, 341. 23, 199.

Ξηραῖνον (ξηρός), aor. pass. ἐξηράνθη, to dry up, to make dry, only ἐξηράνθη πεδίον, *21, 345. 348.

Ξίφος, εος, τό (akin to ξύω), a sword; it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, 21, 118. It had a straight blade (τανυήκης), was carried in a sheath (κουλεόν), hung upon a belt (τελαμών). The handle (κώπη) was often decorated. Ξίφος Θρηάκιον, a Thracian sword; according to the Gramm. ad Il. 13, 576, it was large and broad.

*ξουθός, ἡ, ὄν, poet. yellow, brownish, h. 33, 3.

*ξύλινος, η, ὄν, of wood, wooden, δόλος, Βατρ. 116.

ξύλον, τό (ξύω), wood which is cut and split; only in the plur. wood, fire-wood, logs, sing. 23, 327.

ξύλοχος, ἡ (ἐχω), ground covered with wood; a wood, a thicket, as a lurking-place of wild animals, 11, 415. Od. 4, 335.

ξύμβλημεναι, ξυμβλήτην, ξύμβλητο, ξυμβλητο, see συμβάλλω.

ξύμπας, ασα, αν, see σύμπας.

ξύν, Ep. and earlier form for σύν, which H. rarely uses, and then, for the most part, to support the metre. H. has the following compounds: ξυναγεῖρω, ξυνάγω, ξυνδέω, ξυνελαύνω, ξυνέχω, ξυνιέναι, which are to be found under συν.

ξύναζε, see συνάγγυμι.

ξύνεικοσι, Ep. for συνείκοσι, Od.

ξύνηκα, see συνήμι.

ξύνεοχμός, ὁ, see συνοεχμός.

ξύνεσις, ιος, ἡ, see σύνεσις.

ξύνηϊος, η, ὄν, Ep. and Ion. for ξυνός, common, public. ξυνηΐα, common property, belonging to the whole army, *1, 124. 23, 809.

ξύνιαι, see συνήμι.

ξύνιον, Ep. for ξυνίεσαν, see συνήμι.

ξύνιόντος, ξύνισαν, see σύνεμι.

ξύνός, ἡ, ὄν, Ion. and poet. for κοινός, common, in common, public; κακόν, 16, 262. ξυνός Ἐννάλιος, common is the god of war, i. e. he helps now this, now that party [Mars his favour deals Impartial, Cp.], 18, 309; with gen. γαῖα ξυνη πάντων, *15, 193.

ξύρον, τό (ξύω), a razor; proverbial: ἐπὶ ξυροῦ ἴσταται ἀκμῆς, it stands upon the edge of the razor, i. e. this is the decisive instant, 10, 173. † (Cf ἴσταμαι.) The met., according to Köppen and Passow, is derived from the notion, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

ξύροχή, ἡ, see συνοχή.

ξύστον, τό (ξύω), prop. a smoothed stake; a spear-shaft, a spear, 4, 269. 11, 260. ξυστόν ναυμαχόν, the pike or pole used in naval engagements, which, according to 15, 677, was twenty-two cubits long, and pointed with iron.

ξύω (akin to ξέω), aor. 1 ἐξύσα, to shave, to rub, to smooth; δάπεδον λίστροισιν, to clean the floor with shovels, Od. 22, 456. 2) Generally, to do fine work. εἰδὸν ἐξύσα ἀσκήσασα, she had woven the garment delicately with art. Voss, Il. 14, 179. Others: she had smoothed or polished it.

O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ὀ, ἡ, τό, Ep. forms are: sing. gen. τοῖο, masc. and neut.; plur. nomin. τοῖ and ταῖ: gen. fem. τῶων for τῶν; dat. τοῖσι, ταῖσι, τῆσι, and τῆς: ταῖς is not Homeric. (Some ancient Gramm. would write the unaccented cases ὀ, ἡ, οἰ, αἰ, with the acute; when standing alone, they are used as demonstrative, cf. Thiersch, § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm., Gr. Gram. § 75. Rem. 5. p. 305.) It has, like the German article der, die, das, in H. the signif. both of a demonstrative and of a relative pronoun.

1) ὀ, ἡ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative

force is seen espily. a) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like *αὐτός*, by *he, she, it*, cf. 1, 9, 12, 29, 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἡ δ' ἔσπετο Παλλὰς Ἀθήνη, she however followed, [viz.] Pallas Athênê, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ' — ἐλήθετο συνθεσίων τᾶων, ἅς ἐπέτελλε Διομήδης, he forgot not those commands which Diomêdes gave him, 5, 320. Od. 2, 119, seq. c) In connexion with *μέν*, *δέ*, ὁ *μέν*, ὁ *δέ*, *this here, that there, the one, the other, this, that*. τὸ *μέν*, τὸ *δέ*, the one thing, the other, Od. 4, 508; partly, partly, Od. 2, 46. So also in the plur. οἱ *μέν*, οἱ *δέ*, τὰ *μέν*, τὰ *δέ*. If a plur. is distributed into several sing., the former mly stands in the gen. 18, 595; often, however, in the same case with ὁ *μέν*, ὁ *δέ*, 5, 27. Od. 12, 73. Frequently ὁ *δέ* is found without a preceding *μέν*, Il. 22, 157. Frequently also ὁ *μέν* stands alone, and a substantive follows, as 23, 4. Od. 1, 115; or another word: τὰ *μέν* — ἄλλα *δέ*, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. 1, 11, 20, 33, 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ θύραϊα, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ὁ γεραῖός, Il. 24, 252; τὸ μέλαν δρυός, Od. 14, 12; τὸ πάρος, τὸ πρῖν. b) When it connects prepositions and adverbs with substantives. ἄντυγες αἱ περὶ δέφρον, Il. 11, 535. ἄνδρες οἱ τότε, 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. *therefore, on this account*, 3, 176. 7, 239. b) The dat. τῇ and τῷ, q. v. c) τοῖσι in τοῖσιν μετέφη, 1, 58, and the like constructions, Wolf ad Il. 1. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῆσι, 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. d) With prepos. ἐκ τοῦ. *from that time, since*, Il. 15, 601. 1) ὅ, ἦ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὅ stands, 16, 835; and κλυθί μοι ὁ χθιζός θεός ἤλυθεν, *hear me god, who camest yesterday*, Od. 2, 262. ὄαρ, αρος, ἦ, poet. (prob. from ἄρω), contr. ὄρ, from which dat. ὄρσσιω, 5, 486; † *a female companion, espily a wife, a consort*, 9, 327. ὄαρίζω, poet. (ὄαρ), iterat. imperf. ὄρίζεσκον, contr. for ὄαρίζ, h. Merc. 58; to

have intimate intercourse, espily to converse intimately, to be familiar. τινί, with any one, 6, 516; ἀπὸ δρυός οὐδ' ἀπὸ κτηρῆς, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any one, a proverbial expression, 22, 127; and generally, to live, μετὰ τινι, h. Merc. 170. ὄαριστής, οὔ, ὁ, poet. (ὄαρίζω), *a companion, an associate*, Διός, Od. 19, 179. † ὄαριστός, υός, ἦ (ὄαρίζω), *intimate intercourse, familiar conversation, endowment in the girdle of Aphroditê (Vos, toying)*, 14, 216. 2) Generally, *intercourse, society, commerce*. ἡ γὰρ πολέου ὄαριστός, this is the commerce or course of war (the way in which it deals with those who are engaged in it), 17, 223; προμάχων, *13, 291. *ὄαρος ὁ, poet. (ὄαρ), *intimate intercourse, familiar converse*, h. 22, 3; espily *the converse of love*, h. Ven. 250. ὀβελός, ὁ (βέλος), *a spit, a roasting spit*, only plur. 1, 465. Od. 3, 462. ὀβριμοεργός, ὄν (ἔργον), *using violence, always in a bad sense; impious, wicked*, *5, 403. 22, 418. Batr. ὀβριμοπάτηρ, ἦ, poet. (πατήρ), *the daughter of a mighty or powerful father*, epith. of Athênê, 5, 747. Od. 1, 101. ὀβριμος, ον, poet. (from βρι, βριδω). 1) *strong, powerful, impetuous*, epith. of Arês, Hector, and Achilles, Il. 1) Spoken of inanimate things: *powerful, mighty*, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453. *ὀβριμόθυμος, ον (θυμόν), *stout-hearted, courageous*, epith. of Arês, h. 7, 2. ὀγδοάτος, η, ον, Ep. lengthened for ὀγδοός, the eighth, 19, 246, and Od. ὀγδοός, η, οον (ὀκτώ for ὀγδοφόρος), *the eighth*. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch. § 149. 3.) ὀγδάκοντα, Ion. contr. for ὀγδοήκοντα, indeclin. eighty, *2, 568. 652. ὄγε, ἦγε, τόγε, the demonstr. pron. ὁ, ἦ, τό, strengthened by the particle γέ. *this here, that there*, and often to be translated by an emphatic *this or that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κείνος, ὄγε, that one there, he there, 3, 351. 19, 344. 2) In the Epic language it stands often in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic *he, she, it*, 2, 664. Od. 1, 4. As absol. there occur, 1) τῆγε, exactly here, Il. 6, 435. 2) τόγε, for that very reason, 5, 827. ὄγκιον, τό (ὄγκος), *a coffer, a chest, a basket*, for keeping arrows and other iron instruments, Od. 21, 61. † ὄγκος, ὁ (akin to ἀγκών), *a curvature; a bending*; hence a hook, espec. the barb of an arrow, *4, 151. 214. ὄγμος, ὁ (akin to ἄγω), prop. *a line, a*

row, esply, 1) *the furrow* in ploughing, 18, 546; or *the swath* which mowers or reapers cut and leave in rows, 11, 68. 18, 552; metaph. *πίδες ὄγμοι*, rich (*furrows*=) fields, h. Cer. 455. 2) *the path* (of the heavenly bodies, h. 32, 11.

Ὀρχηστός, ὁ, a town in Boeotia, on the lake Copais, having a grove, sacred to Poseidōn; now the convent *Mazaraki*, 2, 506; from this the adv. Ὀρχηστόνδε, to O., h. Merc. 186.

ὄρχνη, ἡ, a *pear-tree*, Od. 11, 589. 2) *the pear itself*, *Od. 7, 120.

ὄδαϊος, ἡ, ὄν (ὀδός), *belonging to the way*. τὰ ὄδαϊα, prop. that on account of which a journey is undertaken, according to the Schol. *merchandise* (V. *wares*), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better, according to Nitzsch, *the back freight*, or the wares received in exchange for those carried, hence ὄνος ὄδαϊων, the gain in the back freight.

ὀδάξ, adv. (δάκνω, ὀδούς), *biting with the teeth*, λάσσειν γαῖαν, 11.; εἰλεῖν οὐδας, 11, 749. ὀδάξ ἐν χεῖλεσσι φύναι, to bite oneself in the lips, Od. 1, 381. 20, 268; see φύω.

ὀδε, ἦδε, τόδε, demonstr. pron. with the enclitic δε, which strengthens its demonstrative force, in the dat. plur. Ep. τοῖςδεσσι and τοῖςδεσσιν, both parts being inflected; *this here, that there, this*. It indicates primar. the nearness of the subject. οὐκ ἔρανος τὰδε γ' ἐστίν, Od. 1, 226; but is also often 1) To be referred to what immediately succeeds, 11. 1, 41. 504. 2) It also points emphatically to a near or remote place, esply in connexion with personal and other pronouns, and is then translated only by *here, there*. ὄδ' ἐγώ, I here, Od. 16, 205. ἡμεῖς οἶδε, Od. 1, 76; δῶρα δ' ἐγὼν ὀδε (εἰμι) πάντα παρασχέειν, I am here, to present—to thee, 11. 19, 140. ἀνδρὶ ὄστις ὀδε κρατεῖ, who here governs. 11. 5, 175. νῆυς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) τῆδε, *here, there*, 11. 12, 345. Od. 6, 173. 2) τόδε, accus. *hither*, 11. 14, 298. Od. 1, 409. δεῦρο τόδε, 11. 14, 309. δ) *therefore, for that reason*, Od. 20, 217. 23, 213.

ὀδεύω (ὀδός), *to go, to journey*, ἐπὶ νῆας, 11, 569 †

Ὀδῖος, ὁ (Ion. for Ὀδῖός = adj. ὀδῖος), 1) leader of the Halizones, slain by Azamemnon, 2, 836. 5, 39. 2) a herald of the Greeks, 9, 170.

ὀδίτης, οὐ, ὁ (ὀδός), *a traveller, a way-faring man*, also with ἀνθρώπος, 16, 263. Od. 13, 123.

ὀδμή, ἡ (ὀζω), Ion. and poet. *odour, fragrance*, 11., also *vapour, stench*, Od. 4, 406.

*ὀδοιπορία, ἡ, *a journey, a way*, h. Merc. 85.

ὀδοιπόριος, ὄν (πόρος), *relating to a journey*. τὸ ὀδοιπόριον, recompense for a journey, *passage-money for a voyage*, Od. 15, 506.†

ὀδοιπόρος, ὄν (πόρος), *travelling; subst. a traveller, a travelling companion*, 24, 375.†

ὀδός, ἡ, Ion. οὐδός, Od. 17, 196; † *the way*. 1) Spoken of place: *a path, a street*, ὀδ. ἱππηλασία, 11. 7, 340; ὀδ. λαοφόρος, 15, 682. πρὸ ὀδοῦ γενέσθαι, to go forwards, 4, 382. 2) Spoken of the act: *progress, travel, journeying*, 9, 626; also by sea, Od. ὀδὸν ἐρχέσθαι, generally, to go a journey, according to Voss, 11. 1, 151; (in distinction from ἴφι μάχεσθαι, Bothe: *embassy*.) It is not with the ancients to be explained by λόχος, but means any *journey* or *mission* (though by *implication*, it would usually have a warlike object).

ὀδούς, ὀδόντος, ὁ (ἔδω), *dens; a tooth; in the boar, a tusk*, 11, 416. Od. 19, 393; ὄν ἐρκος ὀδόντων, see ἐρκος.

ὀδύνη, ἡ, *pain, pang*. a) Spoken of the body, always in the plur. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: *grief, sadness*, Od. 2, 79; connected with γόος, Od. 1, 242; sing. only ὀδύνη Ἑρακλῆος, *pain about Heracles*, 11. 15, 25.

ὀδυνήφατος, ὄν, poet. (φάω), *pain-destroying, pain-quieting, soothing, assuasive*, φάρμακα, *5, 401. 900. 11, 847.

ὀδύρομαι, depon. mid. partep. aor. ὀδυράμενος, 24, 48. 1) Intrans. *to lament, to wail aloud, to complain, to grieve*, spoken of men; once of birds, 2, 315; often absol. and a) With gen. τινός, about any one, 22, 424. Od. 4, 104; ἀμφὶ τινα, Od. 10, 486. δ) With dat. τινί, for any one, Od. 4, 740; ἀλλήλοισι, mutually to complain to each other, 11. 2, 290. 2) Trans. *to bewail, to lament for, to deplore*, with accus. of the person, 24, 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

Ὀδυσῆϊος, ἰη, ἰων, Ep. for Ὀδύσειος, relating to Odysseus (Ulysses), Od. 18, 353.

Ὀδυσσεύς, ὁ, Ep. Ὀδυσσεύς, gen. Ὀδυσσηός, Ὀδυσσηός, Ὀδυσσεός, and Ἄολ. and Ep. Ὀδυσσεύς, Od. 24, 398; dat. Ὀδυσῆϊ and Ὀδυσσεῖ, accus. Ὀδυσσηά, Ὀδυσσεά and Ὀδυσῆα, Od. 19, 186; *Odysseus (Ulysses, Ulixes)*, son of Laertes and Ctimene, Od. 16, 117, seq., king of the Cephalenes, i. e. of the islands Ithaca. Same, Zacynthus, and of the neighbouring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (ὀδυσσάμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence, and steadfastness. He sailed to Troy with twelve ships, 11. 2, 631; and, after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the *Odyssey*. After he was landed in Ithaca by the Phææces, Athênê communi-

ated plans to him, by which he might punish the suitors, Od. 13, 287, seq. He goes clad as a beggar to Eumæus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and, in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Athênê established peace, Od. 24, 220, seq.

(ὀδύσσομαι), poet. depon. mid. pres. absol. only in the aor. ὠδυσάμην, 3 plur. ὀδύσαντο, partic. ὀδυσσάμενος, perf. ὀδύσσομαι, with pres. signif. Od. 5, 423. 1) *to be angry, to be wrath, to hate, τινί*, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσσάμενος, Od. 19, 407, Passow would take in a pass. signif.: *hated, odious*, but it is act.: *angry, enraged*. 2) With accus. ὠδύσατο Ζῆνα, he excited the anger of Zeus, Ep. 6. 8. cf. Herm.

ὀδῶδα, see ὄζω.

ὀδώσσομαι, see ὀδύσσομαι.

ὀεσσι, see ὄϊς.

ὄζος, ὄ, a *knot* or *joint* in a tree, from which a branch springs; generally, 1) *a twig, a branch*. Il. Od. 2) Metaph. *a scion, descendant, a child, offspring*, Il. 2, 540. 12, 188.

ὄζω, perf. ὀδῶδα, only 3 sing. pluperf. intrans. *to smell, to yield an odour, ὀδμή ὀδῶδει*, the odour was diffused, from fumigation and from wine, *Od. 5, 60. 9, 210.

ὄθεν, adv. (ὄς), *whence, from which time, from which place*, also relating to a person instead of the relative, 2, 852. Od. 3, 319; also apparently, ὄπου, *from there, where*, Il. 2, 857.

ὄθι, adv. (poet. for ὄθ), *where, in which place*, 13, 229; rarely with a gen. ὄθι ἀλλῆς, *where in the court*, Od. 1, 425; also, *there, where, and b) with the termination of a journey, thither, where*, Od. 15, 101.

ὄθομαι, poet. depon. only pres. and imperf. *to trouble oneself about anything, to be anxious about, to shun, to fear*, always with neg. absol. and (a) with gen. τινός, *to trouble oneself about any one*, 1, 181. 2) With infin. 15, 166; and with a partic. οὐκ ὄθερ' αἰσινλα πέζων, he shuns not to practise wickedness, *5, 403. Prob. only used in the pres., the imperf. use being doubtful, as e. g., 5, 403.

ὄθόνη, ἡ, *fine linen*, Od. 7, 107. ὄ) a *veil* or *robe* made of it, Il. 3, 141. 18, 595.

ὄθριξ, ὄτριχος, ὄ, ἡ, poet. for ὀμόθριξ (θρίξ), *with similar hair (alike in their coat: of horses)*, 2, 765.†

ὄθρνονεύς, ἦος, ὄ, a Trojan ally from Cabeus, 13, 363, seq.

οἶ, dat. sing. from οὐδ.

οἶα, adv. sing. οἶος.

οἶγνυμι (οἶγω), aor. 1. Ep. ὠἶξα and ὠἶξα, 24, 457; † partic. οἶξας, imperf. pass. ὠἶγνυτο, *to open, to unlock*, with

accus. θύρας, Il. στ πύλας, τινί, *to any one*, 24, 457. οἶνον, *to open the wine*, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. I κποιω, see EΙΔΩ.

οἶδάνω, Ep. for οἶδαινῶ (οἶδος). 1) Act. *to swell*, i. e. *to cause to swell*, with accus. spoken of anger: νόον, *to swell the heart*, i. e. *to excite*, 9, 554. 2) Mid. *to swell, οἶδάνεται κραδίη χόλω*, *9, 646.

οἶδας, Ep. for οἶσθα, see EΙΔΩ.

οἶδέω, Ion. and Ep. for οἶδάω, imperf. 3 sing. ᾠδέε, intrans. *to swell, to puff up, χροά*, in body, Od. 5, 455. †

Οἰδίπους, ὄδος, Ep. gen. Οἰδιπόδαο. Il. 23, 679; (from οἰδεῖν and ποῦς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7), son of Laïus and Epicastê, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and took him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laïus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Œdipus reigned in Thebes and died there, Od. 11, 270. According to the tragic poets he put out his own eyes, and, being expelled from Thebes, fled to Attica. His funeral games are mentioned Il. 23, 679, seq.; see Ἐπικάστη.

οἶμα, ατος, τό, poet. *a swelling, espy of the sea; a roaring, a breaker*, 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, *21, 234.

οἰότης, es, poet. (ἔτος), for ὀμοότης, of equal age, βούς, 2, 765. †

οἰζυρός, ἡ, ὄν, poet. (οἰζύς), compar. οἰζυρώτερος, superl. οἰζυρώτατος, *lamentable, miserable, wretched, sad*, often as epith. of men, 1, 417. Od., and of inanimate objects: νόκτες, Od. 3, 95. 13, 331. πόλεμος, the miserable war, Il. 3, 112 (On the irreg. compar. and superl. see the Gram.)

οἰζύς, ὄος, ἡ, poet. *misery, wretchedness, distress, suffering*, 6, 285. 14, 480; dat. contr. οἰζυῖ for οἰζυῖ, Od. 7, 270.

οἰζύω, poet. (οἰζύς), aor. 1 partic. οἰζύσας, 1) *to lament, to utter lamentations, περί τινα*, about any one, 3, 403. 2) Trans. *to suffer, to endure, κακά*, Il. 14, 89; and absol. *to be wretched*, Od. 4, 152.

οἰήϊον, τό, Ep. = οἰήξ, *a rudder*. Od. 9, 483; plur. 19, 43.

οἰήξ, ἦκος, ὄ, Ep. for οἶαξ (οἶω), prop. a handle, espy of a rudder, the rudder or helm itself; in H. however οἰήκες. 24, 269, † *rings on the yoke*, through which the reins pass to the mouths of the animals.

οἰκάδε, adv. (from ad old root ΟΙΞ = οἶκος), *to the house, homewards, home*, Il. and Od.

οἰκέυς, ἦος, ὄ, Ion. (οἰκέω), an *inmate*

of a family, 5, 413; as early as in the Od. *servant, slave*, 14, 4, 245.

οἰκέω (οἶκος), fut. ἤσω, aor. 1 pass. 3 plur. ἤκηθεν, Ep. for ἤκηθησαν. 1) Intrans. to dwell, to live, mly with ἐν, 14, 116. Od. 9, 200. 2) Trans. to inhabit, with accus. ὑπορείας, Il. 20, 218; hence pass. a) to be inhabited, οἰκέοιτο πόλις, 4, 18. b) to be settled, to keep house, as οἰκίζεσθαι: τριχθὰ ἤκηθεν, they dwelt in three divisions, 2, 668.

οἰκίον, τό (dimin. only in form from οἶκος), a house, an abode, a dwelling, a habitation, always in the plur. mly spoken of men. b) Spoken of animals: an abode, a nest, of wasps, bees, 12, 168; of the eagle, 12, 221. c) Spoken of the underworld, 20, 64.

Ὀϊκλῆς, εἶος, ὀ, poet. Ὀϊκλείης, Od. 15, 244; accus. Ὀϊκλήα, son of Antiphátēs, father of Amphiarāus, Od. 15, 243. cf. Apd. 2, 6, 4.

οἰκοθεν, adv. (οἶκος), from a house, i. e. α) from a dwelling, 11, 632. b) from a man's own property, *7, 364. 391. 23, 558.

οἰκοθι, adv. (οἶκος), poet. = οἶκοι, in the house, at home, domi, 8, 513. Od. 3, 303.

οἶκοι, adv. (οἶκος), to the house, to home, 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (οἶκος), poet. = οἶκαδε, to one's house, home. a) to the dwelling, 3, 390. b) to one's country, φεύγειν, 2, 158; ἀγειν, to conduct home, Od. 6, 159.

οἶκος, ὀ. 1) a house, i. e. an abode, a dwelling of any kind; the tent of Achilles, 24, 471; the cave of the Cyclops, Od. 9, 478. b) single parts of a house, a chamber, a room, Od. 1, 356. 362; also plur. οἶκοι, like aedes, spoken of a house, Od. 24, 417. 2) house, i. e. household, family, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτεῖρω (οἶκτος), aor. 1 ἤκτηρα, to pity, to commiserate, to grieve for, τινά, 11, 814. πολλίον τε κάρη, πολλίον τε γένειον, *24, 516. h. Cer. 137.

οἰκτιστος, ἦ, ον, see οἰκτρός.
οἶκτος, ὀ (οἶ), compassion; sorrow (for), commiseration, pity, *Od. 2, 81. 24, 438.

οἰκτρός, ἦ, ὄν (οἶκτος), compar. οἰκτρότερος, superl. οἰκτρότατος, Od. 11, 421; oftener οἰκτιστος, lamentable, deplorable, pitiable, Il. and Od. neut. plur. οἶκτρα, as adv. ἀλοφύρεσθαι, to wail or complain piteously, Od. 4, 719; also superl. οἶκτιστα θανεῖν, Od. 22, 472.

οἰκωφελίη, ἦ (ὀφέλλω), advantage for a house, domestic economy, domestic life, Od. 14, 223.†

Ὀϊλεύς, ἦος, ὀ, king of Locris, husband of Eriopis, father of the Locrian Ajax, and of Medon, 2, 527. 727. 13, 694. 2) a Trojan charioteer, of Bianor, 11, 93.

Ὀϊλιάδης, ον, ὀ, son of Oileus = Ajax, 12, 365.

οἶμα, ατος, τό, poet. (οἶω), an assault,

an attack, 16, 752; spoken of lions, and plur. of the eagle, *21, 252.

οἶμάω, poet. (οἶμα), aor. 1 οἶμησε, to assault, to rush upon, spoken of an attack, 22, 308. Od. 24, 538; of the hawk, μετὰ πέλειαν, to pounce upon a dove, Il. 22, 140.

οἶμη, ἦ = οἶμος, poet. prop. a way, a path, metaph. spoken of the course which a narration takes; hence, a narrative, a lay, a song, *Od. 8, 74. 481. 22, 347.

οἶμος, ὀ, poet. (οἶω = φέρω), a way, a path, metaph. a) a strip, οἶμοι κνάνοιο, strips of steel (upon the shield), 11, 24.† b) the course of a song, an air, a melody, h. Merc. 450.

οἶμωγή, ἦ (οἶμώζω), lamentation, wailing, a cry of distress, as of persons dying, 4, 450. Od. 20, 353.

οἶμώζω (οἶμοι), aor. 1 ἤμωξα, particp. οἶμώζας, prop. to cry οἶμοι (ah me); hence, to lament, to wail, to howl, often in the particp. aor. with κάππεσεν, πέσεν, 5, 68. Od. 18, 398.

Οἶνειδης, ον, ὀ, son of Œneus = Τυδεύς, 5, 813.

Οἶνεύς, ἦος, ὀ (the vintner, from οἶνος), son of Portheus, king of Calydon, husband of Althæa, father of Tydeus, Meleager, etc. 14, 117. Bellerophon was his table-friend, 6, 215. He once forgot Artēmis in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, 9, 529, seq.

οἶνίζομαι, only mid. (οἶνος), imperf. without augm. to procure wine for oneself, to purchase wine, χαλκῷ, for brass, 7, 472; οἶνον, to fetch wine, *8, 506. 546. (The act. is not found in H.)

οἶνοβαρέω, Ep. οἶνοβαρείων, to be heavy, or drunken with wine, only particp. pres. in the Ep. form, *Od. 9, 374. 21, 304.

οἶνοβαρής, ες, poet. (βάρος), heavy with wine, intoxicated, drunken with wine, 1, 225.†

Οἶνόμαος, ὀ (Vindemius, Herm.), 1) an Ætolian, 5, 706. 2) a Trojan, slain by Idomeneus, 12, 140.

οἶνόπεδος, ον (πέδον), having vineyards, producing wine, abounding in wine, ἀλωῆ, Od. 1, 193. 11, 193; neut. subst. τὸ οἶνόπεδον, a vineyard, Il. 9, 579.

Οἶνοπίδης, ον, ὀ, son of Œnopion = Heleus, 5, 707.

οἶνοπληθής, ες, poet. (πλήθος), full of wine, abounding in wine, Συρία, Od. 15, 406.†

οἶνοποτάζω, poet. for οἶνοποτέω (πότης), to drink wine, 20, 84. Od. 6, 309.

οἶνοποτήρ, ἦρος, a wine-drinker, a wine-bibber, Od. 8, 456.†

οἶνος, ὀ, wine; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (μέλας, ἐρυθρός), Od. 12, 19. No other wine is mentioned in H. Andromache sprinkled with wine the wheat given as food to the horses, Il. 8,

186; cf. Columella de Re Rust. VI. c. 30. Wine was preserved in jars (ἀμφίφορτοι, *πίθοι*), Od. 2, 290. 340; or in skin bottles (ἀσκού), Il. 3, 247.

οἰνοχοεύω, poet. οἰνοχοέω (οἰνοχόος), to pour out wine, only in the pres. 2, 127; elliptically, οἰνοχοεύει, sc. ὁ οἰνοχόος, Od. 21, 142.

οἰνοχόω (οἰνοχόος), imperf. ἐπινοχόει and Ep. ἐπινοχόει, 4, 3; aor. 1 infin. οἰνοχοῆσαι, to pour out wine, to be cup-bearer, τιτί, 1, 598. Od. 4, 233; with accus. *πίκταρ*, Il. 4, 3.

οἰνοχόος, ὁ (χέω), a wine-pourer, a cup-bearer, 2, 128. Od. 9, 10.

οἶνοψ, οπος, ὁ, ἡ, poet. (ὠψ), looking like wine, wine-coloured, i. e. dark-red, black, see οἶος, mly an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see πορφύρω, 1, 350. 5, 771. 1, 183. ὁ an epith. of oxen: dark-red, blackish (Voss, dark), 13, 703.

Οἶνοψ, οπος, ὁ, ἡ, a noble of Ithaca, father of Leodes, Od. 21, 144.

οἰνώω (οἶνος), partic. aor. pass. οἰνωθείς, to intoxicate with wine, pass. to be intoxicated, drunken, *Od. 16, 292. 19, 11.

οἶξασα, partic. aor. 1 οἶγγνμ.

οἶο, Ep. for οἶ (see ὄς), his.

οἶόθεν, adv. poet. (οἶος), from one side, alone; always οἶόθεν οἶος, prop. alone from one side, i. e. entirely alone, *7, 39. 226.

οἶομαι, Ep. always in the pres. indic. δῖομαι, depon. (ἴ), more frequently in the 1 sing. οἶω and δῖω, 3 optat. pres. οἶοιτο, Od. 17, 580; imperf. δῖομην, aor. 1 δῖσάμην, Ep. for ὠῖσ., aor. pass. ὠῖσθην only Od. 4, 453. 16, 475; partic. δῖσθείς only Il. 9, 453; prim. signif. to be of opinion, to believe, to think. a) In reference to the future: to suppose, to conjecture, to expect, and according as it is good or bad, to hope, to fear, to suspect. b) to intend, to purpose, with infin. 13, 263; strengthened by θυμῷ, κατὰ θυμόν and θυμὸς δῖεται μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; mly with accus. and infin. according to the sense. a) The pres. with something present. 13, 263. Od. 1, 323; but mly with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: σ' δῖω, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. δῖσατο θεὸν εἶναι, he believed it was a god, Od. 1, 323. τρώσεισθαι δῖω, sc. αὐτοῦς, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject [κιχῆσσεσθαι σε δῖω, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3)

Trans. with accus. to be of opinion, to believe, τί, Od. 3, 255. 13, 427; Κῆρας, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, I believe, I suppose, to intimate a modest doubt. ἐν πρῶτοιαι, δῖω, κείσεται, he will lie, I suppose, amongst the first, 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: δῖεται μοι ἀνὰ θυμόν, it seems to me in my mind. Od. 19, 312. (εἰ is always long, only δῖω is sometimes short, see Spitzn., Pros. § 52. 2. a.)

οἶον. neut. sing. see οἶος.

οἰοπόλος, ον, poet. (πέλομαι), prop. being solitary; lonely, solitary, spoken of places, 13, 473. Od. 11, 574.

*οἰοπόλος, ον (πέλομαι), pasturing sheep, h. Merc. 314.

οἶος, οἷη, οἶον, poet. 1) alone, forsaken; strengthened, εἰς οἶος, one alone. δῦ' οἶα, two alone. οὐκ οἷη, 3, 143. b) With gen. τῶν οἶος, left by these, 11, 693; or with prep. ἀπὸ τιως, 9, 438. Od. 21, 364. 2) single, i. e. excellent, chief, 24, 499. οἶον, adv. oncl. according to Eustath. for οἶον με, me alone, 9, 355.

οἶος, οἷη, οἶον (ὄς, ἡ, ὄν), of what quality, what sort of, what a, as, the relat. to the demonstrative τοῖος. οἶος ἀρετῆν, what a man in bravery, 13, 275. Often it can only be translated by how. οἶος καλὸς τε μέγας τε, how beautiful and large, 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and espily in exclamations. οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι, what a word is this that thou hast brought thyself to utter! (Thiersch, Gram. § 317. 5); espily, often in the neut. οἶον, how, 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding τοῖος, Il. 13, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. ὄ' ἀγορεύεις, οἶα μ' ἔργας, pro iis quæ dixisti, fecisti, 18, 95. Od. 4, 611. οἶον (i. e. ὅτι τοῖον) εἶπε. Il. 17, 173. οἶος ἐκείνον θυμὸς ὑπέρβιος, οὐκ ἐθέλησαι, etc. so insolent is his spirit, he will not wish, etc. (quæ ejus est atrocitas), 18, 262. Od. 15, 212. c) In connexion with other particles: οἶος δῆ, as indeed. οἶός περ, just as. οἶός τε, as perchance (τέ often only augments the connecting force of the relative). 3) οἶος with the infin. to be of the kind, i. e. to be capable, to be able, to be in a condition to. οἶος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμύναι. Odysseus (Ulysses) was able to repel the curse from his house, Od. 2, 59. cf. v. 272; and in like manner οἶός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἶον and οἶα as adv. 1) how, with adj. Il. 24, 419; with verb sing. 13, 633. Od. 1, 32. 2) just as, his

as, in comparisons, Od. 3, 73. 9, 128. 3) as indeed, because indeed, since indeed, cf. 2, b. II. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, II. 13, 275. Od. 7, 312.)

οἶός and οἶος, see οἷς.
οἰοχίτων, ὠνος, ὁ, ἡ, poet. (χιτών), simply in the tunic (clad thus sparsely, Cp.), Od. 16, 489.†

οἰώω (oios), only aor. pass. Ep. οἰώθη, to leave alone; pass. to be left alone, to remain alone, *6, 1. 11, 401.

οἷς. ὁ, ἡ, Ion. for οἷς, gen. οἷος, οἶός, accus. οἷν, plur. gen. οἷων, οἰῶν, dat. οἷεσσιν, οἷσιν, οἷοσσιν, accus. οἷς, contr. for οἷας, a sheep; ὁ οἷς, the ram, also οἷς ἄρσην, 12, 451.

οἰσατο, Ep. see ὀδομαι.
οἷσε, οἰσέμεν, οἰσέμεναι, see φέρω.
οἷσθα, 2 sing. of οἷδα, see ΕΙΔΩ.
οἷσθεις, see ὀδομαι.
οἷστεύω, poet. (οἷστός) aor. I οἷστευσα, to shoot with an arrow; τινός, at any one, 4, 100; often absol. with βάλλειν, 4, 196; τόξῳ, with the bow, Od. 12, 84.

οἷστός, ὁ, Ep. for οἷστός (οἷω), an arrow; it consisted of wood or reed; had a metallic point with barbs, 4, 139. cf. 151; sometimes three-pointed, 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἷστρος, ὁ, a gad-fly, castrus, Od. 22, 300.†

οἷσύνιος, ἡ, ὄν (οἷσύνια), willow, osier, made of willow, Od. 5, 256.†

οἷσω, see φέρω.
οἷστος, ὁ, Ep. (οἷω = φέρω, as fors from fero), lot, destiny, fate, mly in a bad signif.: misfortune, death, for the most part κακός οἷστος, 3, 417. 8, 554; without κακός, 9, 563. Od. 8, 489.

Οἷτυλος, ἡ, a town in Laconia, on the coast, now Vitylio, 2, 385; ὁ Οἷτ., Strab.

Οἷχαλίη, ἡ, a town in Thessaly on the Peneius, the residence of Eurytus, according to 2, 730. 596. cf. Εὔρυτος. According to later tradition, Heracles destroyed it, because he refused him his daughter Iole, cf. O. Müller, Dorians, vol. I. 2) a city in Messenia, called at a later day Carnesion, to which is also transferred the story of Eurytus. Thus it appears, Od. 8, 214. cf. Paus. 4, 2. 1. Strab. understood also this, II. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Ἐχάλια in Euboea, from which Οἷχαλίηθεν, from Ἐχ., 2, 596; from this the subst. Οἷχαλιεύς, ἦος, ὁ, the Ἐχάλια, 2, 596.

οἷχνέω, poet. for οἷχομαι, Ion. iterat. imperf. οἷχνησκον, 5, 790; to go, to come, 3 plur. pres. οἷχνησιν, Od. 3, 322.

οἷχομαι, depon. mid. imperf. φῆχόμεν, only pres. and imperf. prop. to be away, rarely, to go away, to depart, and the latter mostly in the imperf., also simply to go, to come. 1) Spoken of animate beings: with prep. ἐς, ἐπί, κατά, μετά,

with accus.; chiefly as a euphemism for to die. οἷχεται ἐς Ἄϊδαο [sc. θάμα], he has departed to Hades, 22, 213. 2) Of inanimate things: of storms and missiles, to fly, to travel, 1, 53. 13, 505. Od. 20, 64. 3) Of other things: πῆ σοι μένος οἷχεται, where is thy courage gone, II. 5, 472. ποῦ τοι ἀπειλαὶ οἷχονται, where are thy threats gone, 13, 220. cf. 24, 201. Often it is connected with a partcp., when it can be translated by away. οἷχεται φεύγων, he flew away, Od. 8, 356. οἷχεται προφέρουσα, the tempest bore away, II. 6, 346; ἀνάγων, 13, 627. h. Cer. 74.

οἷω and οἰώ, Ep. for ὀδομαι, q. v. οἰωνιστής, οὗ, ὁ (οἰωνίζομαι), a diviner by birds, one who presages the future by the voice or the flight of birds, an augur, 13, 70; as adj. skilled in augury by birds, *2, 858.

οἰωνοπόλος, ὄν (πολέω), one who concerns himself about the ominous flight of birds; subst. an augur, *1, 69. 6, 76; see οἰωνός.

οἰωνός, ὁ (οἶος), 1) Prop. a bird which flies by itself, esp. a bird of prey, as an eagle, a vulture, a hawk, 11, 453. Od. 16, 216. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity; to the left, i. e. to the west, on the other hand, adversity, II. 12, 239. Other circumstances also, as the voice, were ominous, 12, 200; hence 2) Generally, an omen, an augury. εἰς οἰωνός ἄριστος, ἀμύνεσθαι, etc., one omen is the best, to fight for the country, 12, 243; see Nitzsch ad Od. 2, 146.

οἰκνέω, Ep. οἰκνέω, 5, 255; to delay, to loiter, to be slow, to hesitate, with infin. *20, 155.

οἰκνός, ὁ (from ἔχω), prop. delay, slowness, dilatoriness, spoken esp. of bodily exhaustion: slothfulness, 5, 817. οἰκνῶ εἰκῶν, overcome by slothfulness, *10, 122.

οἰκρίω, poet. (οἰκρίς), prop. to make sharp, metaph. to irritate; pass. to be irritated or made angry: 3 plur. imperf. Ep. οἰκρίωντο for οἰκρίωντο, Od. 18, 33.†

οἰκρίεις, εσσα, εν, poet. (οἰκρίς=ἄκη), having several points, pointed, ragged, sharp-pointed; χερμάδιον, μάρμαρος, 4, 518. 12, 380. Od. 9, 499. (In other places now οἰκρούεις.)

οἰκρίωντο, see οἰκρίω.
οἰκρούεις, εσσα, εν, poet. (for κρούεις with a prosthetic, from κρύος), cold, making cold; metaph. awful, horrible, dreadful, κύω, 6, 344; (Helen) and πόλεμος, *9, 64.

οἰκτάκνημος, ὄν (κνήμη), having eight spokes, κύκλα, 5, 723.†

*οἰκτάπους, ποδος (ποῦς), eight-footed, Batr. 299.

ὀκτώ, indeclin. eight, II. and Od. often ὀκτωκαιδέκατος, ἡ, ὄν, the eighteenth.

only *ὀκτωκαιδεκάτη*, sc. *ἡμέρη*, *Od. 5, 297. 7, 268.

ὀλβιοδαίμων, ονος, ὁ, ἡ, poet. (δαίμων), having a happy destiny, *happy, fortunate, blessed*, 3, 182.

ὀλβιος, η, ον, poet. (ὄλβος), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy*, spoken of persons. δῶρα ὄλβια ποιεῖν, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. ὄλβια δοῦναι, to bestow blessings, Od. 8, 413. 7, 148. h. Ap. 466.

ὄλβος, ὁ (akin to ὄφελος), *prosperity, a happy condition, fortune, blessing*, spoken chiefly of external blessings, 16, 596. Od. 14, 206; and generally, *happiness, bliss*, Od. 3, 208. 4, 208.

ὀλέσθαι, see ὄλλυμι.

ὀλέσκει, see ὄλλυμι.

ὀλέθριος, ον (ὀλέθρος), *destructive, bringing destruction, ruinous*. ὄλ. ἡμαρ, the day of destruction, *19, 294. 499.

ὀλέθρος, ὁ (ὄλλυμι), *destruction, misfortune, ruin, death*; often ὀλέθρον πείρατα, the bounds of death, or according to Eustath. a periphrasis for τέλειος ὀλέθρος, complete destruction, Il. and Od. ὀλέθρος ψυχῆς, the destruction of life (Voss, the most perilous place), Il. 22, 325. Λυγρὸν ὀλέθρον, annexed by way of apposition in the accus.: to sad destruction, 24, 735. Rost, Gram. p. 497. D. 4.

ὀλεῖται, see ὄλλυμι.

ὀλέω, Ep. form of ὄλλυμι from the perf. ὀλώλεκα, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10. 10, 17.

ὀλέσαι, ὀλέσας, see ὄλλυμι.

ὀλέσθαι, see ὄλλυμι.

ὀλέσσαι, ὀλέσσας, Ep. for ὀλέσαι, ὀλέσας, see ὄλλυμι.

*ὀλέτειρα, ἡ (ὀλετήρ), *a destroyer; μῶν*, a mouse-trap, Batr. 117.

ὀλετήρ, ἡρος, ὁ, poet. (ὄλλυμι), *a destroyer, a murderer*, 18, 114. †

ὀλέω, obsol. root of several tenses of ὄλλυμι.

ὀλιγπηλέω (πέλομαι), *to be weak, to be powerless, feeble*, only partcp. pres. 15, 24. 245. Od. 5, 457.

ὀλιγπηλή, ἡ, *weakness, feebleness*, Od. 5, 468. †

ὀλίγιστος, η, ον, see ὀλίγος.

ὀλιγοδρανέω (δραίνω, δράω), *to be able to do little, to be weak, feeble* = ὀλιγπηλέω, only partcp. pres. *15, 146. 16, 843. 22, 337.

ὀλίγος, η, ον, irreg. superl. ὀλίγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολύς; often of space: χώρος, 10, 161; of time: *short*, 19, 157. 2) Spoken of size: *small*, 2, 529. Od. 9, 515. 10, 94. The neut. sing ὀλίγον as adv. *little, a little, very little*. Il. 5, 800. 11, 391. οὐδ' ὀλίγον, not an instant, Batr. 192; the gen. ὀλίγω, nearly, almost (elsewhere ὀλίγον δεῖν), Od. 14, 37. The

superl. Il. 19, 223; always *the least*. As a compar. μέϊων used.

Ὀλιζών, ὄνος, ἡ (adj. ὀλιζών, small), a town in Magnesia (Thessaly), below Melibœa, 2, 717.

ὀλισθαίνω, aor. 2 ὀλισθον, Ep. for ὀλισθον, *to slip, to slide*, 23, 774. ἐξ δέ οἱ ἦπαρ ὀλισθεν, the liver fell from him, 20, 470.

ὄλλυμι (root ὈΛΩ), fut. ὀλέσω, Ep. σσ, aor. ὄλεσα, Ep. ὄλεσα and σσ, mid. fut. ὀλοῦμαι, infin. Ep. ὀλέεσθαι, aor. 2 ὀλόμην, Ep. ὀλόμην, perf. 2 ὄλωλα, Ep. iterative imperf. ὀλέεσκειν from ὄλέω, 19, 135. † According to others, aor. 2 act. Buttm. prefers the reading ὀλέεσκει, see Ausf. Gram. under ὄλλυμι. (The partcp. aor. 2 mid. ὀλόμενος, Ep. οὐλόμενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: νῆας, πλόιν, 8, 498; ὄδμην, to dissipate the smell. Od. 4, 446. 2) *to lose, to lose*, Il. 2, 115; θυμὸν, ἦπαρ, μένος, often. II) Mid. *to perish, to die, to be undone; ὑπό τινι*, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶον ὀλέσθαι, to die a miserable death, Il. 3, 417; or with dat. ὀλέθρῳ ἀδευκέϊ, Od. 4, 489. νῦν ἄλετο πάσα κατ' ἄκρην, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὄλετο κλέος, νόστος, νόστιμον ἡμαρ, 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὄλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

ὄλμος, ὁ (εἴλω, εἴλω), origin. a round stone, a boulder; thus Hesych. Il. 11, 147; according to others, a mortar (from ὄλω). ὄλμον δ' ὡς (sc. αὐτὸν) ἐσσευε κλιθεσθαι (he made him (the dead body) roll round like a mortar, Voss), cf. Buttm., Lex.

*ὄλοιός, ὄν, Ep. for ὄλοός, *destructive*, h. Ven. 225. †

ὄλουγή, ἡ (ὄλολύζω), prop. a loud cry, a loud voice of women, chiefly the suppliant cry of women imploring a divinity, 6, 301; † also a loud song, a shout of joy, h. Ven. 19.

ὄλολύζω (λύζω), aor. 1 ὄλόλυξα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud* [urgent their suppliant waitings to the skies, Cp.], Od. 3, 450. According to Aimeis, raised a loud cry when Thrasymédes struck the heifer, 4, 767. b) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 408. 411. h. Ap. 118. (According to Eustath. it was a sacred custom to cry ὄλολοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) *Od.

ὄλόμην, Ep. for ὀλόμην, see ὄλλυμι. ὄλοοίτροχος, Ep. for ὄλοίτρ. ed. Wolf, or ὄλοοίτρ, ed. Spitzner, Il. 13, 137; a rock or round stone, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. according to Buttm., Lex. p. 430, with App. Etym. M. from ὄλοσι and τρέχω, ruin-roller (Voss, a crusading

stone). The other form, with the spiritus asper, is supposed to be derived from ὀλιός, whole, a completely round stone: *rolling-stone*. This form is adopted by Spitzner after Cod. Ven., and Herod. i. 92. 8. 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

ὀλοός, ἢ. ὄν (ὀλῶ, ἄλλυμι), compar. ἑλωτέρως, ὀλωτάτος, Ep. form ὀλοῖός, ὄλιος, *destructive, ruinous, mischievous, cruel*, spoken of persons: Κῆρ, Μοῖρα, θεῶν ἑλωτάτος, of Apollo, 22, 15; of Zeus, ἑλωτέρως Od. 20, 201. δ) Of things: ὀλέμος, λύσσα, πῦρ. Il. 3, 133. 9, 305. 13, 29. (We must remark ὀλωτάτος ὀδμή, Od. 4, 422, as fem., and ὀλοῶσιν, with enclitic ο, Il. 1, 342.) ὀλοα φρονέων, 6, 701.

Ὀλοοσσών, ὄνος, ἢ, a town in Perrhæia (Thessaly), on the Eurotas, later *Elaiouon*, now *Alaioua*, 2, 739.

ὀλοόφρων, ὄνος, ὀ. ἢ. Ep. (ὀλοός, φρήν), *rolling destruction, savage, acridly-minded (fell, Cr.)*, epith. of the serpent, the lion, and the boar, 2, 723. 15, 630. 17, 11. δ) Spoken of persons: *devising mischief (evil-minded, ill-disposed)*, epith. of Atlas, Ætês, Minos, Od. 1, 52. 10, 137. 1, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τῶν ὀλων φροντιστικός, *all-wise*, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow, on the other hand, justly remarks, that in the earliest language any one might be denominated *evil-minded*, in so far as by superior power or intelligence he could become dangerous to others. [Herm. Opusc. VII. p. 250: Ut Æetes ut Minos ὀλοόφρονες, quod est perniciosos meditati, ab Homero appellantur, sic etiam Atlas, fragilem truoi committens pelago ratur.]

ὀλοφύνης, ἢ, ὄν, poet. (ὀλοφύρομαι), *plaintive, plaintive, complaining*, ἔπος, 5, 183. Od. 19, 362.

ὀλοφύρομαι, depon. mid. aor. Ep. ὀλοφύραμην, 1) Intrans. *to complain, to rail, to lament, to be troubled*, often absol. in partep. 5, 871; with infin. πῶς ὀλοφύρεαι ἄλκιμος εἶναι, how lamentest thou to be brave, Od. 22, 232. δ) With gen. τινός, *to complain about any one, to complain about any one*, Il. 8, 33. 202. 6, 17. 2) Trans. with accus. *to lament, to bewail, to deplore any one*, 8, 245. 7, 648; *to pity any one*. Od. 4, 364. 10, 57; (it is derived from ὀλοός.)

ὀλοφώϊος, ὄν, Ep. *destructive, mischievous, frightful*, only in the neut. plur. ὀλοφ. δῖνας, pernicious artifices, Id. 10, 289; and ὀλοφώϊα without a subst. *artifices*, according to the Schol. Id. 4, 410; ὀλοφώϊα εἰδώς, devising pernicious things, Od. 4, 460. 17, 218; (prob. from ὀλοός and ΦΑΩ = φαίω, showing destruction; not from ὀλω and φῶς, man-destroying.)

Ὀλυμπία, ἄδος, ἢ, pecul. fem. of

Ὀλύμπιος, *Olympian*, epith. of the Muses, 2, 491. h. Merc. 450.

Ὀλύμπιος, ἢ, ὄν, *Olympian, dwelling in Olympus*, epith. of the gods, esply of Zeus, who is also called Ὀλύμπιος alone, 2, 309. Od. 1, 60. Ὀλύμπια δώματα, the dwellings of the gods in Olympus, Il. 1, 18.

Ὀλυμπος, ὀ, poet. and Ion. Οὐλυμπος, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. 14, 225. Od. 11, 315. According to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός), 5, 867, 868. 15, 192. Upon the highest point is the palace of Zeus, where the gods assemble in council, 1, 498. 8, 3. 44. Od. 1, 27. In the neighbourhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The notion of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18—26; the description of it, Od. 6, 42—46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes, without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I. p. 170. Völcker, Hom. Geogr. p. 4, seq.

ὀλύρα, ἢ, only plur. a kind of grain, used as food for horses, and mentioned in connexion with barley. *5, 196. 8, 564; according to Schneider, perhaps *triticum monococtum*, Linn., *St. Peter's corn*; or, according to Sprengel, *Geschich. Botan. triticum spelta, spelt*, Od. 4, 41; ζαῖά is mentioned in its stead.

ὀλωλα, see ἄλλυμι.

ὀμαδέω, Ep. (ὀμαδος), aor. I ὀμάδησα, without augm. *to make a noise or tumult*, always spoken of the suitors, *Od. 1, 365. 4, 768. 17, 360.

ὀμαδος, ὀ, poet. (ὀμός), *noise, uproar, tumult, disturbance*, spoken of a tumultuous assemblage, 2, 96. 9, 573. 10, 13. Od. 10, 556 (where it is distinguished from δούπος), metaph. the *roaring* of a tempest, Il. 13, 797. 2) *a crowd itself, a throng*, 7, 3. 7. 15, 689.

ὀμαλός, ἢ, ὄν (ὀμός), *like, even, smooth*, Od. 9, 327. †

ὀμαρτέω, poet. (ὀμός, ἀρτάω), aor. optat. ὀμαρτήσειεν, partep. aor. ὀμαρτήσας, imperf. ὀμαρτήτην, Ion. for ὀμαρτεῖτην, *to coincide in a thing, to do the same thing*, 12, 400. 13, 584. 2) Esply *to go together*, 24, 438; in the partep. for the adv. ἄμαρτῆ, *in common, together*, Od. 21, 188; *to be equally swift*, spoken of the hawk, Od. 13. 87. [According to Ameis, this verb never governs the accus., and

the interpunction in Il. 12, 400, in Wolf and Spitzner after ὄμαρτ. is false, and should be a comma.]

ὄμβρος, ὄ, imber, rain, a shower of rain, espy a thunder-shower, a tempest of rain, 5, 91. Od. 4, 566. 2) of snow, Il. 12, 286.

ὄμειται, see ὄμνυμι.

ὄμηγερής, ἐς (ἀγειρῶ), collected together, assembled, mly ὄμηγερέες ἐγένοντο, 1, 57. Od. 8, 24.

ὄμηγυρίζομαι, depon. mid. (ὄμηγυρίς). aor. infin. ὄμηγυρίσασθαι, to collect, τινὰ εἰς ἀγορῆν, Od. 16, 376. †

ὄμηγυρίς, ἰος. ἤ (ἀγυρίς), poet. assembly, 20, 142. † h. Ap. 187.

ὄμηλική, ἤ (ὄμηλιξ), equal age, the same age, 20, 465; in H. for the most part the abstract for the concrete as collect. [cf. the English acquaintance], men of equal age: espy youthful friends, companions in years, coeval, 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: an equal in age, Od. 3, 49. 22, 290; and generally contemporaries, Od. 2, 158.

ὄμηλιξ, ἰκος, ὄ, ἤ (ἡλιξ), of equal age, of the same age, coeval, often subst. πάντες ὄμηλικες, all of thy age [Cp.], 9, 54. Od. 15, 197. 16, 419.

ὄμηρῶς (ὄμηρος), aor. ὠμήρησα, to meet, to go together, τινί, with any one, Od. 16, 468.

ὄμιλαδόν, adv. poet. (ὄμιλος), by troops, in crowds, μάχεσθαι, *12, 3. 17, 730.

ὄμιλέω (ὄμιλος), aor. 1 ὠμίλησα, 1) to be together or in company, to have intercourse, to hold converse with any one, τινί, 1, 261; in a good and bad signif. espy amongst a multitude: μετά, ἐνί, παρά, with dat. 5, 86. 834. 18, 194. Od. 18, 383; περί τινα, to collect about any one, Il. 16, 641. 2) Espy in a hostile signif. to meet in conflict, to come to close fight, to fight, τινί, 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὄμιλος ὁ (ὄμου—λίη), prop. a dense troop, an assembly, a multitude, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Espy in the Il. a warlike troop; then the press, the throng, the tumult of battle, often with gen. ἀνδρῶν, Τρώων, and ἵππων, Il. 10, 338. 433. 499.

ὄμίχλη, ἤ, Ion. for ὄμίχλη, a cloud, a mist, thick air, 1, 359; also ὄμίχλην κοινῆς ἰσθάναι, to raise a cloud of dust, *13, 336.

ὄμμα, ατος, τό (ὄπιτω), the eye, always in the plur. the countenance, 8, 349; sing. ἐκδικον ὄμμα, Batr. 97.

ὄμνυμι, fut. ὄμομαι, εἶ, εἶται, infin. ὄμεισθαι, aor. 1 ὠμοσα, Ep. ὄμοσα and σσ, imperat. pres. ὄμνυθι, 23, 585; † from the form ὄμνύω, imperf. ὠμνυε, 14, 278. 1) to swear, mly ὄρκον, also ἐπίορκον, 3, 279. 2) Absol. to swear to one, to promise on oath, mly τινί, also πρὸς τινά, Od. 14, 331. 19, 288; it is followed by ἤ, μέν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μὴ

with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infra. perf. Od. 14, 331; also μὴ with subj. Od. 12, 300. 18, 56; and once μὴ with fut. indic. Il. 10, 329. 3) With accus. to call any one by an oath to witness, to swear, Στυγὸς ὕδωρ, by the water of the Styx, 14, 271; h. Merc. 274.

ὄμνύω, see ὄμνυμι.

ὄμογάστριος, ὄν (γαστήρ), from the same womb; κασίγνητος, a uterine brother (a brother born from the same womb, Cp.), *24, 47. 21, 95.

ὄμοθεν, adv. from the same place. ἄμνοι ἐξ ὄμοθεν πεφυῶτες, branches sprang from the same trunk, Od. 5, 477; † metaph. of the same descent, h. Ven. 135.

ὄμοῖος, ὄμοῖον, Ep. for ὄμοῖος, ὄν (ἰσῆ prop. short, when however the last syllable is long, it is used as long; [gen. ὄμοῖου, *9, 440]).

ὄμοῖος, ἠ, ὄν, H. and Ion. for ὄμοιος. Ep. form ὄμοῖος, ἰόν (ὄμός). 1) like, similar, with art. ὁ ὄμοῖος, one similar, Od. 17, 218. Il. 16, 53. α) Also = ἰ αυτός, the same, 18, 329. β) Like in strength, equal, 23, 632. The object with which any thing is compared is in the dat. 9, 305, 306; but the thing in which the similarity consists stands: α) In the accus. πελειάσιν ἴθμασ' ὄμοῖα, similar in movement to doves, 5, 778. Od. 6, 16. β) With prep. ἐν πολέμῳ, Il. 12, 270. γ) With infin. ἴσπυοι ἀέμοισιν ὄμοῖοι, equal to the winds in running, 10, 437. cf. 2, 553. δ) With ὄλος following, h. Ven. 180. A peculiar abbrev. of expression is found in κόμην Χαρίτεσσιν ὄμοῖα, hair similar to the Graces, i. e. to the hair of the Graces, 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch, § 281. 10. 2) common, general, appertaining to all, spoken of a thing whose power is experienced by all; in this signif. always the Ep. form in the masc. and neut. νεῖκεσ' ὄμοῖον, the common contest, in which both parties take equal share, 4, 444; πόλεμος, 9, 440. 18, 358. Od. 18, 264; θάνατος, Od. 3, 336; γῆρας, Il. 4, 315; but ὄμοίη μοῖρα, 18, 120. (The ancient critics, without reason, explain the Ep. form pernicious.)

ὄμοῖώω (ὄμοιος), only aor. pass. ἰσῆσ' ὄμοιωθήμενα, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. 1, 187; μῆτιν. in craft, Od. 3, 120.

ὄμοκλάω, see ὄμοκλάω.

ὄμοκλάω and ὄμοκλέω, poet. (ὄμοκλή), 3 sing. imperf. ὄμοκλάω, 18, 156; aor. 1 ὄμοκλήσα, and iterat. ὄμοκλήσασκον; pres. ὄμοκλέω, 3 plur. imperf. ὄμοκλεον, Il. 658. Od. 21, 360), to call to, to stir to, τινί, in order to encourage, to threaten or to rebuke him; hence, to exhort, to urge on, to threaten, to reprimand; often absol. in partcp. aor. and with μύθος, ἐπέεσσιν, Il. 2, 199. 23, 363; and

with infin. to exhort to do any thing, 16, 714.

ὁμοκλή, ἡ, poet. (καλέω), prop. the act of *calling together* several persons, the *threatening call* of enemies (V. a call of derision), 16, 147. 2) Mly. *calling to, encouraging, threatening* (a threatening cry, V.), 6, 137. 12, 413. Od. 17, 189.

ὁμοκλητήρ, ἦρος, ὁ, poet. (ὁμοκλάω), *one who calls to, encourages or threatens*, *12, 273. 23, 452.

*ὁμοργάζω, a form of ὁμόργνυμι, h. Merc. 361.

ὁμόργνυμι, poet. aor. mid. ὁμορξάμην, *to wipe off, to dry up*, only mid. *to wipe away*, in reference to the subject, *to dry up*, δάκρυα, Od. 8, 88; δάκρυα παρειῶν, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ὁμός, ἡ, ὄν, poet. (akin to ἄμα), prop. 1) *equal, similar, the same, γένος*, often. 2) *common, in common*, spoken of space, νεῖκος, 13, 333; λέχος, 8, 291; οἰζύς, Od. 17, 563.

ὁμόσαι, see ὁμνυμι.
ὁμόσε, adv. (ὁμός), *to one and the same place*, *12, 24. 13, 337.

ὁμόσσαι, Ep. see ὁμνυμι.
ὁμοστικῶς (στικῶς), *to go with, to go together*, with dat. βόεσσιν, *to walk among the cattle*, 15, 635.†

ὁμότιμος, ον (τιμή), *equally honoured, equal in worth*, 15, 186.†

*ὁμότροφος, ον (τρέφω), *brought up together, educated or grown up together*, h. Ap. 199.

ὁμοῦ, adv. (ὁμός), 1) *together, in the same place* (ἄμα, relating to time), ἔχειν, 11, 127; always spoken of space, so also 1, 61, where it seems to stand for ἄμα. 2) *together with, along with*, with dat. Od. 4, 723. 15, 364; and ὁμοῦ νεφέεσσιν, *with the clouds*, Il. 5, 867.

ὁμοφρονέω (ὁμόφρων), *to be like-minded, to have similar thoughts, to agree*. Od. 9, 456; also νοήμασιν, *Od. 6, 183.

ὁμοφροσύνη, ἡ (ὁμόφρων), *similarity in disposition, harmony, agreement*, Od. 6, 181; plur. *Od. 15, 198.

ὁμόφρων, ονος, ὁ, ἡ (φρήν), *like-minded, harmonious, united*, θυμός, 22, 263.†

ὁμόω, poet. (ὁμός), aor. pass. infin. ὁμώθηνα, *to unite*; pass. *to be united, to unite*. φιλότιτι, 14, 209.†

ὁμφαλόεις, εσσα, εν, poet. (ὁμφαλός), *having a navel, having a boss like a navel in the middle*: ἄσπις ὁμφαλόεσσα [*his bossy shield*, Cp.], 4, 448. Od. 19, 32, and often; ζυγόν, Il. 24, 269.

ὁμφαλός, ὁ (akin to ἄμβων), 1) *a navel*, 4, 525. 2) any navel-shaped elevation in the middle of a surface: a) *the boss of a shield*, 11, 34. cf. ἄσπις. b) *a knob on the yoke for fastening the reins*, 24, 273. c) Generally, *the centre, the middle, θαλάσσης*, as the island of Calyρνο, Od. 1, 50.

ὁμφαξ, ακος, ἡ, *an unripe wine-grape*, Od. 7, 125.†

ὁμφή, ἡ, poet. (επω, with ε) enthetic μ),

a voice, in H. always *the voice of the gods, the voice of destiny*, which was thought to be recognized in dreams, in the flight of birds, and in other omens, 2, 41. 20, 129; θεοῦ, Od. 3, 215.

ὁμώνυμος, ον (ὄνομα), *having the same name*, 17, 720.†

ὁμῶς, adv. (ὁμός), 1) *together, at once, equally, in like manner*, frequently between two substantives, which are already connected by τὸ καί, 8, 214. 24, 73. 2) *alike, in the same way*, 1, 196. Od. 11, 565; with dat. ὁμῶς Πριάμοιο τέκεσσιν, *like the sons of Priam*, 5, 535. 9, 312.

ὁμῶς, conj. (ὁμός), *however, still, notwithstanding*, 12, 393.†

ὄναρ, τό, only nom. and accus. sing. *a dream, a dreaming vision*, in the nom. 1, 63. 10, 496; in opposition to ὕπαρ, Od. 19, 547. 2)=ὄνειαρ, in h. Cer. 269; according to a conjecture of Herm. (From ὄναρ are formed ὄνειράτα, ὄνειρος, see the latter.)

ὄνειαρ, ατος, τό, poet. (ὄνινημι), 1) Prop. every thing profitable, *help, aid, profit, advantage*, 22, 433. 486; *refreshment*, Od. 4, 444. 15, 78. 2) In the plur. *pleasing things*; hence, *valuables*, Il. 24, 367; elsewhere always *food, a refreshing repast*, 9, 91. Od. 1, 149. (In h. Cer. 270, εἰ in ὄνειαρ is shortened.)

*ὄνειδείη, ἡ, poet. for ὄνειδος, Ep. 4, 12. ὄνειδειος, ον (ὄνειδος), *insulting, blaming, chiding, reproaching*, often with ἔπαια, also μῦθος, *21, 393.

*ὄνειδέω, poet. for ὄνειδίω, Fr. I. 18, ed. Wolf.

ὄνειδίω (ὄνειδος), aor. 1 ὄνειδισα, particp. ὄνειδισας, 1) Absol. *to vituperate, to insult, to reproach*, ἔπειν, 1, 211. 2) *to cast reproach, τινί, 2, 255; τινί τι*, to allege any thing as a reproach against any one, *to reproach him with* —, Od. 18, 380. Il. 9, 34.

ὄνειδος, εος, τό, *insult, abuse*. a) Esply in words: *reproach, blame, vituperation*, often in the plur. ὄνειδεα μυθεῖσθαι, λέγειν, 1, 291. Od. 22, 463. b) that which brings reproach to others: σοὶ κατηφείη καὶ ὄνειδος ἔσσομαι, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὄνειράτα, τά, see ὄνειρον.
ὄνειρειος, η, ον (ὄνειρος), *of a dream, belonging to a dream*. ἐν ὄνειρῆρσι πύλῃσι, in the gates of dreams, Od. 4, 809.†

ὄνειρον, τό, see ὄνειρος.
ὄνειροπόλος, ον (πολέω), *conversant with dreams, i. e. expounding dreams*, γέρων, 5, 149. Subst. *an expounder of dreams*, *1, 63.

ὄνειρος, ὁ (from ὄναρ), a rare form is ὄνειρον, Od. 4, 841; irreg. nom. plur. ὄνειράτα [cf. ὄναρ], Od. 20, 87.† 1) *a dream, a vision*, mly sent by Zeus. According to Od. 19, 562 seq., dreams come from the under-world, cf. Od. 24, 12; δῆμος Ὀνειρῶν, through two gates: the true come through a gate of horn, and the false through one of ivory; a

pun with ἐλεφαίρω and κραινω. q. v. 2) As a prop. name: *the god of dreams*, 2, 6. 16, 22. Od. 21, 12.

ὌΝΕΩ, theme of ὀνίημι.

ὀνήμενος, see ὀνίημι.

ὄνησα. Ep. for ὠνησα, see ὀνίημι.

ὄνησιμος, η, ον, poet. (ὄνησις), *profitable, advantageous*, h. Merc. 30.

ὄνησις, ιος, ἦ, poet. (ὀνίημι). *profit, help, advantage*; and generally, *happiness, welfare*, Od. 21, 402.†

Ὄνητοριδης, ον, ὁ, son of Onetor, Od. 3, 282.

Ὄνητωρ, ορος, ὁ (=ὄνησιμος), a priest of Zeus on Ida near Troy, 16, 604, 605.

ὄνθος, ὁ, poet. *dung, manure*, *23, 775. 777. 781.

ὀνίημι, 24, 45; infin. ὀνίναμι, fut. ὀνήσω, aor. ὠνησα, Ep. ὄνησα, fut. mid. ὀνήσομαι, aor. 2 ὠνήμην, imperat. ὀνησο, partep. ὀνήμενος, *to profit, to help, to rejoice, to promise*, absol. 8, 36; with accus. of person, 1, 503. 5, 205. 24, 45; apparently with double accus. σὲ δὲ τοῦτο γε γῆρας ὀνήσαι, in this will age profit thee, Od. 23, 24; *to rejoice, to gladden*, κραδίην τιμός, Il. 1, 395. Mid. *to have advantage* or *profit* from any thing, *to enjoy* any thing, with gen. δαιτός, Od. 19, 68; *τινός*, to have advantage from any one, Il. 16, 31. b) Often absol. *to be well, to enjoy oneself*, 6, 260. ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος, he seems to me to be good, a man favoured by the gods, Od. 2, 33. The partep. stands as adj.; incorrectly the ancients [and so Cp.] supply εἶη, so that it may=ὄναιτο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for οὔνομα, only three times, 3, 235. 17, 260. Od. 6, 194. 1) a name, the appellation of a person, Od. 19, 180. 409. 2) a name, fame, reputation, Od. 13, 248. 24, 93. (For τοὔνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τ' οὔνομα.)

ὀνομάζω (ὀνομα), aor. ὀνόμασα, to name, to call by name, τινά, Il. and Od. 2) to mention, to enumerate, to recount, δῶρα, Il. 9, 515.

ὀνομαι, Ep. and Ion. depon. 2 sing. ὀνοσαι, 3 plur. ὀνονται, imperat. ὀνοσο, fut. ὀνοσόμαι. Ep. σσ, aor. ὠνοσάμην, optat. ὀνοσαίμην, also the Ep. form from the theme 'ON, pres. ὀνεσθε (24, 241.) for ὄνεσθε (for which Buttm. § 114, prefers ὀνεσθε) and aor. 1 mid. ὠνατο, 17, 25. 1) *to insult, to rebuke, to reproach, to blame*. a) Absol. Od. 17, 378. ἦ ὀνεσθε, ὄτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῦθον, 9, 55; φάλαγγας, 13, 127. c) With gen. of the thing, κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) *to despise, to reject*, with accus. ἔργον, Il. 4, 539; also φρένας, 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὀνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὠνόμηνα, subj. ὀνομήνω, 1) *to name, to call by name*, τινά. 2) *to recount,*

to relate, τι τινι, Il. 9, 121; with accus and infin. Od. 21, 341. b) *to πομπαιεῖν*, *to appoint, τινὰ θεράποντα*, 23, 90.

ὀνομακλήδην, αὐν. (καλέω), *mentioning by name*, nameis. Od. 4, 278.†

ὀνομάκλυτος, ον (κλυτός), *having an illustrious name, famous*; *of uote*, 22, 31.† Heyne: ὄνομα κλυτός.

ὀνομαστός, ἦ, ὄν (ὀνομάζω), *named, to be named*. οὐκ ὀνομαστός, not to be named, nefandus. Κακοίλιος, *Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, an ass, 11, 558.†

ὀνοσσάμενος, ὀνόσσεσθαι, see ὄνομαι. ὀνοστός, ἦ, ὄν, poet. (ὀνομαι), *reviled, abused, to be reviled, blameworthy, unspiciable*. δῶρα οὐκέτ' ὀνοστά, 9, 164.†

ὀνοτάζω, poet. form of ὀνομαι, *to revile*, h. Merc. 30.

ὌΝΟΝ, an assumed theme, from which are derived the tenses of ὀνομαι.

ὄνύξ, υχος, ὁ, dat. plur. ὄνυχεσσι, prop. a nail, a talon, a claw, spoken only of the eagle, 8, 248. Od. 2, 153.

ὄξυβελής, ἐς, poet. (βέλος), gen. ὄξυς, having a sharp weapon, *sharp-pointed*, epith. of the arrow, 4, 126.† [βέλος, however, never means 'point,' but always 'missile.' Hence δίστος ὄξυβελής = δίστος ὄξυ βέλος ὄν. Ameis.]

ὄξυόεις, εσσα, εν, poet. for ὄξυς, *sharp, pointed*, often epith. of ἔγχος and δόρυ, 14, 443. Thus Voss after Apion. (According to other Gram. incorrectly for ὄξυίνος, *beechen*, from ὄξυα.)

ὄξυς, εἶα, ὕ, superl. ὄξυτατος. *pointed, sharp, μόλχος*, Od. 9, 382; hence 1) *pointed, cutting*, spoken of weapons and other things, σκόλορος, λάας. 2) *Metaph. spoken of the senses: sharp, cutting, piercing*. αὐγὴ Ἡελίοιο ὄξεια, the burning beam, 17, 372; ὄδυνα, ἄχος, 16, 518; αὐτῆ, a piercing cry, 15, 313. 1) Of the mind: *hot, violent, raging*, *Δρυ. 2, 440. The neut. sing. and plur. ὄξι and ὄξεια stand often as adv. 1) Spoken of sight: ὄξυ νοεῖν, to observe closely. ὄξεια δέρκεσθαι, h. 18, 14. 2) Of the voice and the hearing: ὄξεια κεκλήγῃ, 2, 222; ἀκούειν, 17, 256. (On the elision of ai in ὄξει' ὄδυναί, see Buttm., Gr. Gram. § 30, p. 126, who would read ὄξεια.)

*ὄξυσχίνονος, ὁ, a kind of rush, schœnus mucronatus, Batr. 169.

ὄου, Ep. for οὐ, see ὄς, ἦ, ὁ.

ὄπαίω, poet. (ὀπάω), fut. ὀπάσω, Ep. σσ, aor. 1 ὠπάσα, Ep. ὀπασσε, imperat. ὀπασσον, mid fut. ὀπάσομαι, Ep. σσ, aor. ὠπασάμην, 1) *to give as a companion, to cause to follow, to associate*, τινά τι, spoken of persons: πομπόν. ἡγεμόνα τινί, 13, 416. Od. 15, 310; τινά πομπῶν τινι, to associate any one with another as a companion, Il. 24, 153; λαόν τινα, 9, 483. b) Spoken of things: *to add, to give, to bestow*, κῦδος τινι, 3, 141; in like manner ἀοιδίην, κτήματα, with pleoa. infin. 23, 151. 2) = διώκω, *to follow, to pursue, to press*, τινά, 8, 341; metaph. spoken of age, 8, 103; and absol. *to press*

ον, 5, 334. Pass. χειμάρρους ὀπαζόμενος Διὸς ἄμβροϕ, a torrent urged or driven on by the rain of Zeus, swollen, 11, 493. Mid. to cause to follow oneself, to associate to oneself, to take any man as a companion, τινά, 10, 238. 19, 238. Od. 10, 59. ὀπαῖος, αἶψ, αἶον (ὀπή), see ἀνοπαῖα. ὀπατρος, ὀ, poet. for ὀμόπατρος, by the same father. κασίγνητος καὶ ὀπατρος, a brother, and sprung from the same father, *11, 257. 12, 371.

ὀπάων, ονος, ὀ (ὀπάω), a companion, a comrade, an associate in war, esply an armour-bearer, 7, 165; also fem. a female companion, h. Cer. 440.

ὄπερ, Ep. for ὄσπερ.

ὄπη, Ep. ὄπη, adv. (πή), 1) Spoken of place: where, in which place, prop. dat. local. 22, 321. Od. 1, 347; for the most part with reference to direction, whither, 11, 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: how, in what way, 11, 20, 25. Od. 1, 347. 8, 45.

ὀπηδέω, poet. (ὀπηδός), Ion. for ὀπαδέω, only pres. and imperf. ὀπηδεῖ and ὀπήδει, to follow, to attend or accompany, to go with, τινί, spoken of persons, also ἅμα τινί, Od. 7, 181; to help, h. Ap. 530. ὀ) Spoken of things, 11, 5, 216. ἐκ Διὸς τιμὴ ὀπηδεῖ, honour and fame come from Zeus, 17, 251.

*ὀπηδός, ὀ, ἦ, following, accompanying, τινί, h. Merc. 450.

ὀπιζομαι, depon. poet. (ὀπις), only pres. and imperf. to dread, to fear, to regard, always from fear of guilt and punishment, with accus. μητρόδ ἔφετην, 18, 216; also τινά, to dread any one, 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, 11, 14, 283. 13, 148.

ὀπιθε and ὀπιθεν, poet. for ὀπισθεν.

ὀπιπτεῦω (ὀπτω), fut. σω, aor. ὀπιπτεύσας, to look about oneself at any thing, to observe with curiosity, to spy out, to look out for, with accus. πολέμοιο γεφύρας, 4, 371; γυναῖκας, to gaze at the women, Od. 19, 67; absol. λάθρη, to watch for secretly, 11, 7, 243.

ὀπις, ἰδος, ἦ, poet. (ἔπω), accus. ὀπιδα, according to Apoll. prop. the consequence of human actions, in H. for the most part, of bad actions: θεῶν, punishment, vengeance of the gods, 16, 388. Od. 20, 215; without θεῶν, Od. 14, 82. 88. (According to others, from ὄψ. the monetary inspection of the gods; thus Nitzsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad 11, 16, 388.)

ὀπισθε, before a vowel ὀπισθεν, adv. Ep. also ὀπιθε, 16, 791; ὀπιθεν, 1) Spoken of place: behind, from behind, backwards. ὀπισθε μένειν, to remain behind, 9, 332. ὀ ὀπισθε, those behind, Od. 11, 66. γὰ ὀπισθεν, the hinder parts, the back, 11, 613. b) As prep. with gen. behind. ὄπ. μάχης, 11, 13, 538. 2) Spoken of time: hereafter, henceforth, in future, 9, 519. Od. 2, 270. h. Merc. 18.

ὀπίσω, Ep. for ὀπίω, q. v.

ὀπίστατος, η, ον, superl. from ὀπισθε, the hindmost, the last, *8, 342. 11, 178.

ὀπίω, Ep. ὀπίσω, adv. (ὀπις), 1) Spoken of place: backwards, back; also strengthened, πάλιν ὀπίσω, Od. 11, 149. ὀπίσω χάζεσθαι, 11, 5, 443; νεκρῶν, 13, 193. 2) Spoken of time: henceforth, hereafter, in future, prop. that which is yet in the background, which cannot be seen, 3, 411. Od. 1, 222 ἅμα πρόσσω καὶ ὀπίσω νοεῖν, λείσσειν, ὄραν, to see that which lies before and the following, i. e. the present and the future, 11, 1, 343. 3, 109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the usus loquendi).

Ὀπίτης, ου, ὀ, a Greek, slain by Hector. 11, 11, 301.

ὀπλέω, poet. for ὀπλίζω, only imperf. ὤπλεον, to harness, to prepare, ἄμαξαν, Od. 6, 73.†

ὀπλή, ἦ (akin to ὄπλον), a hoof, of a horse, *11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὀπλίζω (ὄπλον), aor. 1 ὤπλισα, Ep. σο, aor. pass. ὤπλισθη, without augm. ὀπλισάμεσθα and ὀπλισθεν for ὤπλισθησαν, to put right, to fit out, hence 1) to prepare, with accus. of food: κικειῶ, 11, 641; ἦια, Od. 2, 289. 2) to harness, spoken of a chariot, 11, 24, 190. 3) Of ships: to fit out, Od. 17, 288. Mid. 1) to equip oneself, to adapt oneself to an employment, with infin. 11, 7, 417. ὀπλισθεν γυναῖκες, the women prepared or adorned themselves (for the dance), Od. 23, 143; esply to arm oneself, 11, 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) to prepare for oneself, (sibi), with accus. δειπνον, δόρπον; ἔππους, to harness one's horses, 23, 301.

ὀπλομαι, poet. for ὀπλιζομαι, mid. to prepare for oneself, δειπνον, *19, 172. 23, 159.

ὄπλον, τό, mostly in the plur., sing. only Od. Batr. equipment, instruments, furniture in general and in particular. 1) the tools of a forge, 18, 409. Od. 3, 433. 2) a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) implements of war, esply arms, equipment, *11. Sing. spoken of the lightning of Zeus, Batr. 282.

ὀπλότερος, η, ον and ὀπλότατος, η, ον, poet. compar. and superl. without positive, younger, later, the youngest, the latest; γενεῆ, younger in birth, 2, 707. Od. 19, 184. ὀπλότατος, γενεῆφιν, 11, 9, 58. ὀπλοτάτη, Od. 3, 465. (Originally from ὄπλον, capable of bearing arms, cf. 11, 3, 108. Ep. 4, 5.)

Ὀπόεις, εντος, ὀ, Ep. for Ὀποῦς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, 2, 531. 18, 326.

ὀπόθεν, Ep. ὀπόθεν, adv. (πόθεν)

whence, from whence, in a dependent question, *Od. 1, 406. 3, 80. 14, 47.

ὀπόθι, Ep. ὀππόθι, adv. poet. for ὀπου, where, in which place, 9, 577; ὀππόθ' ἄλωλεν, Od. 3, 89.

ὀποιός, η, ον, Ep. ὀπποιός, of what kind, what sort of, qualis, prop. in the dependent question: ὀπποιός ἄσσα for τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἶος in reference to τοῖος: ὀποιόν κ' εἴπρηθα ἔπος, τοῖόν κ' ἐπακούσαις, such a word as thou shalt have spoken thou mayest hear (or shalt hear) again, Il. 20. 250. Od. 17, 421.

ὀπός, ὄ, prop. *sap*, the juice of plants; esp. the sap of the wild fig-tree, which was used for coagulating milk, 5, 902. † cf. Columell. de Re Rust. VII. 8.

ὀπός, see ὄψ.

ὀπόσε, Ep. ὀππόσε, adv. (πόσε), poet. for ὀπου, whither, Od. 14, 139. † h. Ap. 209.

ὀπσός, η, ον, Ep. ὀππόσος and ὀπόσος (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὀπόσος, Ep. for ὀπόσος.

ὀπότ' ἄν, see ὀπότε.

ὀπότε, Ep. ὀππότε, conj. (ποτέ), I) To indicate simultaneousness: when, as. 1) With indic. when the declaration is represented as something real, mly with things past, 1, 399. Od. 4, 731. In Il. 8, 229, ὀπότ' ἐν Δήμῳ, supply ἤμεν. b) In comparisons, chiefly ὡς ὀπότε, as when, 11, 492; also however with subjunct. 2) With subjunct. a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, *if, in case, as soon as* (fut. exact.), 13, 271. Od. 1, 77. By an annexed ἄν, κέ: ὀπότ' ἄν, ὀπότε κεν, the designation of time is indicated as a condition, Il. 4, 40. Od. 8, 444; φθέγγομαι, Ep. for φθέγγωμαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: *as often as*, Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὀπότε, only Ep., 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) in reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, 3, 233. 4, 344. 13, 711. Also with ἄν or κέν annexed, 7, 415. II) In assigning a reason: *as, since, whereas* (quand o); according to Thiersoh, § 323, 8, here belongs Od. 20, 196; cf. Kühner, § 675, seq. Rost, § 121:

ὀπότερος, η, ον, Ep. ὀππότερος (πότερος), which of the two, uter, 3, 71. Od. 18, 46; spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the Ep. form.

ὀππότερωθεν, Ep. ὀππότερωθεν, adv. (ὀπότερος), from which of two sides, from which of the two parts, 14, 59. †

ὀπου, adv. (πού), where, wherever, *Od. 8, 16. 16, 806.

ὀππόθεν, ὀππόθι, ὀπποιός, ὀππόσε. ὀπσός, ὀππότε, Ep. for ὀππόθεν, ὀππόθι, ὀπποιός, etc.

ὀππως, Ep. for ὀπως.

ὀπτάλεος, η, ον (ὀπτάω), roasted, κρέα, 4, 345. Od. 12, 396.

ὀπτάω, aor. 1 ὀπτησα, to roast, spoked of flesh (never, to boil), κρέα, 1, 466. Od. 3, 33.

ὀπτήρ, ἦρος, ὄ ('ΟΠΤΩ), a spy, a scout. *Od. 14, 261. 17, 430.

ὀπτός, ἦ, ἦν (ὀπτάω), roasted, *Od. 4, 66. 16, 443. .

'ΟΠΤΩ, an obsol. root which furnishes some tenses to ὄραω.

ὀπνίω, infin. pres. ὀπνιέμεν and ὀπνιέμεναι for ὀπνείν, only pres. and imperf. to marry, to take as a wife, spoken of the man, 13, 379. Od. 2, 336; absol. ὀπνιόντες, those married, in opposition to ἠίθεοι, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8. 304.

ὀπῶπα, see ὄραω.

ὀπωπή, ἦ (ὀπωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, *Od. 9, 512.

*ὀπωπητήρ, ἦρος = ὀπτήρ, poet. h. Merc. 15.

ὀπώρη, ἦ, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (H. recognizes four seasons: ἔαρ, θέρος, ὀπώρη, χειμών), 22, 27; in connexion with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed. 16, 385; and because in it the fruits come to maturity, hence τεθάλια ὀπώρη (the fruit-ripening season, Voss), Od. 11, 192.

ὀπωρινός, ἦ, ὄν (ὀπώρη), ἐπ or of the time of dog-days, autumnal; ἄστῆρ, the autumnal star, i. e. the dog-star, see κύων, 5, 5; Βορέης, the autumnal Boreas, which brought heat and drought, Od. 5, 328. (ι in H. long; in itself, however, short.)

ὀπως, Ep. ὀππως (πῶς), I) Adverb. 1) Spoken of the way and manner: hoc, in what way, as. a) With indic. when the declaration is indicated as a real determination, 4, 37. 10, 545. The fut. frequently after verbs of considering, 1, 136. 4, 14. 17, 144. b) With subjunct. without ἄν or κέ, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κέ is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: as soon as, as, like ut, with indic. Il. 12, 208. Od. 4, 373. In Od. 4, 109, it is almost equivalent to ἐπει, since. II) Conjunction, that, in order that, in sentences indicating

esign or purpose. 1) With subjunct. without *άν* after a primary tense, 3, 110. Id. 1, 77. If *άν* or *κέ* is annexed, the expressed or implied condition is added to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 29. 3) With indic. fut. to indicate a certain expectation of the result, only Id. 1, 57; cf. Kühner, § 690. Thiersch, 341. 7. § 342. Rost, § 122.

Ὄραμα, ατος, τό (ὄραω), a thing seen, a sight, Batr. 83.

ὄραω, Ep. ὄρώω, imperf. without augment. ὄρων, fut. ὄσσομαι, aor. εἶδον, perf. ὄρῳ. ὄσσω. H. uses partly the contr. forms, as ὄρῳ, ὄρῳς, etc. partly the Ep. expanded, as ὄρώω, ὄράας, ὄράαν, ὄρώωσα, plur. optat. ὄρόψτε for ὄρῳτε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὄρῃαι for ὄρῃ, and 3 sing. imperf. ὄρῃτο, for which others write ὄρῃαι, ὄρῃτο, as if from ὄρῃαι. Also the aor. ἰδῶμην, infin. ἰδέσθαι, to gaze, to look. 1) Absol. with the prep. εἰς τι or τινα, at any thing, or any one, 10, 238. Od. 5, 139; again, ἐπὶ πόντον, 1, 350; κατὰ τινα, 16, 646. 2) Trans. with accus. to see, to behold, to observe, to perceive, 23, 323; with the adjunct ὀφθαλμοῖσιν, Od. 3, 94. ὄρῃν φάος Ἡελίου, to behold the light of the sun, for to live, 5, 120; with ὄτι, 7, 448; with partic. 9, 359. 2) Mid. as depon. to see, to behold, τινά, 1, 56. Od. 4, 226.

ὄργη, ἡ (ἘΡΓΩ), prop. impulse, emotion, passion = θυμός, h. Cer. 205. †

ὄργια, τά, secret religious usages, mysteries, *orgia*, spoken of the secret worship of Déméter, h. Cer. 274. 476; (from ὄργῳ, ὄργη, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

ὄργιων, ἱόνος, ὁ, one initiated, a priest, b. Ap. 369.

ὄργια, ἡ (ὄρέγω), in H. ἄ (in the later language ὄργια with ἄ), a fathom, the space between the hands when the arms are extended, 23, 327. Od. 9, 325.

ὄρεγνυμι, poet. form of ὄρέγω, from which partic. ὄρεγνύς, *1, 351. 22, 37.

ὄρέγω, fut. ὄρέξω, aor. ὤρεξα, mid. aor. ἰ ὤρεξάμην, Ep. ὤρεξαμην, perf. mid. ὤρωρεγαίμαι, 3 plur. ὤρωρέχασθαι, pluperf. 3 sing. ὤρωρέχασθαι, 1) to stretch, to reach, to extend, with accus. χεῖρα εἰς ἄνωρον (spoken of supplicants), 15, 371. cf. 1, 351; χεῖράς τινα, to stretch out the hands towards any one, Od. 12, 257. 2) to reach, to present, to give, often κῦδος or εὐχός τινα, κοτύλην καὶ πύρον, Od. 15, 112. Mid. 1) to stretch oneself, to extend oneself, with dat. χειρῶν, with the hands. i. e. to reach to any thing, Il. 23, 19. ἵπποι ποσσὶ ὤρωρέχονται, the steeds stretched themselves with their feet, i. e. took long strides, slept out, 16, 834. ποῖς ὤρεξας ἰών, thrice he strode forth (spoken of Poseidōn), 13, 20; ἔγχεϊ, ἑσπρί, to stretch oneself with the spear, i. e. to thrust with the spear, 4, 307. 13,

190. 2) With gen. to stretch oneself towards any thing, to reach after, παιδός, 6, 466. 3) With accus. trans. to reach any thing, to attain, Od. 11, 392; to hit, σκέλος, Il. 16, 314. 322. 4) = act. ἀνδρὸς ποτὶ στόμα χεῖρ' ὄρέγεσθαι, i. e. (according to the Schol. Vict.), χεῖρε ἀνδρὸς ποτὶ στόμα, to press the hands of the man (viz. of Achilles) to the mouth. This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, 24, 506.

ὄρειχαλκός, ὁ (ὄρος, χαλκός), orichalcum, mountain brass, a metal of uncertain composition; according to Beckmann, copper-brass, h. 5, 9.

ὄρεκτός, ἡ, ὄν (ὄρέγω), stretched out, extended, μελῖαι, 2, 543. †

ὄρέομαι = ὄρνυμαι, only 3 plur. imperf. ὄρέοντο, they hastened, *2, 398. 20, 140. 23, 212.

Ὀρέσβιος, ὁ (living on mountains), a rich Bœotian of Hylê, 5, 707.

ὄρεσίτροφος, ον, poet. (τρέφω), raised or nourished upon the mountains, epith. of the lion, 12, 299. Od. 6, 130.

ὄρεσκόφος, ον, poet. (κέω), lying in the mountains, dwelling in the mountains, wild, 1, 268. Od. 9, 155.

ὄρέστερος, η, ον, poet. (ὄρος), for ὄραιος, living upon mountains, in mountains, epith. of the serpent, of wolves, 22, 93. Od. 19, 212.

Ὀρέστης, αο, ὁ (mountaineer, Herm. Excitus), son of Agamemnon and Clytæmnêstra (Clytemnestra), 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. H. does not mention this, unless Od. 11, 458—462 refers to it. According to Od. 3, 305, he returned in the eighth year of the reign of Ægisthus to Mycænæ, slew him and his mother Clytæmnêstra (Clytemnestra), in order to avenge the death of his father, and then reigned in Mycænæ, Od. 11, 457, seq. Because all the traditions point to Phocis, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκῆων for ἀπ' Ἀθηναίων. 2) A Greek [slain by Hector], Il. 5, 705. 3) [A Trojan, 12, 139. 193.]

ὄρεστιάς, ἄδος, ἡ (ὄρος), inhabiting mountains, Νύμφαι, the mountain nymphs, 6, 420.

ὄρεσφι, see ὄρος.

ὄρεχθεύω, poet. strengthened form of ὄρέγω, intrans. only βόες ὄρεχθεον ἀμφὶ σιδήρω σφαζόμενοι, 23, 30; the oxen stretched themselves about the iron, according to the Schol. ἀπετείνοντο ἀναρούμενοι, 23, 30. † Others: palpitated, struggled, thus Suid. κινεῖν, and Bothe. Others, with Hesych.: bellowed, ἐμπύκωντο, ἐβρόχθον. Thus Voss, cf. Spitzner, Excurs. XXXIV. [According to others it is akin to ὄργη, ὄργῳ, and means intumesce, so Amels, in Jahrb. Jahn und K., p. 276. Am. Ed.]

ὄρθαι, see ὄρνυμαι.

Ὀρθαῖος, ὁ, a Phrygian of Ascania, 13, 791.

Ὀρθή, ἡ, a town in Thessaly (Perrhaëbia), in the neighbourhood of Phalaussa, 2, 739.

ὀρθός, ἦ, ὄν (ὀρθός), upright, straight. 2) Metaph. spoken of the voice: high, loud, shrill. The neut. plur. as adv. ὀρθία ἦυσε, 11, 11.† ἐβόησα ὀρθία φωνῇ, h. Cer. 432.

ὀρθόκραυρος, ἦ, ὄν (κράϊρα), having straight horns, high-horned, epith. of cattle, 8, 231. Od. 12, 348. b) Spoken of ships: high-beaked; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, 11, 18, 3. 19, 344.

ὀρθός, ἦ, ὄν (ὀρθυμι), upright, straight, erect, with στήναι, 18, 246. 24, 359; with ἀναίξας, Od. 21, 119. Batr.

ὀρθῶς (ὀρθός), aor. ὤρθωσα, aor. 1 pass. ὀρθωθείς, to erect, to set up, to lift up (one fallen), τινά, 7, 272; often ὀρθωθείς ἐπ' ἀγκῶνος, supported upon the elbow, *2, 42.

*ὀρθριος, ἦ, ὄν (ὀρθρος), early, in the morning, h. Merc. 143.

*ὀρθρος, ὁ (ὀρθυμι), the early dawn, the morning, h. Merc. 98. ὑπ' ὀρθρου, at day-break, Batr. 103.

*Ὀριγανίων, ὁ, the Origanon-eater, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espy two kinds: Origanum onites and Orig. heracleoticum (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ὈΡΩ, ὀρνυμι), aor. ὤρινα, Ep. ὀρινα, aor. pass. ὤρίσθην, Ep. ὀρίσθην. 1) to excite, to move, with accus. πόντον, 9, 4; θάλασσαν, Od. 7, 273; and pass 11, 2, 294; metaph. often θυμόν τινα, to move or excite any one's mind, by pity, fear, anger, etc. 2, 142. 4, 208. Od. 4, 366; and passive: ὀρίσθη πᾶσιν θυμός, 11, 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόνυ, 11, 24, 760. 2) In pass. also spoken of supplants: to be driven away, 9, 243. 14, 14.

ὄρκιον, τό (ὄρκος), the pledge or token of an oath, an oath, a covenant, 4, 158. 2) My plur. τὰ ὄρκια subaud. ἱερεῖα, the victims which were sacrificed in solemn covenants, 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; a covenant-sacrifice, hence, a covenant by oath, the covenant or treaty itself. ὄρκια πιστὰ ταμεῖν, to conclude a faithful treaty, like fœdus ferire, since victims were slaughtered on such occasions, 2, 124; ὄρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὄρκια φυλάσσειν, τελεῖν, to keep, to fulfil a covenant, 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατεῖν, συγχῆναι. (ὄρκιον is not, as Buttm. would consider it, Lex. p. 433, a deriv. diminutive,

but prob. a neut. of adj. ὄρκιος, belonging to an oath.)

ὄρκος, ὁ (from εἶργω, originally of like signif. with ἔρκος), prop. the check, which retains that which any one promised; therefore: the object by which any one swears, the witness of an oath, thus spoken of the Styx, by which the gods swore, 2, 755. 15, 38; men swore by Zeus, the Earth, and the Furies, 3, 276. seq. 19, 258, seq. Od. 14, 394; Achilles by his sceptre, 11, 1, 234. 2) an oath, 1, 239. 23, 42; cf. Buttm., Lex. p. 433.

ὄρμαθός, ὁ (ὄρμος), a series or string of things hanging together, a flock ofbau, Od. 24, 8.†

ὀρμαῖνω (poet. form of ὀρμάω), aor. ὤρμηνα, prop. to move here and there: in H. only metaph. to move any thing here and there in mind, animo volvere, to ponder, to consider, to weigh, often with the adjuncts κατὰ φρένα κατὰ θυμόν, 1, 193; κατὰ φρένα, alone, 10, 507; ἀνὰ θυμόν 21, 137. Od. 2, 156; ἐνὶ φρεσίν, Od. 4, 843; and φρεσὶ, 11, 16, 4; without these adjuncts, 10, 28. Od. 3, 169. Constr. a) With accus. to consider any thing, to purpose, to meditate, πόλεμον, 11, 10, 28; ὄδον, Od. 4, 732; χαλεπὰ ἀλλήλοισι, to devise evil against another, Od. 3, 151. b) Often absol. with ὅπως, 11, 21, 137; εἴ, ἦ, whether, Od. 4, 789; with ἦ—ἦ, whether—or whether, 11, 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὀρμάω (ὀρμή), aor. ὤρμησα, aor. mid. ὤρμησάμην, aor. pass. ὤρμησθην. 1) Trans. to put in motion, to urge on, to excite, to stimulate, spoken of persons and things, with accus. τινά ἐς πόλεμον, 6, 338; τὸ λεμον, Od. 18, 376. Pass. ὁ δ' ὀρμήθει θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. to put oneself in motion, to raise oneself, to begin to address oneself to. a) With infin. spoken of Achilles, 11, 21, 265; of the hawk: ὀρμῆ διαίκεν ὄρνεον, he rises to pursue a bird, 13, 64. b) to rush upon, to attack, τινός, any one, 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) to put oneself in motion, to begin, (to be moved to do it), Od. 13, 82; with infin. 11, 8, 511. 10, 5:9; metaph. ἦτορ ὤρμησεν πολεμίζειν, the heart desired to fight, 21, 572. 2) to rush upon, to attack, to assault, to press, with gen. τινός, 14, 484; μετὰ τινά, 17, 605; ἐπὶ τινί, Od. 10, 214; also ὤρμησ' ἐκ θαλάμοιο, she hastened from her bed-chamber, 3, 142. 9, 178; often absol. to rush upon, 8, press, 13, 359. 16, 402; ἐγγεῖ, ξιφείσσι, σὺν τεύχεσσι, 11

Ὀρμενίδης, ου, ὁ, son of Ormenus=Amyntor, 9, 448.

Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, 2, 734.

Ὀρμενος, ὁ, 1) son of Kerkephos (Cercaphus), grandson of Æolus, father of Amyntor, according to later mythology,

founder of Ormenion, 9, 448. 2) a Trojan, 8, 274. 3) a Trojan, 12, 187. 4) father of Ctesius, Od. 15, 414.

ὄρμενος, see ὄρνυμι.

ὄρμη ἢ (ὄρνημι), a vehement assault, an attack, a fierce onset, fury, spoken of a warrior, 9, 355; of a beast, 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves, Od 5, 320; of fire (the fierceness of it), 11, 11, 157. ἐς ὄρμην ἔγχεος ἔλθειν, to come within the reach of a man's spear, 5, 118. 2) the beginning of an undertaking, 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, impulse, inclination, effort, Od 5, 416; ψυχῆς, h. 7, 13.

ὄρμημα, atos. τό (ὄρμῶν), of uncertain signif. occurring only twice, in the plur. *2, 356. 590; in the verse: τίσασθαι Ἐλένης ὄρμημά τε στοναχάς τε, Eustath. explains: ὄρμημα (ἢ ἐξ ἀρχῆς ἐκουσία ἔλευσις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance afterwards; so also Bothe: *Helena ausa et gemitus*. Most ancient critics take ὄρμηματα for troubles, cares, hence Voss. translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. [deriving it fm ὄρμαιών] follows him, Lex. p. 439. More probable, according to Rost in Damm's Lex., is the first signif. the undertaking, and the gen. is explained as gen. object.: 'their toils and groans on Helen's account.'

ὄρμιζω (ὄρμος), prop. to bring into port; then, to anchor, νῆα, Od. 3, 11, 12, 317; and generally, to make fast, to render secure, ὑψι ἐπ' εὐνάων or ὑψοῦ νῆα ἐν νοτίῳ, a ship upon the sea, 11, 14, 77. Od. 8, 55; by means of a large stone, see εὐνή. Cf. Nitzsch ad Od. II. p. 118 [who thinks the ship was drawn partly up upon the moist, overflowed sand of the shore. Am. Ed.]; see νότιος.

ὄρμος, ὁ (εἶρω). 1) a string, a chain, espily a neckluc, a neck-chain. as an ornament of women, 18, 401. Od. 15, 460. 2) an anchorage, a harbour, a road, a haven, 11, 1, 435. Od. 13, 101 Batr. 67. (For the second signif. ὄρνημι is taken as the theme.)

Ὀρνεαί, αἱ, Ep. for Ὀρνεαί, a city in Argolis, with a temple of Priapus, 2, 571.

ὄρνεον, τό, poet. for ὄρνις, a bird, 13, 64. †

ὄρνις, ἴθος, ὁ and ἡ, plur. ὄρνιθες, dat. ὄρνιθεσσι (ὄρνυμι), 1) a bird, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, omens, 24, 219. (ι in the dissyllabic cases is double-timed, 9, 323. 12, 218; in the trisyllabic always long.)

ὄρνυμι, poet. Ep. form ὄρνύω (from this imperf. ὄρνηνον), imperat. ὄρνηθι, infin. Ep. ὄρνημεν, fut. ὄρσω, a. r. 1 ὄρσα, iterat. form ὄρσασκε. Ep. aor. 2 ὄρραρον, mly trans. = ὄρσα. only for perf. intrans. 13, 78. Od. 8, 539. Mid. ὄρνημαι, imperf. ὄρνήμην, fut. ὄροῦμαι, 3 sing. ὄρεται, aor. ὄρομην, Ep. 2 sing.

ὄρτο, 3 plur. ὄρτοντο, Od. 3, 471; subj. ὄρθηται, imperat. ὄρσο and ὄρσοο [contr ὄρσεν, 11, 4, 26†], infin. Ep. ὄρθαι, 8, 474; partcp. ὄρμενος, η. ov, perf. act. intrans. only sing. ὄρωρε, subj. ὄρώρη. pluperf. ὄρώρει and ὠρώρει, 18, 498 (to be distinguished from aor. 2 ὠρορε). Of like signif. is the perf. mid. ὄρώρεται, subj. ὄρώρηται, 13, 271; Ep. ὄρέοντο, see ὄρέομαι. 1) Trans. in the act. to excite, to move, to arouse, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily. to urge on, to make to go, τινά κατὰ μέσον, 5, 8; espily in a hostile signif. τινά ἐπί τι, 5, 629; ἀντία τινός, 20, 79. β) to cause to rise, to make to lift oneself, 'Ἠριγένειαν ἀπ' Ὀκεανοῦ, Od. 23, 348; to awaken, 11, 10, 518; spoken of beasts, to drive up, to rouse, αἶγας, Od. 9, 154. b) Frequently in reference to the mind: to excite, to impel, to encourage, to inflame, τινά, spoken espily of excitement by the gods, 11, 5, 105. Od. 4, 712; with infin following, 11, 12, 142. 13, 794. 2) Spoken of things, to excite, to move, to cause, πόλεμον, μάχην, νοῦσον: spoken of states of mind, ἡμερον, γόνον, φόβον: of natural objects, ἀνεμον, θύελλαν, κύματα. II.) Intrans. in the mid. together with perf. 2 ὄρωρα, to rouse oneself, to move oneself, to stir. 1) Spoken of persons in reference to the body: to move, to hasten, 4, 421; with infin. Od. 2, 397; espily to raise oneself, to arise, ἐξ εὐνήφιν, Od. 2, 2; ἐκ λεχέων, 11, 11, 2; ἀπ' Ὀκεανοῦ ῥοάων, 19, 2; ἀπὸ θρόνου, 11, 645; absol. espily in imperat. pres. and aor. ὄρσο and ὄρσοο, stand up! rouse up! hence in a hostile signif. to leap upon, to rush upon, to run upon, χαλκῶν, with the spear, 3, 349. 5, 17; ἐπί τινα, 5, 590; also with infin. to raise oneself, to begin to do any thing: νιφέμεν, ἱμεν, 12, 279; and with partcp. ὄρσο κέων, up, to go to sleep, Od. 7, 342. 2) Spoken of things, to rise, to be excited, to begin, to arise, espily in perf. 2, I have arisen: spoken of bodily and mental states, εἰσόκε μοι φίλα γούνατ' ὄρώρη, as long as my limbs move (prop. have raised themselves), 11, 9, 610. 10, 90; spoken of events in life, πόλεμος, μάχη, νείκος: of states of nature, νύξ, φλόξ, ἀνεμος. πῦρ ὄρμενον, the fire which has arisen, 17, 738. δούρα ὄρμενα πρόσσω, spears flying forwards, 11, 572; and with infin. πῦρ ὤρτο καίμεν ὕλην, 14, 397. ὤρτο—ὄρος ἀήμεναι, the wind rose to blow, Od. 3, 176.

ὄρνύω, poet. form of ὄρνυμι, q. v.

ὄρθνω, poet. lengthened form of ὄρνημι, only act. to excite, to arouse, to put in motion, to stimulate, to encourage, only spoken of persons, τινά. b) Of things, ἐναύλους, to raise the mountain streams, 21, 312; ἀέλλας, Od. 5, 292.

ὄρμαι (akin to οἶδος, ὄρῶν), to watch, ὄρονται, Od. 14, 104. †

ὄρος εὖς, τό, Ion. οὔρος, dat. ὄρεσι, ὄρεσσι, Ep. gen. and dat. ὄρεσφιν, 4,

452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλήνης, Τηρείης, 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὄρος, ὄ, *whew*, the watery part of coagulated milk, *Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὄρουω, poet. (ὄρνυμι), fut. ὄρουσω, h. Ap. 417; aor. ὄρουσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, ἐπὶ and ἐν τι, upon any one, 14, 401. 15, 625; ἐς δίφρον, *to leap upon the chariot*, 11, 359; of serpents: πρὸς πλατάνιστον, *2, 310.

ὄροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298. †

ὄροφος, ὄ (ἐρέφω), *a reed*, for thatching houses, 24, 451. †

ὄρωω, Ep. for ὀρῶ, see ὀράω.

ὄρπηξ, ἡκος, ὄ, Att. *a sprout, a branch, a twig*, 21, 38. †

ὄρσας, see ὄρνυμι.

ὄρσασκε, see ὄρνυμι.

ὄρσεο, contr. ὄρσευ and ὄρσο, see ὄρνυμι.

Ὅρσιλοχος, ὄ, 1) son of Alpheios (Alpheus), father of Diocles, sovereign of Phææ in Messenia, 5, 546. Od. 3, 488. 21, 16. 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. 4) a Trojan, Il. 8, 274.

ὄροσθύρη, ἡ (ὄρνυμι, θύρα), prob. *a door* to which there was an ascent by steps, *a stair-door*, Voss, *Od. 22, 126. 233. [not: *a postern*, Cp.]

*ὄροσλοπενύω, poet. *to provoke, to attack, to assail*, τινά, h. Merc. 308.

Ὀρνυγίη, ἡ, prop. Quail-land. 1) According to the ancient critics, an old name of the island *Delos*; for here Artémis slew Orion, Od. 5, 123. 15, 403. cf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygia*, off Syracuse, is to be understood by it, cf. Völcker, Hom. Geogr. § 17.

ὄρυκτός, ἡ, ὄν (ὄρύσσω), *dug, excavated*, τάφρος, *8, 179. 15, 344.

ὄρρυμαγδός, ὄ, poet. (ὄρρυμός), *tumult, hubbub, noise of many men, voices*, Od. 1, 133; *the uproar, the tumult* of those in haste, Il. 2, 810; of hunters and dogs, 10, 185; of wood-cutters, 16, 633; spoken of the roaring of a stream, 21, 256; spoken of the crash of a fragment of rock, 21, 313; of a falling tree, Od. 9, 235.

ὄρρυσσω, aor. ὄρρυσα, *to dig, to excavate*, τάφρον, Ep. always without augm. (ὄρρυξομεν, aor. subj.), 7, 341; *to dig up*, μῶλυ, Od. 10, 305.

ὄρφανικός, ἡ, ὄν, poet. for ὄρφανός, *orphan, parentless, fatherless, pauper*, 6, 432. ὄρφ. ἡμαρ, *the day of orphanage*, i. e. the fate of an orphan, *22, 490.

ὄρφανός, ἡ, ὄν, *destitute, orphan*, Od. 20, 68. †

ὄρφαϊός, ἡ, ὄν, poet. (ὄρφη), *dark, gloomy*, epith. of night, 10, 83. 386. Od. 9, 143. h. Merc. 97

ὄρχαμος, ὄ (akin to ἄρχομαι), *the leader of a row, and generally, a leader, a commander, a sovereign*, always with ἀνδρῶν and λαῶν, 2, 837. Od. 4, 316.

ὄρχατος, ὄ, poet. (from ὄρχος), *a piece of ground planted in rows; a plot of garden-ground; a garden; φυτόων, a vegetable-garden, a fruit-garden*, 14, 121. Od. 7, 112. 24, 222.

ὄρχέομαι, depon. mid. imperf. ὄρχεσθῃτο, aor. ὄρχησάμην, *to spring, to leap, esply to dance*, 18, 594. Od. 8, 371. 14, 462.

ὄρχηθμός, ὄ (ὄρχέομαι), Ion. *the act of dancing, a dance, a choral dance*, 13, 637. Od. 8, 263.

ὄρχηστήρ, ἡρος, ὄ (ὄρχέομαι), *a dancer*. 18, 494. †

ὄρχηστής, οὔ, ὄ = ὄρχηστήρ, 16, 617. 24, 261.

ὄρχηστὺς, ὄς, ἡ, Ion. for ὄρχησις, *the act of dancing, a dance*, 13, 731; dat. contr. ὄρχηστὺι, Od. 8, 253. 17, 605.

*Ὀρχομένος, ὄ, 1) ὁ Μινυήσιος, *a very ancient town in Bœotia, at the mouth of the Kephisos (Cephisus), on the lake Kōpāis (Copaïs), chief city of the kingdom of the Minyæ, esply remarkable for the treasury of Minyæ; the ruins are near the village Skripu*, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 685. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc. Am. Ed.]

ὄρχος, ὄ (prob. from ἔργω), *a row of trees or vines, or a single trellis of espalier-plants*, Od. 7, 127. 24, 341. cf. Nitsch ad Od. 7, 127.

ὄρωρε, see ὄρνυμι.

ὄρωρεται, see ὄρνυμι.

ὄρωρέχαια and ὄρωρέχαιατο, see ὄρωρε.

ὄς, ἡ, ὄ, *a relative pronoun, rarely demonstrative*, Ep. forms: sing. gen. rare† δου, 2, 325; ἔης for ἡς, 16, 208. † Pl. dat. ἡς, ἡσ:

1) *a relative pronoun, ἡ, ὄ, which that*, frequently in H. in connexion with ὄ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only ἡ like, but also in unlike cases, Od. 1, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διδὸς τέκος, ἡ, Il. 10, 278. b) In number: κῆρος, ἡ (such as)—βόσκει, Od. 12, 97. τοῦς ἀλλους, ὄν κε κεικίω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), 9, 131. 17, 644.

4) Often the relative suffers attraction 5, 265. 23, 649. 5) When two or more sentences connected by καί, τε, &c. succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, 1, 78. 3, 235. Od. 1, 161. 6) Construct in relative sentences, 1) With indirect without ἄν, where any thing is indicated

with certainty, Ep. also with indicat. fut. and *κέ*, II. 9, 155. *δ*) With indicat. of the historical tenses and *άν* or *κέ*, Od. 5, 39, 14, 62; cf. *άν*. 2) With subjunct. with *άν*, *κέ*, and Ep. also without *άν*, after a primary tense, when the declaration is given as supposed or possible [hypothetical use], or can be resolved by *έάν* or *τίς*, Od. 1, 352. II. 2, 231; hence also *α*) To indicate an often-recurring case, 2, 391. *β*) In comparisons, 13, 63, 17, 110. 3) With optat. without *άν* after a historical tense, 10, 20, 489; as with subjunct. again: *δ*) As part of a wish, 14, 107. Also *άν* or *κέ* is added, 15, 738. 7) Absol. use of single cases, *α*) Gen. sing. *οδ*, always *έξ οδ*, since. *β*) Dat. sing. *ή*, q. v. *γ*) Accus. neut. *δ* very mly for *οτι*, that, 1, 120; for *δι' ο*. thereat, that, Od. 1, 382; because, II. 9, 493, 17, 207.

II) As a demonstrative pronoun, for *ουτος*, *this*, and *he, she, it*, esply with *ουδέ*, *μηδέ*, *γάρ*, *καί*, 6, 59, 21, 198. Od. 1, 286. *οι—οι*, these—those, II. 21, 353, 354. *ος, η, ον*, a possessive pronoun of the third person for *δος, έή, εόν*, *his, her, its*; it has in the gen. sing. *ολο*, 20, 235; without subst. *ον*, 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402, 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch. II. 19, 174. cf. Butt. Lex. p. 251.

οσακι and *οσακις*, Ep. *οσακι*, *how many times, how often, as often as*, always in the Ep. form, 21, 265. Od. 11, 585.

οσατιος, η, ον, Ep. *οσατιος*, poet. for *οσος, λαος*, 5, 587.†

οσιή, η (prop. fem. of *οσιος*, holy), 1) *divine or natural right*, and every thing which in accordance with it is consecrated or permitted: hence *ουχ οσιή*, with infin. it is not right, permitted, Od. 16, 423, 32, 412. 2) *a sacred service, a holy usage, in sacrifices and the worship of the gods*, h. Ap 237. *οσιή κρεάων*, the sacred use of the sacrificial flesh, h. Merc. 130. *οσιής επιβηται*, to go to a sacred service, h. Cer. 211. Merc. 173.

οσιος, η, ον, prop. consecrated by divine laws; spoken of persons: *pious, devout*, Ep. 6, 6.

οσος, οση, οσον, Ep. *οσος*, 1) *how great, how wide, how long, how much, how many*, spoken of space, time, number, and degree; if the correlative demonstrative *τοςος* precedes, *οσος* is translated as [cf. 3, 12, 6, 450]; with the gen. it stands periphrastically: *οσον πένθος* for *οσον πένθος*, II, 658. cf. 5, 267. *γ*) In the plur. *all who, as many as*, with preceding *τοσοιδε*, 14, 94. *ουτις—δνοσσεται οσοι* *Αχαιοί* for *ουτις Αχαιών*, 9, 55. *οσοιαι νύκτες και ημέραι εκ Διός εισιν*, all the days and nights, which come from Zeus, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. *as greatly, as much, as far, so greatly, so much, so far*, with *τοςον*, 5, 786. Od. 4,

356; and without *τοςον*: *οσον*, as far as, II. 5, 860; absol. *άλλ' οσον εκ Σκαιας πύλας ήκεν*, he came only, 9, 354. *δ*) When with *οσον τε* the limitation of space stands in the accus. it signifies *about*. *οσον τε οργην*, Od. 9, 322, 325, 10, 167; prop. an attraction, cf. Kühner, § 656, and Od. 10, 113. *γ*) *οσον επι* and *οσον τ' επι* for *έφ' οσον*, as far as, II. 2, 616, 3, 12. *α*) With compar. and superl. *by how much, how much*. *οσον έγω—άτιμοτάτη ειμί*, how much I am the most dishonoured, 1, 516. On *οσος τε* and *οσος περ*, see *τέ* and *πέρ*.

οσπερ, Ep. also *οπερ, ηπερ, οπερ*; the strengthening *πέρ* indicates, *α*) That the relative clause has equal compass with the main clause: *entirely, the very same, the very—who*. *θεός οσπερ έφηνεν*, the very god, who, 2, 318. cf. 4, 524. *β*) Or that the clauses oppose each other. *υπόσχεσις, ηνπερ ύπέσταν*, i. e. *υποσταντες, περ*, which they nevertheless promised, although having promised, 2, 286, 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative *who, which*, cf. *πέρ*.

οσσα, η (akin to *οψ, έπος*), 1) Generally, *a voice, sound, a tone*, as of the cithara, h. Merc. 443. 2) *fame, report, rumour*, esply that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the deity, Od. 1, 282.

Οσσα, η, as pr. n. *Ossa*, a messenger of Zeus, 2, 93. Od. 24, 413.

Οσσα, η, a mountain in Thessaly, famed as the abode of the centaurs, now *Kissavos*, Od. 11, 315.

οσσα, Ep. for *οσα*.

οσακι, Ep. for *οσακι*.

οσατιος, η, ον, Ep. for *οσατιος*.

οσσε, τω, only nom. and accus. dual neut. in II. and Od.; later also plur. *οσσοις*, h. 31, 9; *the two eyes*, also (in two passages), with adj. neut. plur. *φαεινά, αιματόεντα*, II. 13, 435, 617.

οσομαι (from *οσσε*), depon. mid. only pres. and imperf. 1) Prop. *to look with the eyes, to see*, cf. Od. 7, 31; esply 2) *to see with the mind, to foresee, to surmise, to think upon any thing, κακά or κακόν*, Od. 10, 374, 18, 154; *άλγεα θυμω*, II. 18, 224; *πατέρα ενι φρεσίν*, Od. 1, 115; and without *θυμω*, *φρεσί*, Od. 20, 81. 3) *to indicate any thing by the countenance or aspect, to foretoken, to look, κακά* (Voss, 'with threatening look'), II. 1, 105; *άλεθρον*, to threaten destruction, Od. 2, 152; spoken of the sea, II. 14, 17; and generally, *τινι τι*, to predict any thing to any one, 24, 172.

οσσοις, η, ον, Ep. for *οσος*.

οστε, ητε, ο, τε, *he who, she who, that which*; *τέ* indicates the mutual internal relation of the main and adjunct clauses, 2, 365. Od. 3, 73. Plur. *ατε* [*τά τ'*] after a sing. *like those which* [= *ολά τε, qualia*, with ref. to the collective notion. *F.*]. Od. 5, 438; hence also *such as*.

ὄστέον, τό, Ep. gen. plur. ὄστεόφιν, Ἰδ. 12, 45; a bone, spoken of the living, Ἰλ. 12, 185. Plur. ὄστέα, the bones of the dead, 7, 334.

ὄστις, ἧτις, ὅ, τι, gen. οὐτινος, ἧτινος. οὐτινος, Ep. forms: sing. nominative, ὄστις, ὅ, τι, gen. ὄστυ, ὄστυ, dat. ὄστω, accus. ὄστινα, ὅ, τι, plur. nomin. neut. ὄστινα, 22, 450; gen. ὄστων, dat. ὄσίοισι, accus. ὄστινας, neut. ἄσστα, whoever, whatever; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated each who, any one, 2, 188, 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: such as, which, Od. 2, 124. 3) In the indirect question: who, what, Ἰλ. 3, 167. Od. 1, 401.

*ὄστοφνής, ἐς (φνῆ), of a bony nature, bony, Batr. 298.

*ὄστρακόδερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

*ὄστρακον, τό, the hard shell of the tortoise, h. Merc. 33.

ὄταν, in H. ὄτ' ἄν, see ὄτε.

ὄτε, conjunct. of time: 1) To mark a point of time: as, when, after, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33, 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, ὄτ' ἄν, ὄτε κεν, whereby the designation of time also appears as conditional: when, in case, as soon as, 1, 519, 4, 53; without ἄν and κέ, 2, 395, 782. b) To mark a frequently returning case: as often as, with ἄν, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with ἄν, Ἰλ. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Ἰλ. 1, 610, 10, 11, 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Ἰλ. 18, 465. II) Spoken of a reason: as, since, quando, rarely, 1, 244. Od. 5, 357. III) ὄτε μή for εἰ μή, except when, always with optat. Ἰλ. 13, 319, 14, 248. IV) ὄτε for ὄτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71, 15, 18. V) In connexion with other particles: ὄτε δή, ὄτε τε, ὄτε περ, πρὶν γ' ὄτε, before when; εἰς ὄτε κε, for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὄτέ, adv. (orig. = ὄτε), sometimes, now and then, oftentimes, 17, 178; mly in double sentences: ὄτε μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὄτε δέ, now—now, one while—another, 18, 599, 11, 566. ὄτιοισιν, Ep. for οἰσισιν.

ὄτευ, Ep. for οὐτινος, Od.

ὄτῳ, Ep. for ὄτινα.

ὄτι, Ep. ὄτι, conj. that, because. 1) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: that, always with indicat. in H. 4, 32, 6, 126; also ὄτι ῥά, ὄτι δή. 2) In assigning a reason: since, because, always with indic. 1, 56, 16, 35. 3) With a superl. adj. to indicate the highest degree: ὄτι τάχιστα, as quick as possible [quam citissime], 4, 193. Od. 3, 112.

ὄτινα, ὄτινας, see ὄστις.

ὄτις, Ep. for ὄστις.

ὄτράλως, adv. (ὄτρύνω), quickly, busily, fleetly, with despatch, 19, 317. Od. 19, 100.

ὄτρῦς, ἦος, ὅ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὄτρηρός, ἦ, ὄν (ὄτρύνω), busy, quick, fleet, hasty, epith. of θεράποντες and of ταμίη, 6, 381. Od. 1, 109.

ὄτρηρως, busily, quickly, Od. 4, 735. † ὄτριχες, see ὄτριξ.

*ὄτρυνεΐδης, ον, ὅ, son of Otrynteus = Iphition, 20, 383.

*ὄτρυνεύς, ἦος, ὅ, king of Hydê on the Tmolus, father of Iphition, 20, 384.

ὄτρυντός, ὄτος, ἦ (ὄτρύνω), poet. for ὄτρυνσις, encouragement, instigation, command, V. *19, 234, 235.

ὄτρύνω, fut. ὄτρυνέω, Ep. for ὄτρύνω, aor. ὠτρύνα, to urge on, to excite, to encourage, τινά. 1) Mly spoken of persons: to awaken from sleep, 10, 158; εἰς τι, to drive or send any one to any place, 15, 59. Od. 1, 85; πόλινδε. Od. 13, 306; πόλεμονδε, to drive to the war, Ἰλ. 2, 589, 17, 383. b) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ἰέναι, 4, 294, 414, 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Ἰλ. 16, 167, 18, 584. c) spoken of things: to urge on, to accelerate, to further, πομπῆν, Od. 8, 30; τινὶ ὀδόν, Od. 2, 253; μάχην. Ἰλ. 12, 277. II) Mid. to urge oneself, to move oneself, to make haste, 14, 369; πέλινδε ἰέναι, Od. 17, 183; and thus once the act. ὠτρύνοντο, Ἰλ. 7, 420; where Aristarchus however read: ὠτρύνοντο νέσθαι ἀγέμεν.

ὄτι, Ep. for ὄτι.

ὄ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκί and οὐχί q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι. i. e. I deny, I refuse, 7, 393; οὐκ ἔσται, 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) When

any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In H. οὐ also stands in connexion with the subjunct. when it has the signif. of the future, 1, 262. Od. 6, 201. 2) In interrogative sentences, as *ποιη, ποηη*, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which imply a command, by the optat. with *ἄν*, with and without a question: *οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο*, wilt thou not—save? 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by *ὅτι, ὡς, that*; because they have the character of independent principal clauses. 2) In subordinate clauses showing the time and reason, commencing with *ἐπει, ἐπειδή, ὅτε*, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also *οὐ—οὐδέ*. Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: *οὐ—οὔτε—οὔτε*, Il. 6, 450. 3) Indefinite pronouns and adverbs in a negative sentence (as any one, any where, etc.) are expressed negatively, 1, 86, 88.

οὐ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. Ep. *εἰ, εἶ, εἴο, ἔθεν*, dat. *εἴοι*, accus. *εἶ* (*εἶ* and *ἔθεν* are enclitics, prop. reflexive: of *himself, of herself, of itself*: but often a personal pron. *his, her, to him, to her, she, it*; the accus. *ἔ* as neut. 1, 236; and for the plur. h. Ven. 268.

οὐδας, ατος, τό, Ep. and poet. for *οὐς*. *οὐδας, τό* (akin to *οὐδός*), poet. gen. *οὐδεος*, dat. *οὐδεῖ* and *οὐδει*, 1) *the floor or pavement* in chambers or houses, Od. 23, 46. Il. 5, 734. 2) *the ground, the earth*, Od. 9, 135. 13, 395. *οὐδας ἄδαξ ἔλθιν*, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. *ὑπτιος οὐδει ἐρείσθη*, he sank backwards to the earth, 7, 145; *οὐδάσδε*, to the ground, 17, 457.

οὐδέ, conjunc. (*δέ*), *but not, and not; nor (yet)*. *οὐδέ* unites 1) Entire sentences, and expresses prop. an antithesis: *not however, but not*, 24, 25. Od. 3, 143. Often *οὐδέ* stands, when the same notion is expressed first affirmatively and then negatively: *μνήσομαι οὐδὲ λάθωμαι*, h. Apoll. 1. Od. 9, 408. 2) Mly it serves to annex a new sentence: *and not, also not, nor yet*, Il. 9, 372; often *οὐ, οὐδέ*. 3) *οὐδὲ—οὐδέ*, when occurring in one sentence it is a strengthened *οὐδέ: not at all, certainly not*, 5, 22. Od. 8, 32. *οὐδὲ—οὐδέ* at the beginning of two clauses signifies: *also not—and not (never: neither—nor)*, Il. 9, 372. Sometimes we have also *οὐδὲ—οὔτε*, h. Cer. 22. 4) *οὐδέ* in the middle of a sentence also stands in an adverbial signif. and means: *also not, not even (ne... quidem)*; often *οὐδ' ἤβαιόν, οὐδὲ τυτθόν*.

οὐδαίς, οὐδεμία, οὐδέν, gen. *οὐδενός*,

etc. (*οὐδέ, εἰς*), *also not one, i. e. no one, nothing*. The neut. *οὐδέν* often stands as an adv. *not at all, not in the least*, 1, 412. Od. 4, 195. [A still stronger form of speech is *οὐχ εἰς*, found only once, h. Merc. 284. *Am. Ed.*]

οὐδενόσωρος, ον, ὁ (οὐδαίς, ὦρα) *not to be esteemed, contemptible, worthless, τείχεα*, 8, 178.†

οὐδέπη or *οὐδέ πη*, adv. *in no wise, i. e. not at all*; in H. separated, Od. 12, 433; *οὐδέ πη ἔστιν*, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or *οὐδέ ποτε*, adv., also not ever, i. e. *never*, spoken of the past and future. Wolf writes at one time *οὐδέποτε*, 5, 789; at another divided, *οὐδέ ποτε*, Od. 2, 203.

οὐδέπω or *οὐδέ πω*, adv. *not yet, mly not at all, in no wise*, in H. mly separated by a word or more, 1, 108.

οὐδετέρωσθε, adv. (*οὐδέτερος*), *on neither side, in neither direction*, 14, 18.†

οὐδός, ὁ, Ion. and Ep. for *ὀδός*, *the threshold of a house*; then also used of any other entrance, 6, 375. Od. 1, 104; of the under-world, Il. 8, 15. δ) Metaph. *γῆρας οὐδός*, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; according to the ancient Gramm. = *ἔξοδος γῆρας*, extreme old age, 22, 60. 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for *ὀδός*, *a way*, Od. 17, 196.†

οὐθαρ, ατος, τό, *the udder, the breast*, prop. of animals, Od. 9, 440. δ) Metaph. *fruitfulness, fertility. οὐθαρ ἀρούρης*, the fruitfulness of the land, i. e. blessed land, a land of milk and honey, Il. 9, 141. 283.

οὐκ, before a vowel for *οὐ*. *Οὐκαλέγων, οντος, ὁ (οὐκ, ἀλέγω)*, *Ucalegon*, a Trojan counsellor, 3, 148.

οὐκέτι, adv. (*ἔτι*), *no more, no longer, not again*, strengthened by *οὐδέ*, 12, 73. *οὐκέτι πάγχυ*, no more at all, 19, 343.

οὐκί, adv. Ep. and Ion. for *οὐκ, ποι*, mly at the close of a sentence, 15, 137. Od. 11, 493.

οὐλαί, αἱ [according to Eustath. ad Il. 1, 449; and Et. Mag. οἰ], Att. *ὀλαί, coarsely ground barley-corn*, (Voss: 'sacred barley,') which was strewn between the horns of the victim before the sacrifice, Od. 3, 441.† The Gramm. derive *οὐλή* from *ὅλος*, whole, and supply *κρίθαι, whole barley-corns*: more prob. according to Butt., Lex. p. 455, *ὀλή* comes from *ΕΑΩ, ἀλέω*, as *τομή* from *τέμω*, and signifies prop. that which is ground; then plur. *οὐλαί, bruised barley-corns, barley-grits*, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt (*μοῖα σαῖα*, amongst the Romans).

οὐλαμός, ὁ (εἴλω), *a press, a tumpit, a crowd, ἀνδρῶν*, *4, 251. 20, 113.

οὐλε, see *οὐλω*.

οὐλή, ἡ (οὐλω), a cicatrized wound, a scar, *Od. 19, 391. 393. 464.

οὐλιος, η, ον (= οὐλος), Ep. for οὐλος, destructive, pernicious, epith. of the dog-star, 11, 62. †

οὐλοκάρηνος, ον (κάρηνον), having curled hair, Od. 19, 246. † 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, η, ον, prop. poet. for ὀλόμενος, partic. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. destructive, mischievous, deadly, pernicious, spoken both of persons and of things, 1, 2, 14, 84. Od. 10, 304. (The pass. signif. perditus, ruined, wretched, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδος (πούς), from this οὐλόποδ' for ὅλους πόδας, whole feet, h. Merc. 137.

ὄλος, η, ον, 1) Ep. and Ion. for ὅλος, whole, unconsumed, entire; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) healthy, sound; and generally, powerful, vigorous, sound, stout. a) Spoken of the voice: οὐλον κεκλήγοντες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly (V. 'curled,'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, thick wool, Il. 10, 134. οὐλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, destructive (V. 'noisy, raging'), epith. of Arés and Achilles, Il. 5, 461. 21, 336; ὄνειρος, the pernicious dream, 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttman, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, whole. 2) Ep. for ὀλοός: from ὀλεῖν, destructive, evil, dreadful; to this add: οὐλον κεκλήγοντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, rough, woolly, bushy, curled, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, the bruised barley-corns, which before the sacrifice were strewn upon the victim: 'sacred barley' V., 1, 449. Od. 3, 447. 2) the strewing of the sacred barley, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for *Ολυμπος. οὐλω (οὐλος), to be healthy, well, only imperat. ὀλε, as a greeting: be well. οὐλέ τε καὶ χαίρε, 'health and joy be with thee,' V., Od. 24, 402. †

οὐμός, contr. for ὁ ἐμός, 8, 360.

οὐν, adv. now, therefore, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὐν, since now, 1, 57. Od. 16, 453; ὡς οὐν, 11, 8, 251; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἔνεκα, wherefore, on which account, Od. 3, 61. 2)

My therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦ ἔνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: therefore that, in as far, that, like ὅτι. Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4] In a single passage demonstrative=τοῦνεκα, Il. 9, 505.]

οὐνεσθε, Ep. for ὄνεσθε, see ὄνομα. οὐνομα, Ion. and Ep. for ὄνομα, q. v. οὐπερ and οὐ περ, adv. by no means, not at all, 14, 416.

οὐπη, adv. (πή), no where, in no place. 2) in no way, in no manner, 13, 191. Od. 5, 140.

οὐ ποθι (οὐ ποθί), nowhere, 13, 309. 23, 463; οὐδέ ποθι, also not in any way, in no way, Od.

οὐποτε, adv. (ποτέ), never, often separated by several words, 1, 163. 4, 48.

οὐπω (πῶ), not yet, often separated by a word, 1, 224; espily οὐ γὰρ πω, Od. 1, 196. 216.

οὐπως, adv. (πῶς), not how, i. e. in no wise, not at all, often οὐπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also οὐπως ἔτι εἶχεν, he was no longer able, Il. 7, 354; also separated, οὐ γὰρ πως, 14, 63; οὐ μὲν πως, 2, 203.

οὐρά, ἡ, see οὐρή. οὐρα, τά, see οὐρον.

οὐραῖος, η, ον (οὐρά), belonging to the tail. τρίχες οὐρ., the hairs of the tail, 23, 520.

*Οὐρανίη, ἡ, name of a nymph. prop. the heavenly [Urania], h. Cer. 423.

*οὐράνιος, η, ον (οὐρανός), heavenly, or in heaven, h. Cer. 55. οὐράνια πεπεγρά, Bar. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, υνος, ὁ (οὐρανός), 1) heavenly, dwelling in heaven, epith. of the gods, 1, 570; as subst. οἱ Οὐρανῖωνες, the celestials, 5, 373. 2) Patronym. the sons of Uranus=the Titans. 5, 898.

*οὐρανόδεικτος, ον (δεικνυμι), showing itself in heaven, αἴγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), from heaven, down from heaven, ἔξ οὐρανόθεν, 8, 19; and ἀπ' οὐρανόθεν, 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), in heaven, οὐρανόθι πρό, i. e. πρὸ οὐρανοῦ, in the lower air, 3, 3. †

οὐρανομήκης, ες (μήκος), heaven-high, extending into heaven, ἐλάτῃ [cloud-piercing fir, Cp.], Od. 5, 239. †

οὐρανός, ὁ, heaven, i. e. 1) the vault of heaven, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called brazen or iron, 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 13, 400,

seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) the atmospheric space above the earth, which was distinguished from the αἰθήρ, 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, οὐρανός is called, 3) the abode of the gods, 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph. heaven, to denote the highest region: οὐρανὸν ἰκάνειν, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Völcker's Hom. Geogr. p. 5—14.

Οὐρανός, ὁ, prop. name, son of Erebus and of Gæa (Tellus), husband of Gæa (Tellus), by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὐρα, τά, Ion. for ὄρεα, see ὄρος.

οὐραϊός, ἡ, ov. Ion. and Ep. for ὄρειος (ὄρος), mountainous, h. Merc. 244.

οὐρέυς, ἦος, ὁ, Ion. for ὄρεός (probably from ὄρος), a mule, 1, 50. 24, 716; see ἡμίονος.

οὐρέυς, ἦος, ὁ, Ion. for οὐρός, a watch, a guard, 10, 84; † in the gen. οὐρήων. This verse was rejected by the ancients because οὐρέυς was here made to signify a watch. Voss translates it mule, and Menelaus might be supposed looking for a mule that had strayed.

οὐρή, ἡ, Ion. for οὐρά, the tail, 20, 170. Od. 17, 302.

οὐραϊχός, ὁ (οὐρά), the extreme end; always with ἔγχος, *13, 443. 16, 612.

οὐρον, τό, Ep. for ὄρος, a boundary, extent, space, plur. οὐρα. ὄσσον τ' ἐν νευῶ οὐρον πέλει ἡμίονοιῖν, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a pair of mules in the same time in which Clytoneus ran; as oxen accomplish less, Od. 8, 124. ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὐρα (thus Spitzner after the Schol. instead of the common ἐπίουρα), πέλονται ἡμίονων, when he was so far removed as the space of mules extends. Il. 10, 350. The sense is: Dolon ran so far forward as a pair of mules could plough, viz. in the time that Odysseus (Ulysses) and Diomedes remain standing. The words αἱ γὰρ τε βοῶν προφερέστεραι εἰσιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner, Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and finds the point of comparison in the space by which a pair of mules in ploughing outstrips a yoke of oxen: (for as mules surpass slow oxen furrowing the fallow field, Cp.); ὅτι δίσκου οὐρα πέλονται, as far as

are the limits of the discus, i. e. as far as it flies, 23, 431.

οὐρός, ὁ, poet. a favorable wind, often ἰκμενός οὐρός (secundus ventus), 7, 5. Od. 2, 420; plur. Od. 4, 360. (From ὄρνυμι, or prob. akin to αὔρη.)

οὐρός, ὁ, Ion. for ὄρος, Ep. also οὐρον, τό, a boundary, a limit, dat. plur. 12, 421; accus. sing. *21, 405.

οὐρός, εος, τό, Ion. for ὄρος, q. v. a mountain.

οὐρός, ὁ, poet. (from ὄραω), a watcher, a guard, Od. 15, 89. Thus espily Nestor, οὐρός Ἀχαιῶν, guardian or protector of the Greeks, Il. 8, 80. Od. 3, 411. Damm derives it fm ὤρα, cura.

οὐρός, ὁ (ὈΡΩ, moveo), the trench or canal (ὄρυγμα), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, 2, 153. †

οὐς, τό, gen. ὠτός, dat. plur. ὠσίν, Ep. and Ion. οὐας, ατος [dat. plur. οὐασι, 12, 442]. (Of the comm. form only accus. sing. and dat. plur. 11, 109. 20, 473. Od. 12, 200.) 1) the ear. ἀπ' οὐατος, far from the ear, Il. 22, 454. 2) an ear, i. e. a handle, 11, 633. 18, 378.

οὐτάζω, fut. ἄσω; and οὐτάω, fut. ἦσω. Of the first form H. has pres. and imperf. aor. οὐτασα, perf. pass. οὐτασμαι, 11, 661; and from οὐτάω only aor. 1 οὐτήσα, aor. pass. οὐτηθείς. Besides the Ep. iterat. imperf. οὐτασκε and the aor. 1 οὐτήσασκε, we find the Ep. aor. 2 οὐτα, infin. οὐτάμεν and οὐτάμεναι, and partic. aor. 2 mid. οὐτάμενος, to wound, to hit, to strike, with any kind of weapon, χαλκῷ, ἔγχει, δουρί, ξίφει: but spoken espily of weapons used with the hand, 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. τινὰ πλευρά, Il. 4, 469. 13, 438; also τινὰ κατὰ λαπάρην, κατ' ἀσπίδα, 6, 64. 11, 434; and spoken of things: οὐτάζειν σάκος, to injure the shield, 7, 258; also ἔλκος, to strike a wound, 5, 361; hence οὐταμένη ὠτειλή, 14, 518.

οὐτασκε, see οὐτάω.

οὐτάω, see οὐτάζω.

οὐτε, adv. and not, mly doubled: οὐτε, οὐτε, neither, nor, to connect negative members of a sentence. We also find the following constructions: οὐ—οὐτε, 6, 450. 22, 265; οὐδὲ—οὐτε, h. Cer. 22. A negative sentence is connected with a positive by οὐτε—τέ, not—and, 24, 185.

οὐτήσασκε, see οὐτάζω.

οὐτι, neut. of οὐτίς, q. v.

οὐτιδανός, ἡ, ὄν (οὐτίς), profitless, worthless, good for nothing, naught, 1, 231. Od. 9, 460.

οὐτίς, neut. οὐτι (τίς), no one, no man. The neut. οὐτι, stands after adv. not at all, by no means, Od. 4, 199; often separate, Od. 1, 202.

Οὐτίς, ὁ, accus. Οὐτίω, a feigned name of Odysseus (Ulysses), which he assumed

to Polyphēmus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι. adv. (τοι), *certainly not, verily not, assuredly not*, 6, 335. Od. 1, 203.

οὔτος, αὐτή, τοῦτο (ὁ, τος), demonstrat. pron. *this, that*. H. rarely connects οὔτος by the article with the subst. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Mly it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action, and can be translated only by an adverb: οὗτός τοι, —έρχεται ἀνὴρ, there comes a man, Il. 10, 341. τίς δ' οὔτος —έρχεται, 10, 82. 3) Before a relative sentence with ὅς, it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433, seq.; also in exclamations, ἄλγιον, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὔτω, and before a vowel οὔτως, adv. (οὔτος), *of this kind, in this way, i. e. thus, so*, under these circumstances, in this condition. a) Mly the οὔτως has for its correlative ὡς, *so—as*, 4, 178. b) Emphatically with the fut and imperf.: οὔτως ἔσται, *so shall it be*, Od. 11, 348; κείσ' οὔτω, *lie there thus*, Il. 21, 184. c) Like αὐτως: thus idly, μάψ οὔτω, 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὡς following: εἰ γὰρ ἐγὼν οὔτω γε Διὸς παῖς εἶην, *if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus*, 13, 825. e) It also stands connected: οὔτω δῆ, *thus then*; οὔτω που, *thus indeed*: οὔτω πη, *thus perchance* [24, 373]. [f] *So = tam*, 13, 309; cf. II. δεῦω.]

οὔχ, before an aspirate or a spiritus asper for οὐκ.

οὔχί, a strengthened form of οὐχ, *not, no*, *15, 716. 16, 762.

ὀφείλω, Ep. also ὀφέλλω, Od. 8, 332. 462. 3, 367; aor. 2 ὀφελον, Ep. ὀφελον, ὀφελον and ὠφελον, 1) *to be indebted, to have to pay, to owe*, χρεῖός τι, a debt to any man, Il. 11, 688; and pass. χρεῖος ὀφείλεται μοι, a debt is owed to me, 11, 688. Od. 3, 367. 2) Generally, *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in H. only aor. 2 ὀφελον mly with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Esply this aor. with and without αἶθε, εἶθε, ὡς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); αἶθ' ὀφελος παρά νηυσὶν ἀδάκρυτος ἦσθαι, O that thou mightest sit tearless at the ships, Il. 1, 415. ὡς, ὠφελος, αὐτόθ' ὀλέσθαι, wouldst thou that thou hadst perished there, 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὀφελος, wouldst thou hadst not —, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ου, ὁ, 1) a Trojan, 8, 274 2) a Pæonian, 21, 210.

ὀφέλλω, Ep. for ὀφείλω, q. v.

ὀφέλλω, besides pres. and imperf. only optat. aor. ὀφέλλειν, Od. 2, 334; *to strengthen, to increase, to enlarge, i. strengthen, to bless, πόνον, στόνον, μένος, ἀρετή*: spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383; οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 14, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφέλλειν τινα τιμῇ, *to increase any man's honour, i. e. to show him greater honour*, 1, 510.

ὀφελος. εος, τό (ὀφέλλω), *profit, advantage, furtherance*. αἰ κ' ὀφελός τι γένωμεθα, *if perchance we may be of some use*, 13, 236. ὅς τοι πάλλ' ὀφελος γένηται, *who was of great use to thee*, *17, 152 h. Merc. 34.

Ὀφέλτιος, a Trojan, 6, 20. 2) a Greek. 11, 302.

ὀφθαλμός, ὁ (ὀφθῆναι). 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, Od. 4, 150. 2) Generally, *the sight, the contemplance*, Il. 24, 204.

ὄφης, ιος, ὁ, a serpent, 12, 208. † (ο is long through the arsis.)

ὄφρα, conjunc. Ep. and Ion. I) *Conj. of time*. 1) To indicate simultaneousness: *whilst, as long as*. a) With indic. when the declaration respects something real, 2, 769. 5, 788: in the apodosis mly τόφρα, 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible. 4, 346. 5, 524; also ἄν. κέ are annexed. 11, 187; (ὄφρα κεν κείται, 24, 534; where Spitzner correctly reads κίται.) 2) To indicate something following: *until, till, up to*. a) With indic. mostly preterite, 5, 557. 10, 488; fut. 5, 110. 16, 243. b) With subjunct. when an expected or designed end is expressed. mly in the aor. 1, 82. 6, 113. 17, 186; also ἄν and κέ are annexed. 6, 258. Od. 4, 588. c) With optat. 11, 10, 571; and with ἄν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) *Conjunct. of purpose*: in sentences indicating design. (*that*). a) With subj. after a primary tense: also with ἄν, κε, 2, 440. Od. 12, 52; and after an aor. with pres. signif. Od. 1, 311. Often with a short mood vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; ὄφρα μῆ. *that not*, Kühner. § 668, seq. 644, seq. Thiersch, § 316. 338. 341. Rost, § 121, 122.

ὀφρῦεις, εσσα, εν (ὀφρῦς), *having eminences, situated on lofty ground*. epith. of Troy, 22, 411. †

ὀφρῦς, υός, ἡ, accus. plur. ὀφρῦς, contr. for ὀφρῦας, 16, 740. 1) *the eye-brow*, mly plur. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

ὄχα, adv. Ep. (ἔχω, ὄχος), prop. *prominently*; then, *by far, far*, always in connexion with the superl. ὄχ' ἄριστος, 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

ὄχετηγός, ὄν, poet. (ἄγω), *cutting, a trench or canal; cutting channels or water-courses for irrigation*. ἀνήρ [a peasant conducting a rill (through his garden), Cp.], 21, 257. †

ὄχεύς, ἦος, ὄ, poet. (ὀχέω), a holder, an instrument for carrying or fastening; hence, 1) the strap or thong with which the helmet was bound under the chin, 3, 372; the clasps of the girdle, 4, 132. 2) Frequently the bolts or bars which fastened the gate, 12, 121. 291. Od. 21, 47.

ὀχέω (ὄχος), iterative imperf. ὀχέεσκον, fut. mid. ὀχήσομαι, 24, 731; aor. ὀχησάμην. 1) *to carry, to convey, to conduct*, hence metaph. νηπιάας, to practise puerilities, Od. 1, 297. 2) *to endure, to bear*, οὐζύν, μῆρον, Od. 7, 211. 11, 619. Mid. *to be borne, to suffer oneself to be borne*, κύμασιν, Od. 5, 54; chiefly by ships, chariots, and beasts; *to travel, to ride*, νηυσίν, Il. 24, 731; ἵπποισιν, h. Ven. 218; ἵπποι ἀλεγεινοὶ ὀχέεσθαι, horses difficult to manage, 10, 403. 17, 77.

Ὀχίσιος, ὄ, an Aetolian, 5, 843.

ὀχθεύω, Ep. (akin to ἀχθεσθαι), *to be heavy at heart*, from pain, anger, despondency; hence *to be displeased, sad, dispirited, troubled*: often μέγ' ὀχθήσας ἔφη or εἶπε, 4, 30. Od. 4, 332.

ὀχθη, ἡ (ἔχω), prop. *prominence; an elevation of earth, a wall of earth*; espy a shore, a coast, 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

ὀχθος, ὄ=ὀχθη, a mound of earth, a hill, h. Ap. 17.

ὀχλέω, Ion. for ὀχλεύω (ὀχλεύς), prop. *to move forward with a lever, to roll on*, only pass. ὑπὸ ψηφίδες ἀπασαι ὀχλεῦνται, 21, 261.

ὀχλίζω (ὀχλεύς), = ὀχλέω, only optat. aor. 1 ὀχλίσσειαν, prop. *to remove with a lever, to convey away, to roll away*, τὶ ἀπ' οὐδεὸς ἐπ' ἄμαξαν, something from the ground to the carriage, 12, 448. Od. 9, 242.

ὄχος, εὐς, τό (ἔχω), always in the plur. τὰ ὄχα, Ep. dat. ὀχέεσσιν and ὄχεσφιν, a chariot, often παρ' ἵπποισι καὶ ὄχεσφιν, 5, 794. 12, 114; also ὑπ' ὄχεσφι τιτύσκεσθαι, 13, 23.

ὄχος, ὄ (ἔχω), a holder, a bearer; νηῶν ὄχοι, a holder or protector of ships, spoken of a port, Od. 5, 404. † 2) a carriage, a chariot=τὸ ὄχος, h. Cer. 19.

ὄψ, ὄπος, ἡ (ἔπος), accus. ὄπα, the voice of men and of animals, 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, 4, 435. 2) *utterance, discourse*, 7, 53; ὄπ' for ὄφ', h. 27, 18.

ὄψέ, adv. (akin to ὄπ'ς), late, long after,

espily late in the day, at evening, 21, 232. Od. 5, 272.

ὄψείω (ὄψομαι), desiderat. *to wish to see*, with gen. αὐτῆς καὶ πολέμοιο, 14, 37. †

ὄψιγόνος, ὄν (γόνος), late-born, born after, h. Cer. 141; ἄνθρωποι, posterity, 3, 353. Od. 1, 302.

ὄψιμος, ὄν, poet. (ὀψέ), late, late-fulfilled, τέρας, 2, 325. †

ὄψις, ἰος, ἡ (ὄψομαι), dat. ὄψει, the sight, i. e. the aspect, the appearance, the countenance, 6, 468. Od. 23, 94. h. 18, 29.

ὄψιπέλεστος, ὄν (τελέω), late-fulfilled, or *to be fulfilled*, τέρας, 2, 325. † [Like ὄψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.]

ὄψομαι, fut. of ὄραω.

ὄψον, τό (from ἔψω, prop. any thing cooked), espy any thing eaten with bread, particularly meat, Od. 3, 480; generally, viands, Il. 11, 630; the onion is called ὄψον ποτῶ, a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

Π.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγει, Ep. for ἐπάγησαν, see πήγνυμι.

πάγη, Ep. for ἐπάγη, see πήγνυμι.

*παγίς, ἰδος, ἡ (πήγνυμι), a trap, a snare, Batr. 50.

*παγκράτιον, τό (κρατέω), the pancratium, a kind of combat including at once wrestling and boxing, prop. the all-combat, Batr. 95.

πάγος, ὄ (πήγνυμι), a point of rock, a cliff of rock, a rocky summit, *Od. 5, 405 [a craggy mass, Cp.] 411.

παγγάλκεος, ὄν (χαλκός), all of brass, entirely brazen, 20, 102; ἄορ, Od. 8, 403; ῥόπαλον, Od. 11, 575.

πάγγαλκος, ὄν = παγγάλκεος, *Od. 18, 378. 22, 102.

παγγρῆσσεος, ὄν (χρυσός), all of gold, entirely golden, 2, 448. † h. 8, 4.

πάγχνυ, adv. (πᾶς), poet. for πάνυ, altogether, entirely, with augment. μάλα πάγχνυ, 14, 143. Od. 17, 217; once πάγχνυ λίην, Od. 4, 825.

πάθει, Ep. for ἐπαθει, see πάσχω.

παθείην, Ep. for παθεῖν, see πάσχω.

παιδνός, ἡ, ὄν (shortened from παιδινός), childish, childlike, in H. as subst. for παῖς, a boy, *Od. 21, 21. 24, 338.

παιδοφόνος, ὄν (φονεύω), slaying children or boys, 24, 506. †

παίζω (παῖς), fut. σω, mly in pres. and imperf., imperat. aor. only Od. 8, 251, παῖσατε, prop. to behave like a child, hence 1) *to play, to trifle, to sport, to amuse oneself*, Od. 6, 106. 7, 291. h. Cer. 5, 425. 2) *Especially to dance*, Od. 8, 251.

23, 147 δ) *to play, σφαίρα*, with a ball, *Od. 6, 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Ρᾶων, prop. *the healer, the deliverer*, from πάω = παύω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arés, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232: later an appellation of Apollo and Asklepios (Æsculapius), as even h. in Ap. 272.

παήων, ονος, ὁ, as appell. *the ræan*, a solemn hymn to Apollo for deliverance from pestilence, 1, 473; and generally, *a hymn of praise, a song of rejoicing*, *22, 391.

Παίονες, οί, sing. Παιών, *the Ρᾶῶνες*, or Ρᾶωνίαι; inhabitants of Ρᾶωνία, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Ρᾶων = *Αἰσθητός*, 11, 339.

Παιονίη, ἡ (Παίων), a region in the north of Thrace, on the Orbelus, between the Axius and Strymon, 17, 350.

παιπαλᾶδες, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλω with the reduplication παι, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Döderlein identifies the root παλ- with Germ. *Fels, rock*; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381; *a child*. a) In respect to age: *a boy, a girl, a lad, a virgin*: as adj. παῖς *συφορβός*, a young swineherd, 21, 282. b) In respect to descent: *a son, a daughter*, 1, 20. Od. 4, 263. παῖς *παιδός*, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = *Ἀπαισός*, q. v. παιφάσσω (φάω), poet. *to look, around wildly, restlessly*, only partep. παιφάσσουσα (V. far-shining), Il. 2, 450. † (Wolf in his Comment. on Il. explains it, with the Schol. and Eustath. *to rush wildly on*.)

Παίων, ονος, ὁ, see Παιοῖνες. Πάλαι, adv. *anciently, from ancient times, formerly*, in opposition to νέον, 9, 527. 2) *long ago, even earlier*, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), *born long since, old, aged*, epith. of γεραιός ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλα), compar. παλαιότερος, η, ον, 1) *old, from former times*, Ἰαός, ξείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) *old,*

aged, full of years, in oppos. to νεός, Il. 14, 103. 136; γέρον, Od. 13, 432.

παλαισμοσύνη, ἡ, poet. (παλαίω), *wrestling, the art of wrestling*, 23, 701. Od. 1, 103.

παλαιστής, ου, ὁ (παλαίω), *a wrestler*, Od. 8, 246. †

παλαιφάτος, ον (φημί), *spoken a long time since, very old, ancient, θείσφατα*, Od. 9, 507. 13, 172. δ) of which there is an old fable, *fabulous*. οὐ γὰρ ἐνὶ δρύνος ἔσσι παλαιφάτων, not from the oak in the fable art thou sprung, V., Od. 14, 163. cf. δρῦς.

παλαίω (πάλη), ἐπάλαισα, *to wrestle, to engage in a wrestling-match*, 23, 621: τινί, with any man, *Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμηφι, 1) *the palm of the hand*, generally, *the hand itself*. 2) As a symbol of strength: *the hand or fist*, 3, 122. 5, 558.

παλάσσω (πάλλω), fut. *παλάσω*, perf. pass. *πεπάλαγμα*, 1) *to sprinkle, to stain, to defile; τί τινι*, any thing with any thing, *αιματί τ' ἐγκεφάλω τε οὐδὲς*, Od. 13, 395; often pass. Il. 5, 100; *λύθρω πεπαλαγμένος*, 6, 268. *ἐγκεφάλω πεπάλακτο*, the brain was defiled (viz. with blood) (V., mingled with blood), 11, 98. 12, 186. δ) *Mid. to sprinkle oneself; χεῖρας λύθρω*, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 2) Like πάλλω only in the perf. pass. *κλήρω πεπαλάσθαι, to be taken by lot, to decide by lot, to cast lots*, 7, 171. Od. 9, 331. (According to Eustath. *παλάσσω* signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), *wrestling, a combat of wrestling* (lucta), 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), *collected again*. παλίλλογα *επαγείρειν*, to bring together things again collected; to collect together again, 1, 126. †

παλιμπετής, ἐς (πίπτω), prop. *falling back*, only the neut. *παλιμπετεές* as adv. *back; ἐέργαι*, to drive backwards, 16, 395. *ἀπονέεσθαι*, Od. 5, 27. The Gramm. take it incorrectly as a syncopé for the plur. *παλιμπετεές*, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partep. aor. pass. *παλιμπλαγχθείς*, poet. *to wander back, to wander round again*. *παλιπλαγχθέντες* (Bothe: *iterum errantibus acti*), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by *πλάζω τινά, to cause s. m. to wander from his road*; hence from his object; οἱ με μέγα πλάζουσι (Il. 2, 132). sc. τῆς ὁμῆς. Hence he agrees with Eustath.: *ἀντί τοῦ ὀπίσω μέτρη* (Schel. *ἀπράκτους, infecta re) ἀπονοστήσαντας*.]

πάλιν, adv. 1) *back, backwards*, always spoken of place in H. *πάλιν δόσσει οἴχεσθαι, τρέπει*, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. *πάλιν τρέπειν ἔγχος τινός*, to turn back the spear from any man, 20, 439. *πάλιν εἰ*

Θυγατερος, 21, 504; sometimes strengthened. **παλιν** αυτις, back again, 5, 257. **αψ** παλιν and **παλιν** οπισσω, 18, 280. **Od.** 11, 149. 2) **back**, with the notion of opposition: **παλιν** ερειναι, to contradict, **Il.** 9, 56. **παλιν** λαζεσθαι μυθον, to take back the word, i. e. to speak otherwise than before, 4, 357. **Od.** 13, 254. 3) **Later**: again, anew, **Batr.** 115.

παλιναγρετος, **ον**, poet. (**αργεω**), **prop.** taken back; then to be taken back, to be re-called. **τεκμων** ου **παλιναγρετον**, an irrevocable pledge, 1, 526.†

παλινορμενος, **ον**, poet. (**ορνημι**), **turning back, hastening back**, 11, 326.†

παλινορσος, **ον**, poet. (**ορνημι**), **turning back, hastening back**, 3, 33.†

παλιντιτος, **ον**, poet. (**τινω**), **paid back, requited**, hence **punished, avenged**. **παλιντιτα** εργα γιγονται, the deeds were avenged, ***Od.** 1, 379. 2, 144.

παλιντονος, **ον** (**τεινω**), **stretched back**, epith. of the bow, which can be drawn back, hence a general epith. in reference to its elasticity; **flexible, elastic**, 8, 266. **Od.** 21, 11. Thus **Köppen** and **Spitzner** ad **Il.** 15, 443. Some critics take it in a double sense: a) **stretched back**, spoken of the bow, whose string is drawn back when an arrow is to be shot, 8, 266. 15, 443. b) **loosed, unbent**, spoken of the bow in a state of rest, 10, 459. Others, with **Eustath.** ad **Il.** 8, 266, understand by **παλιντονον** τόξον, a bow which has a repeated curvature, as the Scythian bow, or which was bent upwards at both ends.

παλιρροβιος, **ον** (**ροβος**), **rushing back, flowing back**, **κυμα**, ***Od.** 5, 430. 9, 485.

***παλισκοκις**, **ον**, poet. (**σκια**), **deeply-shaded, dark, αντρον**, h. 17, 6.

παλιωξις, **ιος**, η, poet. (**ιωκη**), **the act of turning and driving back**, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, ***Il.** 71, 15, 69.

παλλακις, **ιδος**, η, a concubine, 9, 449. 452. **Od.** 14, 203.

Παλλας, **αδος**, η, epith. of **Athēnē**, from **πάλλω**, as brandishing the spear, or on account of the expertness of her hands in certain arts, mly **Παλλας** Ἀθήνη or Ἀθηναίη, **Il.**

Πάλλας, **αντος**, ο, father of **Selene**, h. **Merc.** 100.

πάλλω, **aor.** 1 **επηλα**, **Ep. sync. aor. masc.** 3 **sing.** **παλτο**, 15, 645. 1) **to brandish, to hurl, to cast**; with **accus.** **τινα** χερσιν, to toss (a child) in one's hands, 6, 474. **Esply** a) Spoken of weapons: **δουρα**, **εγχος**, **λιθον**. b) Spoken of lots: **κληρους**, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, 3, 316; and without **κληρους**: **to cast lots**, 3, 324. 7, 181. **Mid.** **to leap, to spring**. **εν** ασπίδος **αντυμι** **παλτο**, he sprang upon the rim of the shield, 15, 645 (cf. **Spitzner**, **Excurs.** XVI.); metaph. **to tremble, to palpitate**, with **fear** or **joy**. **παλλεται** ητορ **ανα** στο-

μα, my heart leaps up to my mouth, 22, 451; **δειματα**, h. **Cer.** 294. 2) **to cast lots, μετά** τενος, with any man, 24, 400. **παλλομενω**, **subaud.** ημων, 15, 191; spoken of those casting lots, not pass. as explained by **Heyne**, **κληρων** being understood.

Πάλμυς, **νος**, ο (the brandisher), an ally of the Trojans from **Ascania**, 13, 792. **παλτο**, **Ep.** for **επαλτο**, see **πάλλω**.

παλυνω (akin to **πάλλω**), **to strew, to strew upon**, **αλφίτα**, 18, 560. **Od.** 4, 77. b) **to bestrew, to cover**; with **accus.** **τι** αλφιτον **ακτῆ**, any thing with barley flour, **Od.** 14, 429; spoken of snow: **αρουρας**, **Il.** 10, 7.

***παμβώτωρ**, **ορος**, ο (**βώτωρ**), **all-pourishing**, **Fr.** 25.

παμμέλας, **αινα**, **αν** (**μέλας**), **entirely black**, ταυροι, ***Od.** 3, 6. 10, 525.

***παμμήτετρα**, η (**μήτηρ**), **mother of all, all-mother, universal mother**, epith. of the earth, h. 30, 1.

Πιάμυς, **ονος**, ο (the wealthy, from **πάμα**), son of **Priam** and **Hecabē** (**Hecuba**), 24, 250.

πάμπαν, **adv.** (**πᾶς**), **entirely, altogether**, 12, 406. **Od.** 2, 49.

παμποικίλος, **ον** (**ποικίλος**), **exceedingly variegated, beautifully wrought**, **πέπλο**, 6, 289. **Od.** 15, 105.

πάμπρωτος, **ον** (**πρῶτος**), **the very first**, **Il.** 7, 324. The neut. **sing.** and **plur.** as **adv.** **first of all**, **Il.** and **Od.**

παμφαίνω, poet. (from **φαίνω**, formed by reduplic.), only pres. and imperf., whence **παμφαίνησι**, 3 **sing. pres. indic.** as if from **παμφαίνημι** (where, however, with **Spitzner**, the subj. **παμφαίνησι** should stand), 5, 6; **to shine brightly, to beam, to gleam brightly**, spoken of stars, **l. c.** 11, 63; and of brass, with **pres. partcp.**; sometimes with **dat.** **χαλκῷ**, 14, 11. **στήθεσι** **παμφαίνοντας**, **v.** 100; **Ep.** **παμφανών**.

παμφανών, **gen.** **ωντος**, **fem.** **παμφανόωσα**, **Ep. partcp.** from **παμφαίνω**, as if from **παμφανών**, resolved from **παμφανώνων**, always as **adj.** **brightly shining, gleaming, beaming, flashing**, epith. of arms and of brass; **ενώπια**, beaming walls, because they were on the sunny side, 8, 435. **Od.** 4, 42.

Πάν, **gen.** **Πάνος**, ο, **Pan**, son of **Hermēs**, by the daughter of **Dryops**, according to h. 18, 28; or son of **Zeus** and **Thymbris**, **Apd.**; a field, forest, and pastoral divinity of the Greeks, esply of the Arcadians. Particularly sacred to him was the mountain **Lycæon**, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He mly bears a pipe, cf. h. **Pan.** 2, seq. According to h. 18, 47, his name is derived from **πᾶς**, **οτι** **φρένα** **πᾶσιν** **ετερψεν**.

πάναγρος, **ον** (**αγρα**), **all catching, all embracing**, **λίον**, 5, 487.†

πάναιθος, η, **ον**, poet. (**αἰθω**), **all burning, all radiant**, **κόρυς**, 14, 372.†

παναίολος, *ov*, poet. (αἰόλος), *very easily moved, very flexible* (Lexil. p. 66); less probably, *very bright, exceedingly variegated*: epith of the girdle, shield, and cuirass, *4, 156. 13, 552 [cf. αἰόλος].

πανάπαλος, *ov*, poet. (ἀπαλός), *very tender, very young*, Od. 13, 223 † (here the first *a* is long).

πανάποτος, *ov*, poet. (ἄποτος), *very unfortunate*, *24, 493. 255.

πανάργυρος, *ov* (ἀργυρος), *all of silver, very silvery*, *Od. 9, 203. 24, 275.

παναφήλιξ. Gen. ἴκος, ὁ, ἢ (ἀφήλιξ), *without youthful companions*. παῖδα παναφήλικα τιθέναι, to rob the child of all playmates, 22, 490. †

*πανάφυλλος, *ov* (φύλλον), *all-leafless*, h. Cer. 452.

Παναχαιοί, οἱ, *the collective Achæans*, by which name in Hom. the wide-spread tribe of the Achæans was designated, 2, 404. Od. 1, 239. 14, 369. cf. Ἀχαιοί.

παναώριος, *ov*, poet. (αῶριος), *very untimely*: παῖς, a child dying prematurely, 24, 540. †

πανδαμάτωρ, *oros*, ὁ, poet. (δαμάω), *that subdues all, all conquering* (V. 'all-powerful'), epith. of sleep, 24, 5. Od. 9, 373.

Πανδάρεος, ὁ, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Aëdon, according to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518, seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothêra, Paus. 10, 30. 1.

Πάνδαρος, ὁ, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, 2, 827. 4, 93. He was slain by Diomêdes, 5, 290.

πανδήμιος, *ov*, poet. (δήμιος), *amongst or of the whole people, πτωχός*, a common beggar, who begs of all, Od. 18, 1. †

*Πανδῆ, ἡ, daughter of Zeus and Sêlêne, h. 32, 15.

Πανδίων, *oros*, ὁ, a Greek, a companion of Teucer, 12, 372.

Πάνδοκος, ὁ, a Trojan slain by Ajax, 11, 490.

*πάνωρος, *ov* (δῶρον), *giving every thing, all-yielding*, epith. of the earth, Ep. h. 7.

Πανέλληνες, οἱ, *the collective Greeks*, a comprehensive name of the Grecian tribes in connexion with Ἀχαιοί, 2, 530; see Ἕλληνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανῆμαρ, *adv.* (ἡμαρ), *the whole day long*, Od. 13, 31 †

πανημέριος, *η*, *ov* (ἡμέρα), *lasting or doing something the whole day*, *adj.* for *adv.* 1, 572. Od. 3, 486. 4, 356. The neut. as *adv.* II, 11, 379.

Πανθοίδης, *ov*, ὁ, son of Panthous = Πολυδάμης, Euphorbus, 13, 756. 16, 868.

Πάνθοος, ὁ, contr. gen. Πάνθου. 17, 9: Πάνθω, *v.* 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Ar-tênor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, 3, 146.

πανθύμαδόν, *adv.* (θυμός), *in high anger in vehement wrath*, Od. 13, 33. †

παννύχιος, *η*, *ov* (νύξ), *lasting the whole night, or doing any thing the whole night*, *adj.* for *adv.* 2, 2. 24. Od. 2, 434.

πάννυχος, *ov* = παννύχιος, 10, 159.

*πανόλβιος, *ov* (ὀλβιος), *very happy*, h. 6, 54.

πανομφαῖος, ὁ, poet. (ὀμφή), *the author of all omens* ('all-disclosing,' V.), appellation of Zeus, as the giver of all oracles and signs, 8, 250. †

Πανοπέυς, ἦος, ὁ, a town in Phocis on the Cephissus on the borders of Bœotia, now *Blasios*, 2, 520. 17, 307. Od. 11, 581. (2) Prop. name of a man, the father of Epeus, 23, 665.

Πανόπη, ἡ, daughter of Nereus and Doris, 18, 45.

πανορός, *ov* (ὄρος), *very convenient for landing*, λιμὴν ('sheltering,' V.), 11, 195. †

πανόψιος, *ov*, poet. (ὄψις), *visible to all, clear-shining*, ἔγχος, 21, 397. †

πανουδίη, *adv.* (σεύω), *with all haste, with all dispatch*, 2, 12. 29. 11, 709.

πάντη or πάντη, *adv.* (πᾶς), *everywhere, at all events*, in every direction, 1, 384. 11, 156. Od. 2, 383.

*παντοδαπός, ἡ, ὄν (πᾶς), *every kind, manifold*, h. Cer. 402.

πάντοθεν, *adv.* poet. (πᾶς), *from all sides or places*, 13, 28. Od. 14, 270.

παντοῖος, *η*, *ov* (πᾶς), *of every kind, manifold* ('from all sides,' V.), both sing. and plur. παντοῖος ἀνεμος, winds from all sides, i. e. a confusion of gusts, 2, 397. Od. 5, 293.

πάντοσε, *adv.* (πᾶς), *in every direction, to all sides*, 5, 300. Od. 11, 606.

πάντως, *adv.* (πᾶς), *entirely, altogether, exceedingly*, always with οὐ, 8, 450. Od. 19, 91.

πανυπέρτατος, *η* *ov*, poet. *exceedingly elevated, the highest of all*, Od. 9, 25. †

πανυστατός, *η*, *ov*, poet. (ὑστατός), *the very last, the last of all*, 23, 532. Od. 1, 452.

πάομαι, furnishes tenses to πατόμαι, *q. v.*

παπῶζω (πάππας), *to say papa, παῖ, to call any one father*, 5, 408. †

πάππας, *ov*, ὁ, vocat. πάππα, *papa, father*, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπαῖνω, *adv.* 1 ἐπάπτημα, always without augm.; prop. *to be timorous, as to look around uneasily*, and generally, absol., ἀμφὶ εἶ, 4, 497; ἀνά, κατὰ τι, 12,

333. 18, 84; πάντη, Od. 12, 233. 2) With accus. to look around for any one who is missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for παρά. 2) for πάρεστι, 9, 43.

παρά, Ep. παραι, and shortened πάρ, I) Prep. with gen., dat., and accus., primary signif. *by, near, at* [apud]. A) With gen. 1) spoken of space: a) to indicate withdrawal from the vicinity of a place or person, prop. from the side, mly from: φάσανον παρά μηρού έρύσσασθαι, to draw the sword from his side [lit. thigh], 1, 190; έλθειν παρά Διός. to come from Zeus, like *de chez qn*, 21, 444; φέρειν τούχεα παρά 'Ηφάίστιοιο, to bring arms from Hēphæstus, 18, 137; φθέγγασθαι παρά νηός, 11, 585; άπονοστείν παρά νηών, 12, 114. 15, 69; έρχεσθαι παρά ναύφω, 12, 225; more rarely spoken of a state of rest: α, *by, παρ' άσπίδος*, 4, 468, 19, 253. 2) To indicate a causal relation in naming the author, still closely bordering on the signif. of place: δέχεσθαι τούχεα παρά τινος, to receive from any man, 19, 10. 24, 429; τυχείν παρά τινος, Od. 6, 290; φράζειν τι παρά Ζητός, 11, 795. B) With dat. 1) spoken of space: a) In marking continuance with an object or person: *by, near, at, before*: ησθαι παρά κλισίη, to sit by the tent, 1, 329; μένειν παρ' άλλήλοισιν, to remain near one another, 5, 572; άειδειν παρά μνηστήρσιν, to sing by or before the suitors, Od. 1, 154. 2) In a causal signif. perhaps also φιλέεσθε παρ' αύτη, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. C) With accus. 1) spoken of space: a) In indicating an aim. α) Spoken of motion or direction to the vicinity of a person or thing, *to, towards*: παρά νηας ίέναι, to go to the ships, 1, 347; έρχεσθαι παρά Μενέλαον, Od. 1, 185. β) Of motion or direction by a place: *by, along*: βήναι παρά θίνα, to go along the shore, Il. 1, 34; οι δε - παρ' έρινεδν έσσειοντο, they hastened along by the fig-tree hill, 11, 167. β) To indicate an extension in the vicinity of an object without special reference to the motion of it: *along, around*. οι δε κοιμήσαντο παρά πρυμνήσια νηός. Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph. spoken of immaterial states, prop. *along by*, i. e. without touching; hence, *against, contrary to, παρ δύναμιν*, beyond a man's power, 13, 787; often παρά μοίραν, against fate, Od. 14, 509; opposed to κατά μοίραν. Note: παρά in all three cases can be placed after the nouns, but is then in anastrophe [i. e. cum accentu retracto], Il. 4, 97. II) As adv. only Ep. *thereby, by the side, thereupon*, 1, 611. 2, 279. III) In composition it has all the significations cited, and, in addition to this, it denotes a transformation or change, as the German *um, vor* [trans].

πάρα, in anastrophe stands 1) for

παρά. when it is placed after the case governed, 6, 177. 2) for πάρεστι, 5, 603. Od. 3, 324. πάρα σοί, it rests with thee, Il. 19, 148.

παραβαίνω (βαίνω), partep. perf. παραβεβώς, Ep. for παραβεβώς, to mount beside, hence in the perf. to stand in the chariot beside any one, with τινί, 11, 522. 13, 708; see παραβάτης.

παραβάλλω (βάλλω), aor. παρέβαλον, prop. to cast beside; to cast before, τινί τι, any thing to any one, spoken of food, 5, 369. Od. 4, 41; always in tmesis. Mid. prop. to throw, or put down by oneself, as the sum one stakes; hence, to hazard or stake upon, to venture, ψυχην, 9, 322.

παραβάσκω (βάσκω), Ep. form of παραβαίνω, only imperf. 3 sing. παρέβασκε, he stood by him, 11, 104.†

παραβάτης, ου, ό, Ep. παραιβάτης (παραβαίνω), one who stands beside the warrior, i. e. the hero who stands beside the charioteer in the chariot, 23, 132.† in Ep. form.

παραβλήδην, adv. (παραβάλλω), properly, in the manner of being thrown beside; hence metaph. in an ironical signif. παραβ. άγορευειν. to speak covertly, allusively, 4, 6.† According to Schol. 'to speak deceitfully or in reply;' or, according to Wolf, 'falling into the discourse,' interrupting; = υποβλήδην.

παραβλώσκω (βλώσκω), perf. Ep. παραμέβλωκα, to go to the side, to help, τινί, any one. *4, 11. 24, 73.

παραβλώψ, όπος, ό, η, Ep. (παραβλέπω), looking sidewise, looking askance [slant-eyed], Cp. It is of the Διταί, 9, 503.†

*παράβολος, ου, poet. παραιβολος; only παραιβολα κερτομεν like παραβλήδην, to rebuke in a sly, covert manner, to tease by oblique insinuations, to make side-thrusts at, h. Merc. 56.

παραγίγνομαι (γίγνομαι), to be beside or at, with dat. δαιτί, Od. 17, 173.†

παραδαρθάνω (δαρθάνω), aor. παρέδαρθον, Ep. παρέδραθον, infin. παραδραθείν, to sleep beside or with any one, τινί, Od. 20, 88; τινί φιλόττη, Il. 14, 163.

παραδέχομαι, depon. mid. (δέχομαι), aor. παρεδεξάμην. to take, to receive, τί τινος, any thing from any one, 6, 178.†

παραδραθείν, see παραδαρθάνω.

παραδραμέτην, see παρατρέχω.

παραδράω (δράω), 3 plur. pres. παραδράωσι, Ep. resolved for παραδράουσι, to serve, to render service, τινί, to any one, Od. 15, 324.†

παραδύω (δύω), infin. aor. 2 παραδύμεναι, poet. for παραδύναι, only intrans. to glide along, to creep by, 23, 416.†

παραείδω (αείδω), to sing by or before; τινί, to sing before any one, Od. 22, 348.†

παραείρω (αείρω), aor. pass. παρηέρθη, to raise beside, pass. to hang beside, 16, 341.†

παραι, poet. for παρά.

παραιβάτης, ου, ό, Ep. for παραβάτης,

q. v.

**παράβολος*, ον, poet. for *παράβολος*. *παραπεπιθήσιν*, see *παραπέιθω*. *παραίσιος*, ον, poet. (αίσιος), of *unfavourable omen*, *inauspicious*, *σήματα*, 4, 381.†

παράισσω (ἀίσσω), aor. *παρήϊξα*, to *spring away from*, to *rush* or *run by*, 5, 690. 20, 414; *τινά*, any one, *11, 615.

παραϊφάμενος, see *παραφήμι*.

παραίφασις, ιος, Ep. for *παραίφασις*.

παρακάββαλε, see *παρακαταβάλλω*.

παρακαταβάλλω (βάλλω), only aor. 2 *παρακάβαλον*, Ep. for *παρακατέβαλον*, prop. to *cast down beside*, to *lay down*, ὕλην, 23, 127; *ζωμά τινα*, to put a girdle about any one, *23, 683. cf. 685. (Voss, on the other hand, 'he laid the girdle by him.')

παρακαταλέγομαι, mid. (λέγομαι), only sync. Ep. aor. 3 sing. *παρατέλεκτο*, to *lie down beside* any one, *τινί*, *9, 565. 664.

παράκειμαι (κείμαι), iterat. imperf. *παρέκσκετο*, Od. 14, 521; to *lie beside*, to *stand* or *be placed beside*, Il. 24, 476; with dat. *τραπέζῃ*, by the table, Od. 21, 416. 2) Metaph. to *lie before*, to *be free* to, ὑμῖν *παράκειται*, Od. 22, 65.

παρακίω (κίω), to *go by*, *τινά*, in tmesis, 16, 263.†

παρακλιδόν, adv. (κλίνω), in the manner of *averling*, *turning aside*. *τρέπειν ὄσσε*, to *avert the eyes*, h. Ven. 183; *ἄλλα παρέξ εἰπεῖν παρακλιδόν*, turning aside to *speak* other things, i. e. to *deviate* from the truth, Od. 4, 348. 17, 139.

παρακλίνω (κλίνω), aor. 1 *παρέκλινα*, to *incline* or *bend sidewise*, *κεφαλῆν*, Od. 20, 301. 2) Intrans. to *turn aside*, 23, 424.

παρακοίτης, ον, ὁ (κοίτη), a *bed-fellow*, a *husband*, *6, 430.

παρακοίτις, ιος, ἡ, Ep. dat. *παρακοίτι*, Od. 3, 381; a *female bed-fellow*, a *wife*, Il. 3, 53.

παρακρεμάννυμι (κρεμάννυμι), aor. partcp. *παρακρεμάσας*, to *hang beside*, to *let hang*, with accus. *χεῖρα*, 13, 597.†

παραλέγομαι, mid. (λέγω), only aor. 3 sing. *παρéléξατο* and subj. 1 sing. *παρéléξομαι*, Ep. for *παρéléξωμαι*, 14, 237; syncop. 2 aor. 3 sing. *παρéléκτο*, h. Ven. 168; to *lay oneself beside*; *τινί*, to *sleep* with any one, 2, 515. Od. 4, 305; *ἐν φιλότῃ*, to have *amorous commerce* with any one, Il. 14, 237.

παραμείβομαι, mid. (ἀμείβω), only aor. *παρμεψάμην*, to *go by*, to *ride by*, *τινά*, any one, *Od. 6, 310. h. Ap. 409.

παρμένω, Ep. *παρμένω* and *παρμίμνω* (μένω), aor. 1 *παρμένεινα*, to *remain by* or *beside*, to *persist*, to *hold out*, 13, 151; *τινί*, to *remain* with any one, *11, 402.

παρμίμνω, poet. for *παρμένω*, *Od. 2, 297. 3, 115.

παρμυθέομαι, depon. mid. (μύθος), aor. 1 *παρμυθήσάμην*, to *address*, in order to *comfort* or *animate*, *τινί*, any one, 9, 417. 684; with infin. *15, 45.

παρηνέω, poet. for *παράνεω* (νέω), to *heap up*, to *store up*, *σίτον ἐν κανόισιν*, *Od. 1, 147. 16, 51.

παρηνήχομαι, depon. mid. (νήχομαι), fut. *παρηνήξομαι*, to *swim beside* or *by*, Od. 5, 417.†

**παραινίσσομαι*, depon. mid. (νίσσομαι), to *go by*, with accus. h. Ap. 430.

πάραντα, adv. (ἄντα), *sidewise*, *obliquely*, 23, 116.†

παραπαφίσκω (ἀπαφίσκω), aor. *παρῆφαρον*, to *mislead*, to *seduce*, to *infatuate*, with infin. 14, 360.†

παραπέιθω, poet. *παραπειθῶ* (πειθῶ), aor. *παρέπεισα*, Ep. aor. 2 with Ep. reduplic. *παραπέπιθον*, whence the subj. *παραπεπιθήσθι*, Od. 22, 213; partcp. *παραπεπιθών*, οὔσα, and *παρπεπιθών*, prop. by *crafty discourse* to *convert* from one opinion to another, generally, to *persuade*, to *wheel*, to *win over*, with accus. *τινά*, Od. 24, 119; *φρένας τινός*, Il. 7, 120. 13, 788; *τινά ἐπέεσσιν*, 14, 208; with infin. Od. 22, 213.

παρπεπιθών, see *παραπέιθω*.

παραπέμψω (πέμψω), aor. *παρέπεμψα*, to *send by*, to *convey by*, Od. 12, 72.†

παραπλάζω (πλάζω), aor. 1 *παρέπλαγα*, aor. pass. *παρπλαγήσθην*, 1) to *lead from the right way*, to *conduct astray*, to *cause to err*, *τινά*, with gen. of the place, Od. 9, 181. 19, 187; hence pass. to *turn aside*, to *wander*, spoken of the arrow, Il. 15, 464. 2) Metaph. to *cause to err*, to *confuse*, *νόημα*, Od. 20, 346.

παραπλήξω, ἦγος, ὁ, ἡ (πλήσσω), prop. *beaten sidewise*. *παραπλήγες ἠτόνες*, shores on which the waves beat only *sidewise*, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παραπλώω (πλώω), Ep. for *παραπλέω*, 3 sing. Ep. aor. *παρέπλω*, to *sail by*, Od. 12, 69.†

παραπνέω (πνέω), aor. subj. *παραπνέσθω*, to *breathe through* a side opening, to *blow by*, to *breathe by*, spoken of the bottle of *Aeolus*, Od. 10, 24.

παραρρήτός, ἡ, ὄν (ῥητός), *addressed*, a) that can be *addressed*, *appealed*; *ἐπέεσσιν*, by words, 9, 526. b) τὰ *παραρρήτά*, *addresses*, *admonitions* (*μοσῆται*), cf. *ἀμήχανος*, *13, 726.

**παρασκώπτω* (σκώπτω), to *deride* *aside*, to *deride covertly*, h. Cer. 203.

παρασταδόν, adv. (παρίστημι), *standing near*, 15, 22. Od. 10, 173.

**παραστειχω* (στειχω), aor. *παρόστειχα*, to *go by*, with accus. h. Ap. 217.

παρασφάλλω (σφάλλω), aor. 1 *παρίσφαλα*, to *thrust aside*, to *drive away*, οἰσύνω, 8, 311.†

παρασχέμεν, see *παρέχω*.

παρατανύω (τανύω), to *place beside*, *τρέπεσθαι*, Od. 1, 138. 7, 174; in tmesis.

παρατεκταίνομαι, mid. (τεκταίνω), aor. 1 *παρτεκτηνάμην*, to *ruin* in constructing, to *construct falsely*, metaph. to *transform*, to *metamorphose*, τί, 14, 54; *ἔπος*, to *falsify* a word, i. e. to *devise* a lie (to *invent* a tale, V.), Od. 14, 131.

παρατίθημι (τίθημι), pres. 3 sing. *παρατίθει*, fut. *παραθήσω*, aor. *παρέθηκα*, 1 aor. 3 plur. *πάρθεσαν* for *παρέθεσαν*,

subj. παραθείω, Ep. for παραθῶ, optat. 3 plur. παραθεῖεν, imperat. παραθές, mid. aor. 2 optat. 3 sing. παραθεῖτο, partcp. παρθέμενος for παραθ., 1) *to sit by or near, to place beside, τινί τι; τράπεζαν, δῖφρον, Od. 5. 92. 20, 259;* spoken espily of food: *to place before, δαίτα, Il. 9, 90; βρώσιν τε, πόσιν τε, Od. 1, 192.* δ) Generally, *to present, to give, to bestow, ξείνιά τινι, Il. 11, 779. 18, 408; δυνάμιν τινι, Od. 3, 205.* Mid. *to set or put before oneself, δαΐδας, Od. 2, 105. 19, 150.* 2) *to place upon (prop. spoken of a stake), to venture upon, to peril, κεφαλάς, Od. 2, 237; ψυχάς, Od. 3, 74.*

παρατρέπω (τρέπω), aor. 1 παρέτρεψα, *to turn sidewise, to turn aside, to guide away. παρατρέψας εἶχεν ἵππους,* turned (a little) out of his course and guided his horses by, *23, 398; ἐκτὸς ὁδοῦ, 423; other forms, παρατροπέω, τρωπάω.

παρατρέχω (τρέχω), only aor. 2 παρέδραμον, Ep. παραδραμέτην. *to run by, 10, 350.* 2) *to outrun, to outstrip any one, τινὰ πόδεσσιν, 23, 636. h. 18, 16.*

παρατρέω (τρέω), aor. 1 παρέτρεσα, Ep. σσ, *to tremble at the side, to start impostuously aside, 5, 295. †*

παρατροπέω (τροπέω), poet. for παρατρέπω, only partcp. metaph. τί με ταῦτα παρατροπέων ἀγορεύεις, wherefore sayest thou these things to me turning aside, i. e. dissembling (Prôteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465. †

παρατρωπάω, poet. = παρατρέπω, only pres. *to turn about; θεοὺς θνέσσει,* to prevail on the gods by the vapour of sacrifice, 9, 500. †

παρατυγχάνω (τυγχάνω), *to be close by, to come to, τινί, 11, 74. †*

παραυδάω (αὐδάω), partcp. aor. παραυδήσας, 1) *to address, to comfort.* Od. 15, 53; θάνατόν τινι, to comfort any one concerning death, Od. 11, 488. 2) *to say or tell, Od. 18, 178.*

παραφάσις, ἡ. Ep. παραίφασις and πάρφασις, 1) the act of *addressing, persuading, encouraging,* 11, 793. 15, 404. δ) *allurement, 14, 217;* in the girdle of Aphrodité; according to the Schol. to be taken as adj. with δαριστύς; ὁμιλία *παραινετική,* intimate intercourse.

παραφεύγω (φεύγω), aor. 2 Ep. infin. *παρφυγείν, to flee by,* with dat. Od. 12, 99. †

παραφῆμι (φήμι), to which aor. παρείπον, mid. παραφάμαι, partcp. παραφάμενος for παραφάμ., infin. *παραφάσθαι* for παραφά., 1) *to persuade, to counsel, τινί, 1, 577;* mly mid. with accus. *τινὰ ἐπέεσσιν,* to persuade any one by words, to wheedle, with the notion of craft, 12, 249. Od. 2, 189.

παραφθάνω (φθάνω), only aor. optat. *παραφθαίησι,* partcp. *παραφθάς,* and aor. 2 mid. *παραφθάσμενος, to outstrip, to surpass, τινὰ πόδεσσιν, 10, 316.* Mid. = act. *τινὰ τάχει, 23, 515.*

παρβεβαώς, see παραβαίνω.

παρδαλή, ἡ, poet. for παρδαλή, subaud.

δορά, *a leopard-skin* [cf. *πάρδαλις*], 3, 17. 10, 29; prop. fem. of *παρδάλεος, ἔη, εὐν* (*πάρδαλις*), *belonging to a leopard.*

**πάρδαλις, ιος, ἡ, a leopard or panther* [animals then undistinguished], 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for *πορδαλίω, πόρδαλις, cf. πόρδαλις, h. Ven. 71.*

παρείσομαι, depon. mid. (ἔζομαι), *to sit by, to seat oneself;* absol. *τινί,* by any man, 1, 557; *espily to converse with him, Od. 4, 738.*

παρεία, ἡ, *a cheek, prop. spoken of human beings;* rarely of the eagle, Od. 2, 153. 2) the cheek-pieces of the helmet, h. 31, 11.

παρείθη, see παρήμι.

παρείμι (εἰμί), pres. 3 plur. *παρέασι,* imperf. 3 plur. *παρέσαν,* infin. *παρέμμεναι,* poet. for *παρεῖναι,* fut. *παρέσομαι,* Ep. σσ, 1) *to be beside, present, near, absol. 2, 485. 14, 299;* with dat. *τινί,* to be near any one; often for support or assistance; hence *to aid, 11, 75. 18, 472;* also spoken of things: *μάχη, to be present in the battle, Od. 4, 497;* and *ἐν δαίτησι, Il. 10, 217.* 2) Generally, *to be there, to be ready, to be in store;* hence *τὰ παροῦντα, property, stores, Od. 1, 140. εἰ μοι δύνάμις γε παρείη,* if I had the power, Od. 2, 62. *ὄση δύνάμις γε πάρεσται,* as much as is in my power, Il. 8, 294. 13, 786.

παρείμι (εἰμι), partcp. *παριών, to go near or by, to pass by, *Od. 4, 527. 17, 233. Ep. 3, 6.*

παρείπον (εἶπον), defect. aor. 2 *παρφήμι,* 1) *to persuade, to address, to wheedle, τινά, 1, 555.* 2) With accus. of the thing: *to advise, to counsel, αἴσιμα, 6, 62. 7, 121; absol. 11, 793.*

παρέκ, before a vowel *παρέξ,* also before consonants, 11, 486. Od. 12, 216. 14, 168 (in later writers *πάρεξ*). I) Prepos. 1) With gen. *without, out of* (ἐκ with the notion of παρά), *παρὲξ ὁδοῦ, Il. 10, 349. h. in Merc. 188; παρὲξ λιμένος,* not far from the harbour, Od. 9, 116. 2) With accus. *near by, without, out of, beyond, aside from.* (παρά with the notion of ἐκ), *παρὲξ ἄλα, Il. 9, 7. παρὲκ μίτον, 23, 762. Od. 12, 443. 16, 165. 343; along by. παρὲξ τὴν νῆσον ἐλαύνεν νῆα, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, *παρέξ* would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. δ) Metaph. *παρὲκ νόον,* beyond reason, i. e. without reason, foolishly, Il. 10, 391. 20, 133. h. Merc. 547. β) *without, except. παρὲξ Ἀχιλλῆα,* without Achilles's knowledge, 24, 434. II) Adv. 1) *near, near by, along by; στήναι, 11, 486; νηχεῖν, Od. 5, 439; ὠθεῖν, Od. 9, 488. νῆα παρὲξ ἐλάαν, Od. 12, 109. cf. v. 53. 2) Metaph. aside, i. e. contrary to right and truth, hence α) ἄλλὰ παρὲξ εἰπεῖν, παρακλιδόν, turning aside from**

the truth, Od. 4, 348. 17, 139. *παρῆξει*, Od. 23, 16. *παρῆξει ἀγορεύειν*, contrary to propriety, i. e. unskillfully, foolishly, Il. 12, 213. *β)* besides, yet, Od. 14, 168.

παρεέσκετο, see *παράκειμαι*.

παρεκπροφεύγω (φεύγω), aor. subj. *παρεκπροφύγω*, to flee away from, metaph. to escape, τινά, 23, 314.†

παρελαύνω (ἐλαύνω), fut. ἐλάσω, aor. *παρήλασα*, poet. *παρέλασα* (σσ), to drive by, hence *α)* Intrans. to rise by, to travel by (subaud ἵππους or ἄρμα), 23, 342; τινά ἵπποισιν, beyond any one, to convey one in a chariot-race, 23, 638. *β)* to sail by, νηί, Od. 12, 186; τινά, beyond any one, Od. 12, 197.

παρέλω (ἔλω), to draw beside, to prolong, to delay any thing; absol. to loiter, to linger, μύησι, by pretexts, Od. 21, 111. Mid. to draw to oneself, to procure for oneself, by cunning and deceit, δώρα, *Od. 18, 282.

παρέμμεναι, see *πάρεμι*.

παρενήνεον, see *παρηνήνω*.

παρέξ, see *παρέκ*.

**παρέξειμι* (εἶμι), to go out by, metaph. to overstep, to exceed, to transgress, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. *παρεξελάσθησθα*, ed. Wolf, to drive out by; only intrans. to ride out by, 23, 344.†

παρεξέρχομαι, depon. mid. (ἔρχομαι), aor. 2 infin. *παρεξελθεῖν*, 1) to go out by, to go over, to go by, Od. 10, 573; πεδίοιο, Il. 10, 344. 2) Metaph. to overstep, to transgress, to violate, Διὸς νόον, etc. Od. 5, 104; ἄλλον θεόν, Od. 5, 138.

παρέπλω, see *παραπλώω*.

παρέρχομαι, depon. mid. (ἔρχομαι), fut. *παρελεύσομαι*, aor. 2 *παρήλυθον* and *παρήλθον*, infin. Ep. *παρελθόμεν*, 1) to go by, to pass over, Od. 12, 62; τί, before a thing, Il. 8, 239; hence absol. to pass away, κῆμα, Od. 5, 429. With accus. to come before any one, to surpass him, to outstrip, τινά, Il. 23, 345. 8, 239; ποσίν, in running, Od. 8, 230; ἐν δόλοισιν, Od. 13, 291; hence generally to overreach, to deceive, Il. 1, 132.

παρέσαν, see *πάρεμι*.

παρευνάζομαι, pass. (εὐνάζω), to lie or sleep by, τινί, any one, Od. 22, 37.†

παρέχω (ἔχω), fut. *παρέξω*, aor. 2 *παρέσκον*, Ep. *παρέσχεθον*, subj. *παρᾶσχω*, infin. Ep. *παρᾶσχεμεν*, 1) to hold near, to present, τί, any thing; δράγματα, 18, 556. cf. 23, 50; φάος, Od. 18, 317. 2) Generally, to reach to, to present, to give, to accord, to bestow, ἱερήια, δώρα, σίτον, ἰχθύς, φιλότητα, to accord friendship, hospitality, Il. 3, 354; ἀρετήν, Od. 18, 133; γῆλω τε καὶ εὐφροσύνην, Od. 20, 8; with infin. *παρέχουσι γάλα θῆσαι*, they always give milk for milking, Od. 4, 89. Mid. *παρεχέσκετο*, var. lec. for *παρεκέσκετο*, Od. 14, 521.

παρήρθη, see *παραίρω*.

παρήριον, τό, Ion. for the unusual *πα-*

ρείον, 1) the cheek, spoken of animals, 16, 159. Od. 22, 404. 2) a cheek-ornament upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

παρήλασε, see *παρελαύνω*.

παρήμαι, depon. mid. (ἤμαι), to sit by or near; absol. and with dat. τινί any one, Od. 1, 339; νηυσί, Il. 1, 421. *β)* Generally, to remain by, to dwell, to reside at or in, 9, 311. Od. 11, 573.

παρηγορή, ἡ, poet. (*παρηγορος*), the reis of the *παρηγορος* (vid.), the thong with which he is attached, *8, 87 16, 152.

παρηγορος, ον, poet. (*παραιρώ*), 1) hanging at the side, subaud ἵππος, an extra horse not attached to the yoke with the regular pair, but going beside, an outrigger, 16, 471. 474; elsewhere *παρᾶιστος*. 2) lying beside, extended near, 4, 156; metaph. beside oneself, crazy, insatuated, *23, 603.

παρηπάφει, see *παραπαφίσκω*.

παρθήμενος, see *παρᾶτιθημι*.

παρθενική, poet. for *παρθένος*, a virgin, 18, 567. Od. 11, 39; prop. fem. of *παρθενικός* = *παρθένιος*; hence *παρθενική νεηνίς*, Od. 7, 20.

παρθένιος, η, ον (*παρθένιος*), maidenly pertaining to virgins, ζώνη, Od. 11, 245; subst. ὁ *παρθένιος*, Ac. παῖς, a virgin's son, Il. 16, 180. 2) innocent, pure, clear, h. Cer. 99.

Παρθένιος, ἡ, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now *Bortia*, 2, 854.

παρθενοπῆης, ον, ὁ (ὀπιπτεύω), one who eyes maidens, a maid-gazer, Il. 385.†

παρθένος, ἡ, a virgin, a maiden, Il. and Od. 2) a young wife, 2, 514.

παρθεσαν, see *παρᾶτιθημι*.

παριαύω (ιαύω), to sleep by or with, τινί, any one, 9, 336.†

παρίζω (ίζω), to seat oneself by, τινί, any one, Od. 4, 311.†

παρήμι (ἴημι), aor. 1 pass. *παρέιθην*, to let down beside; pass. to hang down, 21, 868.†

Πάρις, ἰος, ὁ, also called Ἀλέξανδρος, son of Priam; he seduced Helen, under the protection of Aphrodītē, and was the cause of the Trojan war, 3, 43, seq. The poet mentions the occasion of this seduction, 24, 25, seq.; of his voyage, he only mentions that he returned with Helen by way of Phœnicia, 6, 290, seq. He was a friend of the female sex and of music, 3, 39, seq.; and also not unacquainted with war, though often dilatory and cowardly, 6, 350.

παρίστημι (ἵστημι), aor. 2 *παρίστην*, subj. Ep. *παρᾶστημεν* for *παρᾶστήτω*, optat. *παρᾶσταιν*, partcp. *παρᾶστές* and *παρᾶστές*, perf. *παρᾶστήκα*, infin. *παρᾶστήμεναι*, 3 plur. pluperf. *παρᾶστήσασθε*, fut. mid. *παρᾶστήσομαι*, Od. 24, 28. 1) Trans. to place near, in H. not used. II) Intrans. mid. also aor. 2 perf. and pluperf. *α)* to place oneself near, *β)*

come to, to approach, τι, any one, esply in the pres. and imperf. mid. in a good sense, hence to help, to aid, to stand by, Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the partec. aor. 2 παραστάς. 2) to stand by, to be near, esply in the perf. and pluperf. τινί, any one, 15, 255. 17, 563; also spoken of things: νῆες παρίστασαν, the ships were there, 7, 467. b) Metaph. to be near, to be before. ἀλλά τοι ἤδη ἀγχι παρίστηκεν θάνατος, but now death stands immediately before thee, is at hand, 16, 853. ἄισα παρίστη ἡμῖν, Od. 9, 52.

παρίσχω (ίσχω), poet. form from παρέχω, infin. Ep. παρισχόμεν, 1) to hold near, ἵππους, 4, 229. 2) to reach to, to present, τί τι, 9, 638.

παρκατέλεκτο, see παρακαταλέγομαι.

παρμémβλωκε, see παραβλώσκω.

παρμένω, Ep. for παραμένω.

*Παρνησός, ὁ Ion. for Παρνασσός, a large mountain in Phocis on the borders of Locris, at the foot of which lay Delphi; now *Jarura*, Od. 19, 431; with σσ, h. Ap. 269. Adv. Παρνησόνδε, to Parnassus, Od. 19, 394. On the orthography, see Buttm., Ausf. Gram. § 21, p. 86.*

**παροίγγυμι (οίγγυμι), to open at the side, to open a little, h. Merc. 152, according to Herm. conject.*

πάροιθε, before a vowel πάροιθεν, adv. (πάρος, a) Spoken of place: before, in front [20, 473, of a javelin; = at the point], 8, 494. οἱ πάροιθεν (ἵπποι), the first, or foremost (in the race), opp. οἱ δεύτεροι, 23, 498. b) Of time: before, previously, formerly, 15, 227. τὸ πάροιθεν, Od. 1, 322. οἱ πάροιθεν, those before, Il. 23, 498. 2) Prep. with gen. before, in view, opposite, τινός, 1, 360. 14, 428.

*παροίτερος, η, ον, compar. of πάροιθε, the former, the earlier, *23, 459. 480.*

*παροίχομαι (οίχομαι), perf. παρήχηκα, to go by, to pass beyond, 4, 272; spoken of time: to pass away, *10, 252.*

πάρος, adv. of time: a) before, formerly; in like manner: τὸ πάρος, with the pres. at other times. πάρος οὔτι θαμίσεις, t' ou dost not at other times come often; thou hast hitherto not been a frequent visitor, 18, 386. Od. 5, 88. cf. Il. 12, 346; with πρὶν γε following: before, 5, 218. Od. 2, 127. b) As relat. partec. with infin. before, ere. πάρος τότε ἔργα γενέσθαι, ere these deeds occurred, 6, 343. Od. 1, 21. c) rather, Il. 8, 166; according to Damm: πάρος τοι δάιμονα δώσω, where it likewise signifies 'before.' 2) As prep. before, for πρό only 8, 254 †

**Πάρος, ἡ, one of the Cyclopes, an island in the Aegean sea, famed for its white marble, h. Ap. 44; now *Paro*.*

παρπεπιθών, see παρατείθω.

Παῤῥασία, ἡ, a town in Arcadia according to 2, 608; later, a district in the south-western part of Arcadia.

παρσταίνω, παρστάς, perf. παρίστημι.

παρστήτητον, see παρίστημι.

παρτιδί, see παρατιδήμι.

πάρφαμαι, see παράφημι.

πάρφασις, ἡ, see παράφασις.

παρήχηκα, see παροίχομαι.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, dat. plur. Ep. πάντεσσι for πᾶσι, and gen. plur. fem. πασῶν for πασῶν, 1) every one, in sing. 16, 265. Od. 13, 313. Plur. all; when the notion of union or exclusion is expressed: ἐννέα πάντες, nine all of them = nine together or all nine [al. nine in all], Il. 7, 161. Od. 8, 258. 2) (the) whole, including all the parts, πᾶσα ἀληθείη, Il. 24, 407. Od. 11, 507; οἶκος, Od. 2, 48. 3) Pecul. uses = παντοῖος, of every kind, δαίδαλα πάντα, οἰωνοῖσι πᾶσι, Il. 1, 5. γίνεσθαι πάντα, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. plur. as adv. entirely, altogether, Il. and Od.

Πασιθέη, ἡ, one of the Graces, whom Hērē promised to the god of sleep for a bride, 14, 269. 276.

πασιμέλουσα, ἡ (μέλω), an appellation of the ship Argo, prop. which is a care to all, κνουν to all, Od. 12, 70. †

πάσσαλος, ὁ (πήγγυμι), Ep. dat. πασσαλόφι, a wooden pin, a peg, to hang anything upon, Il. ἀπὸ πασσαλόφι αἰρεῖν, to take down from the pin, 24, 268.

πάσσασθαι, see πατέομαι.

*πάσσω, only pres. and imperf. to strew, lay, or sprinkle upon, spoken of dry and of liquid things, prop. with accus. φάρμακα, also with gen. ἄλός, to strew some salt upon, *9, 214; see ἐμπάσσω.*

πάσων, ον, compar. of παχύς.

πάσχω, fut. πείσομαι. aor. 2 ἔπαθον, perf. πέποιθα, also πέποσθε for πέποιθτε, πεπόνθατε, see Buttm., Gram. § 110, note 5 (according to Thiersch, perf. pass. § 212, 36); also Ep. partec. perf. fem. πεπαθῖα, Od. 17, 555 (prop. to receive an impression, both good and bad); in H. always in a bad sense: 1) to suffer, to endure, to bear, to sustain, spoken both of the body and the soul, with accus. κακόν, κακά, ἄλγεα, πῆματα, often ἄλγεια θυμῷ, κατὰ θυμόν, Il. 9, 321. Od. 1, 4; ἔκ τινος, Od. 2, 134. b) Often absol. μήτι — πάθω, = lest any thing should happen to him, i. e. lest he should die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω; what am I to do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the partec. aor. τί παθόντε λελάσμεθα ἀλγῆς; what has happened to us, that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

*πάταγος, ὁ, any loud noise arising from the collision of bodies, cracking of breaking trees, 16, 769; the chattering of the teeth, 13, 282; the dashing of the waves, *21, 9.*

*πατάσσω (akin to πάταγος), to strike, to beat, to knock, to rattle, spoken of the heart, *7, 216. 13, 282.*

πατέομαι, Ep. depon. mid. aor. ἐπασάμην, Ep. πασσάμην, pluperf. πεπάσμην,

24, 642; *to taste, to eat, to consume*, with accus. σπλάγχνα, Δαμήτερος ἀκτῆν, 1, 464. 21, 76; elsewhere with gen. σίτου, οἴνου, δειπνου, 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in H.)

πατέω, see καταπατέω.

πατήρ, ὁ, gen. πατρός, poet. πατέρος, dat. πατέρι, plur. gen. πατρῶν, 1) *father*, πατρός πατήρ, grandfather, 14, 118. Zeus is called, by way of eminence, πατήρ ἀνδρῶν τε θεῶν τε. 2) As an honorary mode of address, ξεῖνε πάτερ, Od. 7, 48. 3) Plur. οἱ πατέρες, the fathers, i. e. the forefathers, 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, 20, 137. 6, 202.

πάτρη, ἡ (πατήρ), *country, father-land*, 1, 30. Od. 2, 365. (2) = πατριά, *family, stock, descent*, 13, 354.

πατρίς, ἴδος, ἡ (πατήρ), prop. poet. fem. *belonging to country, native, γαῖα*, 2, 140; often subst. *country*, 5, 213. Od. 9, 34.

πατρόθεν, adv. (πατήρ), *from the father*. πατρόθεν ἐκ γενεῆς ὀνομάζειν, to name after the father, 10, 68.

πατροκασίγνητος, ὁ (κασίγνητος), *a father's brother, an uncle*, 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. Πατροκλῆος, accus. κλῆα, voc. Πατρόκλει, 17, 670. 11, 602. 1, 337; son of Menæteus and Sthenelê, a friend and companion of Achilles, from Opus, 18, 326; he fled when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, 11, 765, seq. 23, 84, seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, 16, 38, seq. His funeral solemnities see Il. 23.

πατροφονεύς, ἦος, ὁ (φονεύω), *a parricide*, *Od. 1, 299. 3, 307.

πατροφόνος, ὁ = πατροφονεύς, 9, 461. † πατρώιος, ἡ, ἴον, poet. for πατρώος (πατήρ), *belonging to a father, paternal*, μένος, 5, 125; γαῖα, father-land, Od. 13, 188. πατρώια ἔργα, the deeds of the father, Od. 2, 22. b) *descending or inherited from a father*, Od. 1, 387; σκῆπτρον, Il. 2, 46; ξείνος, a paternal guest-friend, 6, 215.

παῦρος, ἡ, ον, compar. παυρότερος, ἡ, ον, *little, feeble, small*; λαός, a small people, 2, 675; mly in the plur. 9, 333. Od. 2, 276. Often in the compar. 4, 407.

παυωλή, ἡ (παύω), *ceasing, resting, rest*, 2, 386. †

παύω, Ep. infin. pres. πανέμεν, iterat. imperf. παύεσκον, fut. παύσω, aor. ἐπαύσα, Ep. παύσα, aor. mid. ἐπαυσάμην, Ep. παυσάμην, perf. mid. πέπαυμαι. 1) Act. *to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. a) Of persons, τινά. 11, 506. b) Of things: *to terminate, to restrain, to allay, to sooth, χόλον, μένος,*

μάχην, πόλεμον, 1, 192. 207. 7, 29. 15. 459. 2) τινά τινος, *to cause any one to cease, to restrain, χαρμῆς, ἀλακῆς, μάχης*: τινά ἀοιδῆς, to deprive any one of a song, 2, 595; ἀλης καὶ οἰζύος, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. c) Also with the partic. as among the Attics, 11, 506. II) Mid. with perf. pass. *to cease, to rest, to leave off, to retire from*. a) Absol. spoken of persons and things. 3, 134. 11, 267. 14, 260. b) With gen. of the thing: *πόνου, to cease from the labour*, 1, 467; *πολέμοιο, μάχης*, with partic. instead of the gen. ἐπαύσαν νηπιαχέων, he ceased playing, 22, 562. N. B. The act. stands intrans. Od. 4, 659. καὶ παύσαν ἀθλῶν, and they rested from the combats; but cf. Buttman., *Asi. Sprachl.* II. p. 264, seq. where the reading *μνηστῆρας* is defended.

Παφλαγῶν, ὄνος, ὁ, plur. οἱ Παφλαγῶνες, the *Paphlagonians*, inhabitants of a country of Asia Minor upon the Pontus between the river Halys, the Parthenia and Phrygia, 2, 851. 5, 577.

παφλάω (φλάζω with reduplic.), *to boil up, to bubble, to roar*, spoken of the sea, 13, 798. †

Πάφος, ἡ, a town on the west side of the island Cyprus, with a famous temple of Aphrodite, Od. 8, 363; later Παλοπαφος, to distinguish it from Νεάπαφος, a port situated not far from the ancient Paphos on the coast, now *Baffo*, h. Ven. 31. πάχετος, τό (παχύς), according to the Schol. poet. for παχός, *thickness*. Od. 23, 191. 2) Ep. for παχύτερος, *thicker*, Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick*, or comparative, *thicker* — πάχετος ὅ ἢ ἕτερον κίων, it was thick as a pillar, Od. 23, 191. λάβε δίσκον μέγιστον καὶ πάχετος, a large and very thick discus, Od. 8, 187.

πάχιτος, ἡ, ον, superl. of παχύς. παχνη, ἡ (πήγγυμι), *rime, hoar frost*. Od. 14, 476. †

παχνός (πάχνη), prop. *to rime, to congeal into frost*; pass. *to be congealed*; metaph. *to be chilled*. τοῦ ἤθερος παχνούται, his heart shuddered, 17, 112.

πάχος, εὸς, τό (παχύς), *thickness*, Od. 2, 324. †

παχύς, εἶα, ὕ (πήγγυμι), compar. ἰσπερ πάσσων, ον, Od. 6, 230; superl. ραχιστος, ἡ, ον, Il. 16, 314; *thick, clotlike*, spoken of blood, 23, 697. 2) *thick, fat, fleshy, solid, muscular*, spoken of human limbs, ἀνχῆν, μῆρός, χεῖρ. 3) Generally *thick, heavy, laas*, 12, 446; αὐλὸς αἵματος, a thick stream of "spouted blood" (Cr.), Od. 22, 18.

πεδάω, see πεδάω. πεδάω (πέδη), 3 sing. pres. πεδάω, Ep. for πεδάω, aor. 1 ἐπέδησα, Ep. πεδάω. πεδάσκον, iterat. imperf. Od. 23, 331. prop. to put on foot-fetters; and generally, *to bind, to fetter, to restrain*.

inder, to hold, to stop, with accus. ἄρμα, ἦα, Il. 23, 585. Od. 13, 168; with double accus. τινὰ βλέφαρα, to blind any one's eyes, Od. 23, 17. 2) Spok-n esply of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: to restrain, to entangle, to ensnare, spoken of Atē, Moira, Διόρα Μοῖρ' ἐπέδησεν, Il. 4, 517; ἀπὸ πατρίδος ἄτης, to hold back from one's country, Od. 23, 353; and simply gen. κελεύθου, from the way, Od. 4, 380; with infin. Ἐκτορα μείναι Μοῖρα ἐπέδησε, Fate compelled Hector to remain, Il. 22, 5. Μοῖρ' αὖ μιν ἐπέδησε δαμῆναι, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer μῖν to the singer; the following ἀοιδόν is not superfluous, but opposed to ἐθέλουσαν. Eustath., and amongst the moderns Passow and Voss refer it to (Clytemnestra) Klytæmnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction' and Passow, 'that she was overcome,' i. e. that she yielded to his will. But H. uses this phrase always of one who is about to die, Il. 16, 434. 17, 421; cf. δαμάω. Others so the most recent editor, Fäsi] refer it, with equal incorrectness, to Ægisthus.)

πέδη, ἢ (πέδον), a foot-fetter for horses, the tether with which horses pasturing in the field were bound; in the plur. 13, 16.†

πέδιλον, τό, a sandal; these were bound upon the feet in going out, Od. 5, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss, Myth. 3r. I. p. 128.

πέδιον, τό (πέδον), plain, field, level surface, Il. and Od.; plur. πεδία with ᾱ, I. 12, 283.

πεδιονδε, adv. to the plain, 6, 693. Od. 1, 421.

πεδῶθεν, adv. (πέδον), from the ground; metaph. fundamentally, thoroughly, φίλος, Od. 13, 295.†

**πέδον, τό, the ground, the floor, the earth, h. Cer. 455.*

πεδιονδε, adv. down to the ground, to the earth, 13, 796. Od. 11, 598.

πέζα, ἢ (akin to πούς), the foot, mly the end, the extremity, of the pole, 24, 272.†

πέζος, ὁ (πέζα), going on foot, one who walks, in opposition to one who rides, 4, 331. 5, 13. 2) by land, in distinction from those who go by ship, 9, 329. Od. 1, 73. 11, 58.

πέσω, fut. πείσω, aor. 1 ἔπεισα, only optat. πείσειε, Od. 14, 123; aor. 2 Ep. πέπιθον, subj. πεπιθῶ, optat. πεπιθῶμι, infin. πεπιθεῖν, partcp. πεπιθών, imperat. πέπιθε, h. Ap. 275; fut. mid. πείσομαι, ior. 2 ἐπιθόμεν with redupl., optat. περιθῶιτο, only Il. 10, 204; perf. 2 πέποιθα, I trust, pluperf. πεποίηθα, Od. 4, 434; also the syncop. form ἐπέπιθμεν, Il. 2,

341. Also an Ep. form from aor. 2, fut. πιθήσω, ἐπιθήσα, see ΠΙΘΕΩ, and fut. πεπιθήσω, trans. 22, 223. 1) Act. to move by representations and friendly means; hence a) By words or prayers, to persuade, to induce, to convince, to influence by entreaty, with accus. τινά, 1, 132. Od. 14, 363; often with φρένας τινί, Il. 4, 104; θυμόν τινος, 9, 587; and with infin. 22, 223; primar. in a good sense, but also to persuade, to wheedle, through craft, 1, 132. Od. 2, 106. b) By presents: to persuade, to appease, to conciliate, Il. 1, 100. 9, 181. c) to induce to obedience, τινά, 9, 345; poet. θυέλλας, to excite storms, 15, 26. II) Mid. to move oneself, to let oneself be persuaded, won over, hence 1) to be convinced, to believe, to trust, often absol. 8, 154. 2) to obey, to follow, to yield to, τινί, any one, with double dat. τινί ἔπεισι, 1, 150; γέραι, to obey or give up to age, i. e. to accommodate oneself to the disabilities of age, 23, 645; νυκτί, to obey the night, i. e. to take rest, 7, 182; πάντα, to obey in every thing, Od. 17, 21. ᾱ τιν' οὐ πείσεσθαι οἶω, in which I do not think any one will obey him, Il. 1, 289. cf. 20, 466. Od. 3, 146. 3) The perf. πέποιθα, to trust in, to confide in, to rely, to be confident, esply often in the partcp. with dat. ποδῶ κείρεισι, ἱπποσύνη, ἀλκί, Il. 2, 792; absol. 1, 524; and with infin. following, 13, 96. Od. 16, 71.

πέικω, see πέκω.

πεινάω (πεινα), contr. πεινώ, hence infin. πεινήμεναι, Od. 20, 137. elsewhere uncontr. to be hungry, to hunger, Il. 3, 25; τινός, to hunger for a thing, Od. 20, 137.

πεινή, ἢ, Ep. for πείνα, hunger, famine, Od. 15, 407.†

*πειράζω = πειράω, to tempt, to put to the proof, absol. Od. 9, 281; τινός, *Od. 16, 319.*

Πειραΐδης, ου, ὁ, son of Piræus = Ptolemaus, 4, 228.

Πείραιος, ὁ, son of Clytius, Od. 15, 539, 540.

*πειραίνω, poet. for περαίνω, aor. 1 ἐπειρηνα, perf. pass. πεπειράμαι. 1) to bring to an end, to accomplish. πάντα πεπειρανται, Od. 12, 37. 2) to pierce through, to transfix. περῆνας διὰ νῶτα χελώνης, sc. δόνακας, h. Merc. 48. 3) to bind to, to attach, prop. opposite ends (πείρατα), to fasten with a knot; σείρην ἐκ τινος, *Od. 22, 175.*

πείραρ or πέρας, ατος, τό, Ep. for πέρας, 1) an end, a limit, a boundary, γαίης, πόντου, 14, 200. 8, 478. 2) termination, completion, issue. πείραρ ἐλῆσθαι, to receive the issue (viz. of the contest), to bring the contest to an end, 18, 501. πείρατα νίκης ἔχονται ἐν θεοῖσιν, the end, i. e. the attainment of victory depends upon the gods, 7, 102. πείρατα ὀλέθρου ἰκεῖσθαι, to reach the limit of destruction, 6, 143; in like manner περὶ ὄλ. ἐφήπται, the end of destruction depends over the Trojans, 7, 402. 12, 79

Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (τέλειος θάνατος, Eustath.); hence 3) *the extremity, that which is most important in a thing, as in a race*, Il. 23, 350. *πειράτα τέχνης*, the tools or implements of art; i. e. the *finishers, executors, or ministers of art*, Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51, 162; metaph. *πολέμιον πείραρ*, Il. 13, 359, see ἐπαλλάσσω: according to Passow ad no. 1, prop. the ends of the cable.

πειράω (πέιρα), Ep. *πειρήσω*, aor. 1 ἐπέιρησα, mid. fut. πειρήσομαι, aor. 1 ἐπειρησάμην, perf. mid. πεπειρημαι, aor. 1 pass. ἐπειρήθην, 1) *to try, to strive, to take pains*, absol. and with infin. 8, 8, 19, 30; and with ὥς or ὅπως, 4, 66. Od. 2, 316, 4, 545. 2) *to try any one, to put any one to the proof, with gen. of the object proved*, τινός, Il. 24, 390. cf. 9, 345; espy in a hostile signif.: *to venture an attack, μήλων*, 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5, 12, 341. It is not in H. combined with a partecp., for πάντα γιγνώμενος πειρήσεται, Od. 4, 418, means: he will, assuming every form, attempt, subaud. ἀλύξαι, (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) *to try, to prove*, most frequently with gen. of the object which is tried. b) Spoken of persons: *to try, to prove any one, with words: to examine, to interrogate any one*, Il. 10, 444. Od. 13, 336; mly in a hostile signif. Il. 19, 70, 20, 352; once ἀντιβίην τινί, 21, 225. c) Of things: *σθένεος*, to try his strength, 15, 359; *χειρῶν καὶ σθένεος*, Od. 21, 282; espy *to try oneself in any thing, ἔργου, ἀέθλου*, Od. 18, 369. Il. 23, 707; *τόξου*, Od. 21, 159; once *περὶ τιος*, Il. 23, 553. 3) With dat. of the instrum. and means: *ἔπεισι*, to practise oneself with words, 2, 73; *ἔγχειν*, 5, 279; also ἐν ἔντεσι, σὺν τεύχεσι, 5, 220 11, 386. πεπειρημαι μύθοισι, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. *to try, to prove any thing, τροχόν*, Il. 18, 601; *τί*, to spy out any thing, Od. 4, 119, 24, 238.

*Πειρεσία, αἰ, a town in Magnesia, h. Ap. 32. ed. Herm. for Εἰρεσία.

πειρητίζω, Ep. form of *πειράω*, only pres. and imperf. *to try, to prove*, absol. and with infin. 12, 257. 1) With gen. of pers. and thing, 7, 235. Od. 21, 124, 22, 237; to prove, to examine, Od. 14, 459. 2) With accus. *στίχας ἀνδρῶν*, to try the ranks of the men (in battle) Il. 12, 47.

Πειρήθοος, ὁ (swift in attacking, from *πειράω* and θόος), Peirithous, son of Ixion or Zeus and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodameia, at whose nuptials the celebrated

quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296.

πείριος, ἴθος, ἢ, a carriage-basket, for persons and things, 24, 190. 267. Od. 15, 131.

πείρω (πέρας), aor. ἐπείρα, Ep. *πείρω*, perf. pass. *πέπαρμαι*, to pierce through from end to end, hence 1) Intrans. *to go through, to sail through*; *κέλευθος*, to sail through the way, i. e. to accomplish the voyage, Od. 2, 434. ἀνδρῶν πτελέμους, ἀλεγείν τε κύματα (by a Zeugma), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. *to pierce, to transfix*; with accus. *κρέε ὀβελοῖσι*, to pierce the flesh with the spits, Il. 7, 317. Od. 19, 422. *ἰχθῆς ὡς πείροντες ἀτερέπια δαίτα φέροντο* (i. e. *ἰχθίας ὡς διαπείροντες τριαίνας*), i. e. spearing fishes they bore them, etc. Od. 10, 124. This is the correct explanation. [Thus Cp. 'whom speared like fishes: their home they bore,' etc.] The other explanation, according to which *ἰχθῆς* nom. and *πείροντες* = *περῶντες τῶν λιμνα*, is incongruous; ἀμφ' ὀβελοῖσι, l. 465. 2, 428; *τινὰ αἰχμῇ διὰ χειρός*, to pierce any one through the hand with the spear, 20, 479; without accus. l. 405. ἦλοισι πεπαρμένους, studded with nails, embossed with studs, *spoken of a sceptre and a goblet*, 1, 246. 11, 435. *περὶ δουρί*, 21, 577; metaph. *ἀθῆρσι*, pierced with pangs, 5, 399.

Πείροος, ὁ, gen. Πείρω, 70, 484, son of Imbrasmus of Ænus, leader of the Thracians, 2, 844.

πείσι, ἢ (πείθω), poet. for *πειθῶ*. τῷ ἔν πείσει κραδίη μένε, his heart remained at rest (V. in composure), Od. 20, 3 (According to the Schol. for ἐν πείσματι.)

Πεισανδρος, ὁ, Peisander (Pisander). 1) son of Antimachus, a Trojan, slain by Agamemnon, 11, 122. 2) son of Menelaus, a leader of the Myrmidons, 16, 193. 3) a Trojan, 13, 601, seq. 4) son of Polyctor, a suitor of Penelope, Od. 18, 299, 22, 243.

Πεισηνορίδης, ου, ὁ, son of Pisenor = Ops, Od. 1, 429. 2, 347.

Πεισηνωρ, ορος, ὁ, 1) father of Citus, 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισιστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Phœæ, Od. 3, 486. 15, 125.

πείσμα, ατος, τό (πείθω), a cable, a rope, a hawser, espy the rope with which the stern of the ship was made fast to the land, *Od. 6, 269. 13, 77 [more prop. the anchor-cable, or stern-cable, cf. Od. 9, 136, 137].

πείσομαι, fut. of *πείσχω* and *πείθω*. *πέκω*, Ep. *πέκω*, aor. 1 mid. *ἐπέξαρην*. 1) Act. *to shear, to pick, to comb*; *σπινὰ* to card wool, Od. 18, 316, in the Ep. form. 2) Mid. *to comb oneself, χαιρῶ*, Il. 14, 176.

πελάαν, see *πελάζω*. *πέλαγος*, εος, τό, the sea, espy the open

igh sea, in the plur. ἄλδος ἐν πελάγεσσιν in the gulfs of ocean, Cr.), Od. 5, 335. h. 1p. 73.

Πελάγων, οντος, ὁ, a leader of the Pygians, Od. 4, 295. 2) a Lycian, a companion of Sarpédon, Il. 5, 695.

πελάζω (πέλας), aor. 1 ἐπέλασα, Ep. ἐέλασα (σσ), mid. aor. 1 ἐπέλασάμην, aor. pass. ἐπέλασθην, Ep. syncop. aor. mid. ἐπλήμην, from which πλῆτον, plur. ἄλητον, perf. pass. πεπλημένος, Od. 12, 08; also Ep. form πελάω, infin. πελάαν, v. 6, 44. 1) Act. 1) Trans. to bring near, to cause to approach, spoken of things animate and inanimate: τινά, or ἔ τι, Il. 2, 744. Od. 3, 300; νευρήν μαζῶ, o bring (draw) the string to the breast, l. 4, 123; τινά χθονί or οὔδει, to stretch man upon the earth, 8, 277; ἰσθὸν ἰστοόκρη, to let down the mast into its receptacle, 1, 434; metaph. τινά οὔνησσι, o put any one in pangs, 5, 766; sometimes absol. without dat. and accus. 15, 18. 21, 93. 2) Instead of the dat. in Od. εἰς τι, ἐν τι, Od. 7, 254. 10. 404: τινά οὔδοσδε, Od. 10, 440; τινά δεῦρο, Od. 5, 111. 2) Intrans. to near, to approach, Od. 12, 41; with dat. νηεσσ, Il. 2, 112. 11) Mid. 1) Intrans. esply in the aor. 1 pass. and Ep. aor. mid. to approach, to come near, to go to, absol. 12, 120; with dat. 5, 282. πλῆτον χθονί, he sank to the earth, 14, 438; οὔδει, v. 467. ἰσπίδες ἐπλην' ἀλλήλοισι, the shields pressed upon one another, 4, 449. 2) Trans. to bring near, to cause to approach, only in the aor. τινά νηυσίν, to convey any one to the ships, 17, 341.

πέλας, adv. near, close by, Od. 10, 516, with gen. Τηλεμάχου πέλας, *Od. 15, 257.

Πελασγικός, ἡ. ὄν. Pelasgic. τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, 2, 681 (see Ἄργος). 2) ὁ Πελασγικός, an appell. of Zeus in Dôdôna, 6, 233.

Πελασγοί, οἱ, the Pelasgi, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, 2, 681. 6, 234. Thence they spread themselves o Asia Minor, esply about Larissa, 2, 140; to Crete, Od. 19, 177. According o Hdt. 1, 56, 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellènes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, one approaching, a stranger, and according to Strab. V. p. 221, it is equivalent to Πελαργοί.

*πελάω, poet. form of πελάζω, q. v.

πέλεθρον, τό, poet. for πλέθρον, an acre, a piece of land, prob. as much as one an plough in a day with a team, 21, 407. Od. 11, 577.

πέλεια, ἡ (πελός, πέλιος), the wild dove, of a bluish colour, 21, 491. Od. 15, 527.

πελειάς. ἄδος. ἡ = πέλεια, only in the plur. 11, 634. 5, 775.

πελεκάω (πέλεκυς), aor. 1 ἐπελέκησα Ep. πελέκκησα, to cut with an axe, to hew, χαλκῶ δούρα, Od. 5, 244; † in the Ep. form.

πελέκκησε, see πελεκάω.

πέλεκον, τό. Ep. πέλεκον (πέλεκυς), the helve or handle of an axe, 13, 612. †

πέλεκυς, εος, ὁ, dat. plur. πελέκεσσι, a hatchet, an axe, for carpenter's work and for the slaughter of victims, 13, 391. Od. 3, 499; a battle-axe, only Il. 15, 711.

πελεμίζω, Ep. aor. 1 πελέμιξα, aor. pass. Ep. πελεμίχθην, 1) to put in violent motion, to wave, to cause to tremble, to shake, with accus. οὔριαχον, 13, 443; σάκος, 16, 108; ὕλην, 16, 766; τόξον, to shake a bow, spoken of one who begins or attempts to draw it, Od. 21, 125. Pass. to put oneself in violent motion, to tremble, to shake, spoken of Olympus, Il. 8, 413; often aor. to be violently repulsed, πελεμίχθη χασσάμενος, 4, 535. 5, 626.

πελέσκει, see πέλομαι.

πέλεν, see πέλομαι.

Πελίης, ου, ὁ, Ion. for Πελίας, son of Crêtheus, or, according to fable, of Poseidôn and Tyro, sovereign of Iolcos. He wrested from his brother Æson the dominion of Iolcos, and also banished his other brother, Nêleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 254, seq.

πέλλα, ἡ, a milk-pail, a vessel for milking, 16, 642 †

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægeira, in the time of Strabo a village; now, the ruins near Trikala, 2, 574.

*Πελοπόννησος, ἡ, the Peloponnesus, Pelops's island. It received this name from the Phrygian Pelops; earlier it was called Ἄπια, Πελασγία, Ἄργος, h. Ap. 250. 290.

Πέλοψ, οπος, ὁ, son of Tantalus, husband of Hippodameia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king CEnomâus; whose daughter Hippodameia he won in a race, together with the kingdom of Elis. He extended his dominion over the greater part of the Peloponnesus, so that this peninsula received a name from him, 2, 104, seq.

πέλω, mly πέλομαι, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing. πέλεν and ἔπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. ἔπλεο, contr. ἔπλεν, 3 sing. ἔπλετο, Ep. iterat. πελέσκει, 22, 433; Ep. imperat. πέλεν for πέλου. 1) Prop. to be in motion, to stir oneself, to move oneself, rarely: πέλει κλαγγὴ οὐρανὸν πρό. the cry rose to heaven, 3, 3. cf. Od. 13, 60. Il. 11, 392. 2) Mly to be, like veisari, with the implied notion of motion. a) With subst. οἰμωγὴ καὶ εὐχολὴ πέλεν, 4, 450. ἔπλετ' ἔργον ἅπανσιν, now was a work for all, 12, 271. b) With adj. τοῦτο δὴ οἰκτιστον πέλεται βροτοῖσι, this is most pitiable to

mortals, 22, 76. σφόδ' ἐκ πάντα πέλονται. from thee comes every thing, 13, 632. c) With adv. κακῶς πέλει αὐτῇ, it goes ill with it (the bird), 9, 324. 3) = εἶναι: τοῦ δ' ἔξ ἀργύρεος ῥυμὸς πέλεν, and attached to it was a silver pole [or, from it proceeded a silver pole], 5, 729. (On the imperf. which seems to stand as a pres. see Kühner, Gram. § 332. 4. Rost, § 116, p. 574.)

πέλωρ, only nom. and accus. a monster, a prodigy, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Hēphæstus, Il. 18, 410.

πελώριος, η, ον (πέλωρ), monstrous, huge, gigantic, prodigious, spoken of every thing remarkable for its size; of persons and things, ἔγχος, 5, 594; λᾶας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον, τό = πέλωρ, a monster, a prodigy, Gorgō, 5, 741; a large stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώριος, monstrous, epith. of a serpent, 12, 202; of a gouse, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. a monster, spoken of the Cyclops, Od. 9, 257. (In H. πέλωρος is common gen., see Od. 19, 161; in Hesiod we find also πελώρη.)

πεμπάζομαι, mid. (πέμπε, πέντε), only aor. mid. subj. πεμπάσσεσθαι, with shortened mood-vowel, to count on the five fingers, and generally, to count, τί, Od. 4, 412. †

πεμπταῖος, η, ον (πέμπτος), on the fifth day, adj. for adv. Od. 14, 257. †

πέμπτος, η, ον (πέντε), the fifth, Il. κέμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἐπέμψα, Ep. πέμψα, also mid. to send, i. e. 1) to send away, to dismiss, to send to, spoken of persons and things: τινά or τί τινι; κακόν τινι, 15, 109; also a) With prep. ἐς πόλεμον, 18, 237; ἐς Χρῦσην, 1, 390; ἐπί τινι, against or upon any one, 10, 464; ἐπί τινι, to any one, 2, 6. δ) With adv. ἐνθάδε, οἰκάδε, πόλεμόνδε. c) With infin. φέρειν, in order to bring, 16, 454; ἔπεσθαι, 16, 575. cf. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, Il. 1, 390. 6, 255. 11, 626; also to send with, εἶματα, Od. 16, 83.

πεμπύβολον, τό (πέντε, ὄβελός), a fork with five prongs or tines, used espily in sacrifices, 1, 463. Od. 3, 460.

πενθείeton, see πενθῶ.

πενθερός ὁ (πενθῶ), the wife's father, a father-in-law, 6, 170. Od. 8, 582.

πενθῶ, Ep. πενθεῖω, 23, 283 (πένθος), infin. pres. πενθήμεναι, Ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθήσαι, 1) Intrans. to mourn, to grieve, Od. 19, 120. 2) Trans. to bewail, to lament, τινά, Il.

23, 285; νέκυν γαστέρι, a dead person with the stomach, i. e. to mourn for by fasting, 19, 225.

πένθος, eos, τό, sorrow, grief, lamentation. πένθος τινός, grief for any one, Il. 249. Od. 21, 423.

πενή, ἡ (πένομαι), poverty, penury. Od. 14, 157. †

πενιχρός, ἡ, ὄν, poet. for πενής, poor, needy. Od. 3, 348. †

πένομαι, depon. only pres. and imperf. to earn one's support by labour; beta generally, 1) to labour, to be employed, 1, 318. Od. 10, 347; περὶ τι, about any thing, Od. 4, 624. 2) Trans. to prepare to make ready, with accus. espily δαίτη δειπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), five years old, of five years, βοῦς, ὄς, 2, 403. Od. 11, 419.

πενταετής, ἐς (ἔτος), five years old, from which adv. πενταέτες, five years long. Od. 3, 115. †

πένταχα, adv. (πέντε), five fold, in five folds or parts, κομηθέντες, 12, 87. †

πέντε, indeclin. five, Il. and Od.

πεντήκοντα, indeclin. fifty, Il. and Od.

πεντηκοντόγυος, ον, poet. (γῦα), fifty acres, τέμενος, 9, 579. †

πεντηκόσιοι, αι, α, Ep. for πεντακ. for hundred, Od. 3, 7. † (Nitzsch conjectures the reading should be πεντηκοστῆ.)

πεπαθῖα, see πάσχω.

* πεπαῖνω (πέπων), to make ripe, pass. to become ripe, from which aor. 1 pass. optat. 3 plur. πεπανηθεῖν, Ep. 14, 3.

πεπάλαγμα, see παλάσσω.

* Πιπάρηθος, ἡ, one of the Cyclopes famed for its wine, now Scopilo, h. 4, 32.

πεπαρμένος, see πείρω.

πεπάσμη, see πατόσμη.

πεπερημένος, see περάω.

πέπηγε, see πήγνυμι.

πεπιθεῖν, see πείθω.

πέπιθω, see πείθω.

πέπιθῶ, see πείθω and ΠΙΘΩ.

πέπληγον, see πλήσσω.

πεπληγῶς, see πλήσσω.

πεπλημένος, see πελάω.

πέπλος, ὁ, 1) the upper garment of women, an ample robe of fine texture which was thrown over the other clothing, and covered the whole body, 5, 74. Od. 6, 38. 18, 292; fastened at the breast with a brooch or clasp, Il. 5, 423. h. 180; 2) Generally, a covering, a carpet for covering a chariot, 5, 194. 24, 194. also to spread over a chair, Od. 7, 84.

πέπνυμαι, see πνέω.

πέποιθα, see πείθω.

πέποιθα, see πάσχω.

πέποσθε, see πάσχω.

πεποτήσθαι, see πατόσμη.

πεπρωμένος, πεπρωτο, see πρῶω.

πέπταμαι, see πετάννυμι.

πεπτῶτα, see πίπτω.

πεπτηώς, see πτήσσω.

πεπιθύοιτο, see πυνθάνομαι.

πέπυσμαι, see πυνθάνομαι.

πέπων, ονος, ὁ, ἡ (πέσσω), prop. cooked by the sun; hence, *ripe, mellow, tender*; spoken of fruits, in H. always metaph. in an address: 1) In a good sense, ὦ πέπων, *friend, companion, beloved*, 5, 109. 15, 437; and κριε πέπων, Od. 9, 447. 2) In a bad sense: *dastard, coward*, Il. 2, 235; (according to Voss, also Il. 13, 120.)

περ, an enclitic particle, shortened from *περί*, signifies prop. *through and through, throughout*; it strengthens the word to which it is annexed, in respect to the *compass* of the notion. It signifies hence: 1) *very, entirely [valde]*, when it stands by itself, without reference to another thought; a rare and only Ep. use is with adj. and adv.: ἀγαθὸς περ ἑών, *very good*, 1, 131; cf. Od. 1, 315. φράδμων περ, Il. 16, 638. ἐπεὶ μ' ἔτεκές γε μινυθαδίων περ ἔοντα, being very short-lived, 1, 352. μινυθαί περ, for a very short time, 1, 416. ὀλίγον περ, 11, 391. 2) More frequently in the Ep. language it is used in reference to another thought:

a) If the two corresponding notions, of which one is to be supplied, be concordant, *πέρ* has an enhancing force: *entirely, indeed, by all means*. καὶ αὐτοὶ περ πονεώμεθα, *let us work ourselves* (not merely others), 10, 70; οἰκᾶδὲ πέρ νεώμεθα, *let us by all means return home*, 2, 236. b) If the two notions are antithetical, *περ* signifies *by all means yet, at least*. ἐπεὶ μ' ἔτεκές γε μινυθαδίων περ ἔοντα, *τιμὴν πέρ μοι ὄφελεν Ὀλύμπιος ἐγγυαλίξαι*, Zeus should yet have by all means accorded honour to me, 1, 353. cf. 9, 301.

c) Esplay it then stands with part. and signifies, *how much soever, although, though*: *ιέμενός περ*, however much thou desirest; *ἀχνύμενός περ*, although grieved; *οὐτάμενός περ*. 3) Very often *πέρ* stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, *πέρ* signifies, *entirely, by all means, throughout*; ὅσπερ, *the very same, who*, in like manner ὁδὸς περ; ὅπου περ, *wheresoever*; ὅθεν περ, *whencesoever*, etc. 2) In antithetic members *πέρ* signifies *still, also*; ὅσπερ, *who yet*; εἰ περ, *although*, q. v.; cf. Kühner, § 595. Roast, § 133.

περάαν, see *περάω*.

Περραιβοί, οί, poet. for Περρᾶιβοί, the *Perrhaebi*, inhabitants of Perrhaëbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, further in the interior, 2, 749. The comm. form h. Apoll. 218.

περαιῶν (περαιός), aor. pass. *περαιωθέντες*, 1) *to convey over, to bring over*; pass. *to pass over, to travel over*, Od. 24, 437.†

περάτη, ἡ, fem. from *πέρατος*, subaud. γῆ ἢ χώρα, *the region beyond, the country opposite*, esp. the opposite quarter of the heavens, ἐν περάτῃ, as opposed to

ἠώς, in the western sky (V. 'at the end of the path'), Od. 23, 243.†

περάω (πέρα), pres. infin. *περάαν*, Ep. for *περάν*, iterat. imperf. *περάσσκε*, fut. *περήσω*, 1) Intrans. *to pierce through, to go through, to pass through*, spoken of missiles, absol. 21, 594; διὰ κροτάφοιο, 4, 563; of the rain, Od. 5, 480; with accus. of the place, δδόντας, Il. 5, 291 ὄστέον εἶσω, 4, 460. 6, 10; hence generally. *to go through, to pass through, to steer through*, spoken of persons: πόντον, Od. 24, 118; τάφρον, *to pass over the ditch*, Il. 12, 63; πύλας Ἄϊδαο, *to pass through the gates of Hades*, 5, 646; also absol. with prep: διὰ Ἰκεανοίο, through Oceanus, Od. 10, 508; ἐπὶ πόντον, *to sail over the sea*, Il. 2, 613. 2) Trans. only poet. *to convey through, to conduct through, τὶ κατὰ δεξιῆς*, h. Merc. 133; perhaps also Il. 5, 291.

περάω (πέρα). aor. *ἐπέρασα*, Ep. *σσ.* perf. pass. *πεπέρημαι*, 21, 58; = the later *πιπράσκω*, prop. *to bring over for sale*; hence, *to sell*, with accus. 21, 102. h. Cer. 132; τινὰ Δῆμον, *to sell any one to Lemnos*, 21, 40; or ἐς Δῆμον, v. 58, and πρὸς δώματα, Od. 15, 387. The pres. *περάω* does not occur; for which we have the poet. form *πέρημι*.

Πέργαμος, ἡ (among later writers τὸ Πέργαμον and τὰ Πέργαμα), the citadel of Ilum, see Ἰλιος, 4, 508. 5, 446. 460.

Περγασίδης, ου, ὁ, son of Pergasus = *Deikoon*, 5, 535.

πέρην, Ep. and Ion. for *πέραν*, prep. with gen. 1) *beyond*, on the other side, 24, 752. 2) *opposite to*; Εὐβοίης, *Il. 2, 535.

περησέμεναι, see *περάω*.

πέρθαι, see *πέρθω*.

πέρθω, fut. *πέρσω*, aor. I *ἔπερσα*, aor. 2 *ἔπερθον*, mid. fut. with pass. signif. *πέρσομαι*, infin. of the syncop. aor. 2 *πέρθαι*, 1) *to lay waste, to destroy, to desolate*, spoken only of cities and countries, with accus. πόλιν, 2, 660. Od. 1, 2. οὐ νύ τοι αἴσα, πόλιν πέρθαι Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, 16, 708. Pass. 2, 374. 4, 291. πόλις πέρσεται, 24, 729. 2) *to pillage, to plunder*, τὶ ἐκ πολίων, 1, 125.

περί, I) Prep. with gen. dat. and accus. primar. signif. *round about*, spoken both of the full circumference of an object, as also of only that part embraced by one view. A) With gen. 1) Spoken of place: a) To indicate existence about an object, poet. and rare: *around*. τετάνυστο περὶ σπειοῦς ἡμερίς, *around the cave*, Od. 5, 68. περὶ τρόπιος βεβαῶς, *riding upon the keel*, Od. 5, 130. 2) In a causal relation, in manifold applications: a) In presenting an object, about which as a centre the action moves, almost like ἀμφί, *around, about, concerning, for, over, before*. a) Almost local, still with verbs signif. *to fight, to contend in order to plunder, to defend,*

δύστην open, κολώνη, 2, 812; αὐλή, Od. 14, 7.

περιδρῦπτω (δρῦπτω), Ep. aor. pass. **περιδρῦφθην**, to *tear round about*; pass. to *be torn or lacerated*; ἀγκῶνας περιδρῦφθη, his elbows were lacerated, 23, 395.†

περιδύω (δύω), aor. 1 Ep. **περιδύσα**, to *draw off round about, to pull or strip off* (elsewhere ἀπέδυσσε), with accus. χιτῶνας, 11, 100.†

περιδύμεθον, see **περιδίδωμι**.

περιεῖδον (ΕΙΔΩ), defect. aor. 2 in H. only **περὶ** **περιεῖδα**, infin. **περιεῖδμεναι**, Ep. for **περιεῖδέναι**, pluperf. **περιεῖδειν**, 3 sing. **περιεῖδη**, with pres. signif. to *know or understand better* (than others, or than most), with infin. [= to know well how to—], 10, 247; with accus. of the thing and gen. of the pers. **τινός**, than another, Od. 3, 244. *b*) to be more intelligent in any thing, to be wiser in any thing, **τινί**, Od. 17, 317. **βουλή** **περιεῖδμεναι** ἄλλων, to excel others in counsel, Il. 13, 728.

περιέμι (εἰμί), 1) to be above. i. e. to be more excellent than any one, to excel, to be superior, with gen. of the pers. and accus. of the thing: **φρένας**, νόον, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

περιέπω, only in tmesis, see **ἔπω**, 15, 555.

περιέχω (ἔχω), only aor. 2 Ep. mid. **περισχόμεν**, imperat. **περίσχεο**, to *embrace, to embrace*. Mid. to hold oneself around anything. i. e. to embrace any one protectingly, to protect, to shelter any one, with gen. of pers. 1, 393; with accus. Od. 9, 199.

Περιήρης, ους, ὁ, father of Borus, 16, 177.

***περιζαμενῶς**, poet. adv. (**ζαμενής**), very powerfully, very vehemently, h. Merc. 495.

περιήχέω (ἤχέω), aor. **περιήχησα**, to *resound round about, to ring, to rattle*, 7, 267.†

περιεῖδμεναι. see **περιεῖδον**.

περιεῖσθμι (ἴσθμι). aor. 2 **περίστην**, Ep. for **περιεῖστην**, subj. **περιεῖσθωσι** for **περιεῖστωσι**, optat. **περιεῖσταιεν**, aor. 1 mid. **περιεῖσθάμην**, aor. pass. **περιεῖσάθην**. H. only intrans. aor. 2 act. mid. and aor. pass.: 1) to place oneself about, to stand about, 4, 532; also aor. pass. Od. 11, 243. 2) to place oneself about any one or any thing, to surround him, to encircle, with accus. **βοῦν** **περιεῖσθσαντο**, they placed themselves around the ox, Il. 2, 410; **τινά**, 17. 95. Od. 20, 50.

περικαλλής, ἐς (καλός), very beautiful, exceedingly beautiful, fascinating, mly epith. of things; more rarely spoken of persons, 5, 389. Od. 11, 281. h. Merc. 323.

περικαλύπτω, only in tmesis, see **καλύπτω**.

περικείμει, depon. mid. (**καίμαι**), to lie around any thing, to surround, to embrace, with dat. **τόξω**, Od. 21, 54; **τινί**, to hold any one encompassed, Il. 19, 4; metaph. οὐδὲ **περικείται** μοί τι, nor have I any advantage or benefit [any thing

peculiar in store, or reserved, for me], 9, 321.

περικηδομαι, mid. (**κήδω**), to be very anxious, to be troubled, **τινός**, about any one, Od. 3, 219; **τινὶ βίοντος**, to be anxious for any one concerning property, *Od. 14, 527.

περικηλος, ου, poet. (**κῆλον**), parched, very dry, *Od. 5, 240. 18, 309.

Περικλύμενος, ὁ, son of Neleus and Peró; he had received from Poseidón the gift of metamorphosing himself into many forms, Od. 11, 286.

***περικλυστος**, η, ου (**κλύζω**), washed on all sides by the waves, sea-girt, **Δῆλος**, h. Ap. 181.

περικλυτός, ὄν (**κλυτός**), heard on all sides, hence: *speaking loud, singing loud*; it is thus explained as an epith. of **αἰδός**, Od. 1, 325. (V. on the other hand 'far celebrated'), mly. 2) heard of round about, i. e. *celebrated, famous, glorious*, epith. of persons and things, Il. 1, 607. 7, 299.

περικτείνω, only in tmesis, see **κτείνω**.

περικτιόνες, οἱ (**κτίζω**), only plur. *those dwelling round about, neighbours*, 19, 104; also as adj. with **ἀνθρωποι**, Od. 2, 65; **ἐπικούροι**, Il. 17, 220.

περικτίται, ου, οἱ, Ep. = **περικτιόνες**, Od. 11, 288.†

περιλέπω, only in tmesis, see **λέπω**.

περιμαιμάω, Ep. (**μαιμάω**), only pres. part. Ep. **περιμαιμώσα** for **περιμαιμώουσα**, to seek eagerly round about, to be in eager quest of, with accus. **σκόπελον**, Od. 12, 95.†

περιμετρος, ου (**μέτρον**), immensely great, **ἰστόν**, *Od. 2, 95. 19, 140.

Περιμήδης, εος, ὁ (very wise, see **μήδης**), 1) a companion of Odysseus (Ulysses), Od. 11, 23. 2) father of Schedius, Il. 15, 515.

περιμήκετος, ου, poet. = **περιμηκής**; **ἐλάτη**, 14, 287; **Τηγετον**, Od. 6, 103.

περιμήκης, ες (**μήκος**), very long, very high, spoken of mountains, 13, 65. Od. 13, 183; of the wand of Kírkē (Circe), Od. 10, 293; of the neck of Scylla, Od. 12, 90.

περιμηχανάομαι, depon. mid. (**μηχανάω**), 3 plur. pres. **περιμηχανάονται**, Ep. resolved: to prepare craftily on all sides; generally: to resolve upon craftily, to devise or contrive, **τί**, Od. 7, 200; **δούλιον ἤμαρ τινί**, *Od. 14, 340.

Πέρμοος, ὁ, son of Meges, a Trojan, slain by Patroclus, 16, 695.

περιναεῖα, poet. (**ναεῖα**), to dwell round about, *Od. 2, 66. 8, 551. 2) Intrans. to be inhabited, to lie, spoken of cities, Od. 4, 177.

περιναεῖτης, ου, ὁ, poet. (**ναίω**), one of those dwelling round about, a neighbour, 24, 488.†

περιξστός, ἡ, ὄν (**ξεστός**), hewed round about, smoothed, **σμοῖθι**, **πέτρῃ**, Od. 12, 79.†

περιόδα, see **περιεῖδον**.

περιπέλομαι, depon. mid. poet. (**πέλο-**

αι), only syncop. partcp. περιπλόμενος, *to turn oneself around, to roll around, to revolve in a circle*, spoken of time: περιπλομένων ἐνιαυτῶν, in the course of the seasons (lit. the years), Od. 1, 16. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. *to go about any thing, to encompass*, 18, 220.

περιπευκής, ἐς, poet. (πευκή), *very bitter, very unpleasant, very ruinful*, βέλος, 11, 845. †

περιπλέω (πλέω), only aor. pass. Ep. περιπλέθην, without augm. *to twist around, to wind about*; pass. *to wind oneself about any thing, to coil or twine about*, with dat. ἰσθῶ, Od. 14, 313; *to embrace*, γρηῒ, *Od. 23, 33.

περιπληθής, ἐς (πλήθος), *very full, very populous*, Ὀρτυγίη, Od. 15, 404. †

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), *very much, exceedingly, particularly*, 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περι πρό. περιπροχέω (χέω), only partcp. aor. pass. περιπροχυθείς. *to pour round about*; pass. *to pour oneself about, metaph. ἔπος θυμὸν περιπροχυθείς ἐδάμασσε*, love has overpowered my heart, poured about it [a full tide of love is poured into my breast, Cp.], 14, 316. †

περιρρέω (ρέω), imperf. περιρρέε, *to flow round about*, with accus. Od. 9, 388. †

περιρρήδης, ἐς (περιρρέω), *falling about any thing*. περιρρήδης τραπέζῃ κάππεσε δινηθείς, staggering he fell prostrate upon the table, Od. 22, 84. †

περιρρύτος, ον (ρέω), *flooded all around*, sea-girt, epith. of Crete, Od. 19, 173. †

περισαίνω (σαίνω), Ep. περισσαινω, only pres. *to wag with the tail around, to flatter, sawn upon*, τινά, Od. 16, 4. 10; οὐρήσιν. *Od. 10, 215.

περισείω (σειώ), Ep. περισσειώ, only Ep. form, *to shake round about*; only pass. *to shake oneself round about, to wave*, spoken of the crest, *19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only partcp. pres. περισθενέων, *to be superior, to be very strong*, Od. 22, 368. †

περίσκεπτος, ον (σκέπτομαι), *to be seen round about*; hence, *lying open, elevated*, (V. 'wide looking,') *Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for περισαίνω. περισσειώ, poet. for περισείω. περισταδόν, adv. (περίστημι), *standing around*, 13, 514. †

περιστάθῃ, see περίστημι. περιστείχω (στείχω), aor. 1 partcp. περιστείχας for περιστείχας, *to go round about, to walk around*, Od. 4, 277. †

περιστέλλω (στέλλω), aor. 1 partcp. περιστείλας, *to dress, to clothe, espoly to less or lay out a corpse*, with accus. Od. 14, 293. †

περιστεναχίζω, poet. (στεναχίζω), only in the mid. pres. and imperf. *to resound round about, to echo*, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis,

Od. 10, 454. δῶμα περιστεναχίζεται αὐλῆ. the house resounded round a out in the court-yard, Od. 10, 10. Thus Wolf; or the contrary, Voss and Bothe after Cdd.: αὐλῆ, i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναχίζω, *to groan around, to echo around*, with accus. h. Ap. 18, 21. 2) = στένω, only mid. περιστένεται γαστήρ, the stomach is too small, is filled up, 16, 163. †

περιστήωσι, see περίστημι. περιστέφω (στέφω), *to crown round about, to surround*, τί τινι, any thing with another, Od. 5, 303. †

περιστοναχίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), partcp. aor. περιστρέφας, *to turn round about, to whirl around*, with accus. δίσκον, Od. 8, 185; τινά χειρί, Il. 19, 131. h. 2, 409. Pass. μάλα ὄκα περιστρέφεται κυκῶντι, sc. γάλα, very quickly is it stirred by the mixer, 5, 903; the reading περιστρέφεται is better, according to Eustath., *to curdle, to coagulate*.

περισχεο, see περιέχω. περιτάμνω, Ep. and Ion. for περιτέμνω (τέμνω), *to cut off round about*, hence mid. *to cut off any thing for oneself, and bear away as booty: to plunder, to ravage*, βούς, *Od. 11, 402. 24, 112; cf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω). poet. only pres. *to accomplish its course, to roll around, to revolve*. ἄψ περιτελλόμενον ἔτεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλόμενων ἐνιαυτῶν, in the course or revolution of the years, i. e. as often as the day of the feast returned, Il. 2, 551; cf. δ, 44. 418; see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι. *περιτίμηεις, εσσα, εν (τιμηεις), *greatly honoured, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέφω (τρέφω), *to cause to curdle or congeal round about*; pass. *to curdle or congeal round about*, τινί, any thing. σακέεσσι περιτρέφετο κρύσταλλος, the ice formed about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about*, in tmesis, περί δ' ἔδραμε, 14, 413. †

περιτρέω, poet. (τρέω), aor. Ep. περιτρεσα, *to tremble round about, to scower in every direction in terror*, 11, 676. †

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about*. σώματι περιτρομέοντο μέλεσιν, upon the limbs, Od. 18, 77. †

περιτροπέω, Ep. and Ion. for περιτρέπω, only partcp. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, 2, 295. 2) Spoken of persons: *to turn in every direction*. μάλα περιτροπέοντες ἑλαύνομεν, we drove the sheep away, i. e. very circuitously, Oa.

465; with accus. *φύλα ἀνθρώπων*, to give commerce or intercourse with the tribes of men, h. Merc. 542.

περίτροχος, *ον* (τρέχω), *running around a circle*, hence *circular*, 23, 455.†

περιφαίνομαι, pass. (φαίνω), *to appear und about. to be visible round about*, mly partep. *περιφαίνόμενον*: ὄρος, a barren mountain, 13, 179. h. Ven. 100. ἐν *περιφαίνομένῳ*, in a conspicuous place, d. 5, 476.

Περίφας, *αυτος*, ὁ, 1) son of Ochesius, an Ætolian, who was slain by Arés, 5, 2, seq. 2) son of Epytus, a herald of the Trojans, 17, 323.

Περιφήτης, *ου*, ὁ, son of Copreus of Lycæna, slain by Hector, 15, 639. 2) a Phœnician, 14, 515.

περιφραδής, *ἐς* (*περιφράζομαι*), *very considerate, prudent, wise*, h. Merc. 464; ten adv. *περιφραδέως*, *thoughtfully, considerately*, 2, 466. Od. 14, 431.

περιφράζομαι, mid. (φράζω), *to consider on all sides, carefully to ponder, νόστον*, d. 1, 76.†

περιφρών, *ον* (φρήν) *very considerate, prudent, intelligent*, epith. of women, 412. Od. 1, 329; and often.

περιφύω (*φύω*), only aor. 2 infin. *περιφύω* and partep. *περιφύς*, intrans. *to go round about*; hence *περιφύναί τι*, *to intertwine oneself about any one, to embrace*, Od. 19, 416; mly with accus. Od. 1, 236. 320; without case, *Od. 16, 21.

περιχέω (*χέω*), aor. 1 *περιχέω*. Ep. for *περιχέω*, aor. 1 mid. subj. *περιχέυεται* with shortened vowel, Od. 6, 232. cf. d. 3, 426; *to pour around, to pour on*, τί, Il. 21, 319; espily spoken of warriors in metal: *χρυσὸν κέρασι*, to put gold about the horns, spoken of a victim

slain for sacrifice by putting gold plates about the horns, or gilding them, d. 3, 426. Il. 10, 294; metaph. *χάριν νέ*, to pour grace over any one, Od. 23, 152. Mid. 1) *to pour about oneself*; χρυσὸν ἀργύρῳ, to put gold about silver, e. to gild it, Od. 6, 232. 23, 159. 2) *to read or extend over any thing*, metaph. *ἐπιθεσις*, Il. 2, 19.

περιχώομαι (*χώομαι*), aor. Ep. *περιχώω* without augm. *to be violently angry, τι* *τινος*, at any one on account of some one, *9, 449. 14, 266.

περιωπή, ἡ (ὠψ), a place from which one can take a wide observation, *ἄνελιπιν*, a height, 14, 8. Od. 10, 146.

περιώσιος, *ον*, poet. for *περιούσιος*, *excessive, very great*; neut. as adv. *excessively, too much*, 4, 359. Od. 16, 203. Eur. fr. 18, 41; with gen. *περιώσιον ἄλλων*, far beyond the others, h. Cer. 13.

περκνός, ἡ, ὄν, poet. *blackish, dark,inky, sable* (V. black-winged), epith. of the eagle, 24, 316.† Schol. μέλας, cf. μόρφνος. *Περκασίος*, ὁ, of *Percôte*, 2, 831. 6, 30.

Περκώπη, ἡ, a city in Asia Minor on the Hellespont, between Abýdos and Ampsacus, 2, 835. 11, 229; in the time

of Strabo, a village near Parion: *Παλαιπερκώπη*. (*Περκώπη* is a false reading.)

πέρνασχ' for *πέρνασκε*, see *πέρνημι*.

πέρνημι. Ep. form of *περάω*, partep. *περνάς*, iterat. imperf. 3 sing. *πέρνασχ'* for *πέρνασκε*, *to lead out and sell, τινα*, any one, 22, 45. 24, 752. *κτήματα περνάμενα*, goods (brought) for sale, *18, 292.

περονάω (*περόνη*), aor. Ep. *περόνησα*, aor. mid. *περονησάμην* always without augm., 1) *to pierce with a clasp or buckle*, generally, *to pierce through, τινα δουρί*, 7, 145. Mid. *to fasten any thing (for oneself) with a clasp or buckle*, with accus. *χλαῖναν*, 10, 133; *τί ἐνετήσι*, with buckles, *14, 180.

περόνη, ἡ (*πείρω*), prop. the tongue of a buckle; generally, *a buckle, a brooch*, for fastening a cloak, 5, 425. Od. 18, 253. 19, 226.

περώσι, see *περάω*.

Περάτβοι, see *Περατβοί*, h. An. 218.

**Περσαίος*, ὁ (*Πέρσης*, Hes. Th. 377), son of the Titan Krios (Crius) and Eurybia, father of Hecate, h. Cer. 24.

πέρσα, Ep. for *ἐπερσα*, see *πέρθω*.

Περσεύς, *έως*, Ion. and Ep. *ήος* (Herm. *Pen-trius*), 1) son of Zeus and Danaë, daughter of king Acrisius in Argos. His grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Serîphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medusa. He accomplished the task prosperously, and upon his return liberated Andromeda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromeda became his wife and bore to him Alceus and Electryon, 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414. 445.

Περσεφόνεια, ἡ, Ep. for *Περσεφόνη*, daughter of Zeus and Démêtêr, 14, 326; wife of Hades, who bore her off from her mother. She rules with her husband the shades, and generally the underworld, Od. 10, 491. 11, 47. Il. 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realms of shades, Od. 10, 509. (According to Eustath. ad Od. 10, 491, from *φέρειν* and *φόνος*, who brings death, prop. *Φερσεφόνη*. Ion. *Περσεφόνη*.)

Πέρση, ἡ, daughter of Oceanus, wife of Helios, mother of Æetes and Kirkê (Circe), Od. 10, 139. *Περσηίς*, *ίδος*, ἡ, Hes. Th. 356.

Περσηιάδης, *ου*, ὁ, poet. for *Περσεΐδης*, son or descendant of Perseus = *Sthenelus*, 19, 116.

πεσείν and *πεσέσθαι*, see *πίπτω*.

πεσσός, ὁ, Att. *πεττός*, a stone used in playing draughts, Od. 1, 107.† *πεσσοί* *θυμὸν τέρπειν*. Eustath. ad loc. and Etym. M. mention the following games: 1) Two persons play, each with five stones. For this purpose a surface of

clay is used, with lines, the middle of which is called *ἰερά*. The stones of the two parties, of different colours, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus, I. p. 61, seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelòpē. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Penelòpē, and jerked her from her place, he placed his stone in the place of Penelòpē. Then he put up Penelòpē upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. l. c.

πέσω, Ἐρ. infin. pres. *πεσόμεν*, to soften by heat, hence 1) Spoken of the sun, *to soften*, *to ripen*, *to mature*, τί, Od. 7, 119. 2) Metaph. *to digest*, hence *χόλον*, to digest (or swallow one's) anger, i. e. to restrain, Il. 4, 513. 9, 565; *κῆδεα*, to keep troubles to oneself, 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, 2, 237. b) *to nurse*, *to heal*, βέλος, 8, 513.

πεσών, see *πίπτω*.

πέταλον, τό (*πετάννυμι*), a leaf, my plur. 2, 312. Od. 19, 520.

πετάννυμι, aor. *ἐπέτασα*, Ἐρ. *πέτασα* (σο), perf. pass. *πέπταμαι*, aor. pass. *ἐπετάσθην*, also *πιτνάω*, 1) *to spread out*, *to unfold*, with accus. *λίτα*, *ἰστία*, Od. 5, 269. 6, 94; *χειρέ τι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμένα*, folding-doors thrown open. 21, 531. 2) Metaph. *θυμόν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἶθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αὐγὴ Ἥελίου*, Il. 17, 371.

πετηνός, ἡ, ὄν (*πέτομαι*), poet. for *πετηνός*, flying, winged, feathered, epith. of birds; plur. subst. τὰ *πετηνά*, fowls, birds, 15, 238. 2) Spoken of young birds; *stedglings*, callow birds, Od. 16, 218.

Πετειών, ὄνος, ἡ, a village of the Theban dominion in Bœotia, near Haiartus, 2, 500.

Πετειός, ὦ, poet. ὦ, ὁ (according to Eustath. Att. for *Πετειός*, from which gen. *Πετειός* and *Πετειῶ* [Buttm. § 2, note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, 2, 552.

πέτομαι, depon. mid. aor. *ἐπτόμην*, subj. 3 sing. *πιτῆται*, 15, 170; and *πῶ*, act. form *ἐπτην*, Batr. 207 (Ἐρ. *τοῖσιν ἐπέτομαι*, *πυτῶμαι*), 1) *to fly*, *primæ* spoken of birds and insects, 2, 89. 15, 265. 2) Spoken of the rapid movement of gods, men, and brutes: *to fly*, *to hasten*, *to run*, 15, 150. Od. 5, 49; spoken of men. Il. 13, 755. Od. 8, 122; *οἶτα* of horses: *οὐκ ἄκοντε πέτεσθην*. b) Spoken of inanimate things: of arrows, *πῶ*, and hail; of a river: *to flow away*, Il. 13, 140. 592. 15, 170.

πετραῖος, ἡ, ὄν, rocky, stony, dwelling in rocks, Σκύλλη, Od. 12, 231; προχῆ h. Ap. 385.

πέτρα, ἡ, Ion. for *πέτρα*, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness, Od. 1, 463; and of insensibility, Il. 16, 55. proverbial: *οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης*, see *δρῦς*.

πετρήεις, εσσα, εν, poet. (*πέτρα*), rocky, stony, Πυθώ, 9, 405; *νῆσος*, Od. 4, 71 h. 18, 7.

πέτρος, ὁ, poet. a rock, a stone, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for *πυνθάνομαι*, q. v. *πυκάλιμος*, ἡ, ὄν, H. epith. *αἰκτῶ φρεσὶ πυκάλιμῳ*, Il. 8, 366. 14, 16, 15, 81; prudent, intelligent. (Prob. according to Buttm., Lex. p. 321, a form *πυκνός*, like *λυγαλέος* from *λυγρός*, according to the Gramm. from *πυκνῶ* point; sharp, piercing.) * Il.

πυκκαδανός, ἡ, ὄν, poet. (*πυκκῆ*), explained, bitter, sour, as an epith. of war, 10, 8† (According to Buttm., Lex. p. 320, from *πυκκῆ*, prop. the pointed tree, the pricking-tree, a point, pointed; *βασίλειον*, sharp, painful, cf. *εἰς πευκῆς*.)

πυκκῆ, ἡ, a fir tree, a pine tree, * 1, 49†.

πυέσομαι, see *πυνθάνομαι*.

πέφανται, see *φαίνω*.

πέφανται, see *ΦΕΝΩ*.

πεφάσθαι, see *ΦΕΝΩ*.

πεφασμένος, 14, 127, partcp. perf. pass. from *φαίνω*.

πέφωμαι, Ἐρ. 1) Fut. pass. *ἐφάινω*, 17, 155. Od. 22, 217. 2) Fut. pass. from *ΦΕΝΩ*, Il. 13, 829. 15, 14 q. v.

πεφιδέσθαι, see *φείδομαι*.

πεφιδήσομαι, see *φείδομαι*.

πέφνον, Ἐρ. for *ἐπεφνον*, see *ΦΕΝΩ*.

πέφραδον, *πεφραδέειν*, see *φρέζω*.

πέφρικα, see *φρίσσω*.

πεφύασι, see *φύω*.

πεφυγμένος, see *φεύγω*.

πεφυζότες, Ἐρ. for *πεφευγότες*, partcp. perf. nom. plur. flying, from *ΦΥΖΩ*, *ε* *φεύγω*, 21, 6 528.

πεφυλαγμένος, see *φυλάσσω*.

πεφνυία, Ep. see φύω.
 πεφνυμαι, see φύρω.
 πῆ or πῆ (ed. Spitzner), adv. interrog.
 1) *how, in what way, wherefore, why*,
 10, 385. Od. 2, 364. 2) Spoken of place:
whither, Il. 5, 472. 6, 377. Od. 17, 219;
where, 13, 307.
 πῆ or πῆ (ed. Spitz.), enclit. adv. 1)
in any way, in some way, perchance.
 οὐτω πῆ, thus perhaps [*itali quodam*
modo], 24, 373. 2) *to any place*. οὐτε πῆ
 ἔλλῃ, Od. 2, 127; *any where*, Od. 22,
 25.

πηγεσίμαλλος, ον (μαλλός), *thick-*
woolled, having a thick fleece, ἀρνεῖς, 3,
 197.†

πηγή, ἡ, *a fountain, a spring*, 2, 523.
 πήγνυμι, fut. πῆξω, aor. ἐπῆξα, Ep.
 πῆξα, perf. II. πέπηγα, pluperf. 3 sing.
 ἐπεπήγει, pass. aor. 2 ἐπάγην, Ep. πάγην,
 aor. 1 pass. only πῆχθεν, Ep. for ἐπήχθη-
 σαν, 8, 298. 1) Act. prop. *to make firm*,
 hence 1) *to stick in firmly, to stick in*,
to thrust in, to drive in, τι, any thing;
 the place is accompanied by a prep.
 ἔγχος, δόρυ ἐν μετώπῳ, γαστέρι, 4, 460.
 13, 372; ἐρετρον ἐπὶ τῷ μύθῳ, to fix an oar
 upon the grave, Od. 11, 77; and dat. alone,
 Od. 11, 129; κεφαλὴν ἀνὰ σκολόπεσον,
 to fix his head upon stakes [*to impale it*],
 18, 177; metaph. ὄμματα κατὰ χθονός, to
 fasten one's eyes upon the ground, 3, 217.
 2) *to join together, to construct, to build*,
 νῆας, 2, 664. II) Mid. and aor. 1 and 2
 pass. and perf. 2. 1) Intrans. *to become*
firm, hence a) *to remain infixed, to*
stick fast, 4, 185. 5, 616. δόρυ δ' ἐν κραδίῳ
 ἐπεπήγει, the spear remained infixed in
 the heart, 13, 442. cf. 16, 772. 2) *to become*
firm, hard. γούνα πήγνυται, the limbs
 become stiff, 22, 453. 3) Trans. in aor.
 1, *to join together, to construct, to build*,
 ἱκρία ἐπ' αὐτῆς (sc. νηός), Od. 5, 163.

πηγός, ἡ, ὄν, poet. (πήγνυμι)=εὐπηγής,
thick, firm, compressed; hence ἵπποι,
 well-fed, powerful horses, Schol. εὐτρα-
 φεῖς, 9, 124, 266. κύμα πηγόν, a dense,
 i. e. huge, mighty wave, Od. 5, 388. 23,
 235 (On the critics, who explain it now
 'white,' and now 'black,' see Nitzsch ad
 Od. 5, 388.)

πηγυλῖς, ἴδος, ἡ, poet. (πήγνυμι), *frosty*,
cold, freezing, νύξ, Od. 14, 476.†

Πηδαῖον, τό, according to Eustath. an
 unknown place in Troy, or a river of the
 island Cyprus, in Ptolem. *Pediaeus*, cf.
 Mannert VI. 1. p. 412. II. 13, 172.

Πηδαῖος, ὁ, son of Antenor, who was
 slain by Meges, 5, 69.

πηδάλιον, τό (πηδόν), *the rudder, the*
keel, in the stern of a ship, *Od. 3, 281.
 h. Ap. 418.

Πηδάσος, ἡ, 1) a city of the Leleges
 in Troas, on the Sarnioeis, the residence
 of king Altes, which Achilles destroyed,
 6, 35. 21, 85; according to Pliny=*Adra-*
myllium. 2) a town in Messene, accord-
 ing to Strab. VIII. p. 369, the later
Melthone, 9, 152, 294.

Πηδάσος, ὁ, 1) son of Bucolion, brother

of Etepus of Troy, 6, 21, seq. 2) a
 steed of Achilles, 16, 152.

πηδάω, imperf. 3 sing. ἐπήδα, aor. 1
 ἐπήδησα, *to spring, to leap*, ποσσίν, 21,
 269; spoken of missiles: *to go, to fly*,
 *14, 455.

πηδόν, τό (πέξα), prop. the lower part
 of an oar, *an oar-blade*, generally, *a rud-*
der, *Od. 7, 328. 13, 78.

πηκτός, ἡ, ὄν (πήγνυμι), *joined together*,
bound fast, firm, ἀροτρον, 10, 353. 13,
 703. Od. 13, 32. h. Cer. 196.

πήλαι, πήλε, see πάλλω.

Πηλεγών, ὄνος, ὁ, son of the river-god
 Axios and the nymph Periboea, 21, 141,
 seq.

Πηλεΐδης, ao and eo, ὁ, Ep. Πηληϊάδης,
 ao, son of Peleus=*Achilles*, 1, 146. (Gen.
 Πηληϊάδew, 1, 1, is pentasyllabic with
 synizesis.)

Πηλεῖων, υνος, ὁ = Πηλεΐδης, 1) 1,
 188. Od. 5, 310. 2) *Mud-dweller*, the
 name of a frog, Batr. 209.

Πηλεϊωνάδε, adv. *to Pelides*, 24, 338.†

Πηλεύς, ἦος and ἶος, ὁ (Herm. *Pul-*
sanius), son of Æacus, sovereign of the
 Myrmidons at Phthia in Thessaly, 2,
 188, 189. He fled, on account of the
 slaughter of his brother Phocus, to
 Phthia, to Eurytion, whose daughter
 Antigone he married. She bore him
 Polydora, 16, 175. He then took part in
 the Argonautic expedition and in the
 Calydonian hunt. After the death of
 Antigone, he married the Nereid Thetis,
 who bore him Achilles, 16, 33. 20, 206.
 In the marriage festival the gods took
 part and made him presents, 24, 59, seq.
 16, 143. 2) *the mud-dweller*, the name
 of a frog (from πηλός), Batr. 29.

Πηληϊάδης, Ep. for Πηλεΐδης, q. v.

Πηληϊός, ἡ, ον, Ep. for Πηλείος Πη-
 λέυς), *Pelëian, dômos*, 18, 60, 441.

πήληξ, ἡκος, ἡ (πάλλω), *a helmet*, so
 called from the waving crest, *8, 308.
 15, 608. Od. 1, 256.

Πηλιάς, ἄδος, ἡ, *Pelian*, from the
 mountain Pelion; ἡ μελίη, the Pelian
 spear, which was presented to Peleus by
 Chiron, *16, 143. 19, 390.

Πήλιον, τό, a high, woody mountain
 in Thessaly, lying over against Ossa,
 which terminated in the promontory
 Sepias; now *Zagora*, 2, 744. 16, 144.

*Πηλοβάτης, ον, ὁ (βαίνω), *the mud-*
walker, a frog's name, Batr. 240.

*πηλός, ὁ, *mud, mire, clay*, Batr. 240.

πήμα, ατος, τό (πέπηθα, πάσχω), *evil*,
wretchedness, misfortune, injury, ruin,
 often plur. *πήματα πάσχειν*. *πήμα κακοῖο*
 (V. the punishment of wickedness), Od.
 3, 152. δῦνς πήμα, Od. 14, 318. Often
 spoken of persons instead of *evil-bring-*
ing: ἐτραφε πήμα Τρωσὶ, Zeus nourished
 him as a great pest to the Trojans. Il. 6,
 282. cf. 3, 50. 10, 453. 11, 347. Od. 12,
 125. 17, 446. h. Ap. 304.

πημαίνω (πήμα), fut. πημανῶ, Ep.
 -ανέω, aor. 1 ἐπήμηνα, aor. pass. Ep. πη-
 μάνθην, 1) *Intians, to devise mischief*,

to do injury, to do wrong; ὑπὲρ ὄρκια, contrary to the treaty, 3, 299. 24. 781. 2) Trans. with accus. to injure, to harm, to destroy, 15, 42. Pass. Od. 8, 563. 14, 255.

Ἰηνηϊός, ὁ, *Penēus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermoic gulf; now *Salambria*, 2, 752.

Ἰηνηϊεύς, ω, Att. for Ἰηνηϊάος, Ep. ωο (that cares for the people, from *πένομαι* and *λαός*), from the form Ἰηνηϊεύς, gen. Ἰηνηϊέω, 14, 489 (according to Thiersch, § 184. 17, the reading Ἰηνηϊέω is to be preferred, which Bothe has adopted); son of Hippalcemus, leader of the Æoetians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, 2, 494. 17, 597.

Ἰηνηϊόπειρα, ἡ, Ep. for Ἰηνηϊόπη (unravelling the web, from *πήνη* and *λέπω*), daughter of Icarus and Peribœa, Od. 1, 329, the wife of Odysseus (Ulysses); her conjugal fidelity and love is celebrated in the *Odyssey*. During the absence of Odysseus (Ulysses), there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88, seq. 19. 139, seq. A female slave at last betrayed her artifice; when Odysseus (Ulysses) returned, after twenty years, and slew the suitors, Od. 21, 22.

Ἰηνηϊόν, τό (πήνος), dimin. the thread of the woof wound upon a spool or bobbin (the yarn for the woof, V.), 23, 762 + Close after Ajax, hastened Odysseus (Ulysses) on, and was as near to him, as the shuttle with which the woof (Ἰηνηϊόν) is drawn through the warp is to the breast of the woman weaving. According to others, the *spool* upon which the web was wound. Damm incorrectly makes Ἰηνηϊόν an adjunct. to be connected with *μίτον*, the thread spun upon the spindle, see *μίτος*.

Ἰηνηϊός, ὁ, poet. a relative, esp. a relative by marriage, 3, 163. Od. 8, 581. 10, 441. (Prob. from *πέπαμαι*, to acquire.)

Ἰηνηϊεία, according to Eustath. a place in Thessaly, prob. the region about Phœræ, 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss. in transl. Bothe has adopted the reading of the old editions, *Πηρείη*; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: *Φηρείη*, the region about Phœræ.

Ἰηνηϊή, ἡ, Ion. for *πήρα*, a travelling sack, a wallet, *Od. 13, 432. 17, 197.

Ἰηνηϊός, ἡ, ὄν, disabled, maimed, esp. blind, 2, 599. † [Related to *πήμα*? Rost.]

Ἰηνηϊώ, οὗς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his

daughter the cattle of Iphiclus. Bion loved her, and his brother Melampus procured for him the wished-for cattle. Od. 11, 287. cf. 15, 225, seq.; see *Bion*.

Ἰηνηϊεύς, εὖς, ὁ (prob. akin to *παχύς*), 1) the elbow; the arm from the wrist to the elbow, the arm itself, 5, 314. in E. only dual. 2) the central curve which connected the two ends (τόξα) of the bow together, and upon which the arrow was laid in shooting, 11, 375. 13, 562. Od. 21, 419. 3) In the plur. the curved ends or handle of the lyre, h. Merc. 50.

Ἰηνηϊάρι, τό (ἰών), poet. only nom. and accus. fat, tallow, grease. *βοῶν ἐκ ταύτης ἐλεῖσθαι*, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Butt. Lex. p. 47. and Heyne), or it is equivalent to 'the fattest of the cattle,' 11, 550. 17, 659. ἰηνηϊάρι εἰλούσα. h. Ven. 30. metaph. fertility. 2) It is explained as adj. Od. 135. h. Ap. 60. ἐπεὶ μάλα ἰηνηϊάρι ὑπὲρ σῶμα [so unctuous is the glebe, Cp.]. According to Butt. l. c. ἰηνηϊάρι is a subst. and ὑπὸ prep., for there is great fatness (richness, fertility) under the surface.

Ἰηνηϊάξ, ακός, ἡ, a fountain, a spring, 16, 825. †

Ἰηνηϊάεις, εσσα, εν, poet. (ἰηνηϊάξ), springs abounding in fountains, epith. of *Ida*, 11, 183. †

Ἰηνηϊάτης, ον, ὁ, a Trojan from Percœ whom Odysseus (Ulysses) slew, 6, 38. ἰηνηϊάεις, see *ἰών*.

Ἰηνηϊέω, Ion. and Ep. *πηέζω*, from which imperf. *πηέζεν* for *ἐπιέζον*, Od. 12, 174. aor. pass. *ἐπιέσθη*, to press, to squeeze and generally, to press down, to hold fast, τὶ, 11, 16, 510. 4, 419; τὰ ἐν δεσμοῖς, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

Ἰηνηϊέρα, ἡ, a pecc. fem. of *ἰών*, q. v. Ἰηνηϊή, ἡ (prob. from *ἰηνηϊάρι*, a region of Macedonia on the borders of Thessaly in the vicinity of mount Olympus, 11, 226. Od. 5, 50. Adv. from it, *Πηρηφία* h. Merc. 85.

Ἰηνηϊέσθαι, see *πηέω*.

Ἰηνηϊέω, from which are derived the Ep. forms of *πηέω* (prop. from the aor. 2, ἐπιέθον), fut. *πηήσω*, aor. *ἐπιέθησα*, 1) the signif. to obey, to follow, to trust, τανί, esp. partep. aor. 4, 398. 6, 12. Od. 21, 315.

Ἰηνηϊέος, ὁ, a vessel, nly an earthen one, prop. a large earthen jar, for keeping wine, 24, 527. Od. 2, 340. 23, 305.

Ἰηνηϊέω, obsol. root of *πηέω*.

Ἰηνηϊόγαμος, ον (γάμος), whose marriage is unfortunate, unhappily wedded, *Od. 1, 266. 4, 346. 17, 137.

Ἰηνηϊός, ἡ, ὄν (from *πηκή*), also of two endings, Od. 4, 406. 1) Prop. *point*, sharp, piercing, βέλος, δίσκος, 11, 4, 11. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, ῥίζα, 11, 846. δάκρυον, Od. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, ὀδύνη, 11, 11, 271; and

generally, disagreeable, odious, Od. 17, 448. cf. Buttm., Lex. p. 319.

πίλναμαι, Ep. form of πελάζω, quickly to approach a thing, to touch, to rush upon or to, with dat. χθονί, 23, 368. h. Cer. 115; also ἐπ' οὐδέι, 19, 93; absol. ἀμφὶ δὲ χαίται πάλαντο, round about the hair fluttered, 22, 402.

πίλος, ὁ, felted wool, felt; a kind of helmet was made of it, 10, 265. †

πιμπλάνω, Ep. form of πίμπλημι; 3 pres. mid. πιμπλάνεται, 9, 679.

πίμπλημι, pres. 3 plur. πιμπλᾶσι, fut. πλήσω, aor. ἐπλήσα. Ep. πλήσα, mid. πίμπλαμαι, aor. mid. ἐπλήσαμην, aor. pass. ἐπλήσθην, 3 plur. πλήσθεν for ἐπλήσθησαν, also Ep. aor. II. ἐπλήμην, only 3 sing. and plur. πλήτο and πλήντο, 1) to fill, to make full, to fill up, τί, 14, 35; τίνος, with any thing; ἐναύλους νεκίων, τινὰ μένεος, 16, 72. 13, 60; τινί, 16, 374. Mid. with aor. 1, 1) to fill for oneself, to satiate oneself, to satisfy, with accus. δέπας οἴνου, 9, 224; θυμὸν ἐδητύος καὶ ποτήτος, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and Ep. aor. 2, to fill oneself, to be full, μένεος, of rage, Il. 1, 104; ἀλκῆς, 17, 211. h. Cer. 281. τῶν δὲ πλήτο σπέος, the cave was full, 18, 50. cf. Od. 8, 57; Ep. form πιμπλάνω and πλήθω.

πιμπρημι, not found in Hom., see πρήθω.

πίναξ, ακος, ὁ, a board, Od. 12, 67; generally, a wooden table, esp. 1) a writing-table, prob. made of two small boards, which were laid together, and fastened with a seal. b) a plate, a vessel, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from πνέω, πέπνυμαι), to make wise, to instruct, to inform, τινά, 14, 249. †

πινυτή, ἡ (πινύσσω), poet. understanding, wisdom, 7, 289. Od. 20, 71.

πινυτός, ἡ, ὄν (πινύσσω, πινύω), intelligent, prudent, wise, *Od. 1, 229. 4, 211; and often.

πίνω, pres. infin. πινέμεναι, imperf. iterat. πίνεσκε, fut. πίομαι, aor. 2 ἐπιον, imperat. πιε, Od. 9, 347; infin. πιεῖν, Ep. πιεῖν, πίμεν, perf. pass. to drink, spoken of men and animals, mly with a cus. οἴνον, Il. 5, 341; also κρητῆρας οἴνου, to drink jars of wine, 8, 232; κύπελλα, 4, 346. b) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. πίμεν, Od. 18, 3.)

πίομαι, see πίνω.

πίωτατος, ἡ, ὄν, superl. of πίων.

πίπτω (for πιπέτω from root πέτω), fut. πεσομαι, aor. 2 ἐπέσον, Ep. πέσον, perf. part. πεπτώς, with synizesis of ew: accus. plur. πεπτώτας, Od. 22, 384; to fall, i. e. to fall down, to plunge, to fall from a higher to a lower place, spoken of persons with prep. showing whence, ἐξ ἱκίων, ὀχέων, Il. 7, 16. 16, 379; of

things: of missiles, of snow, fire, 17, 633. 12, 156; whither by prep. ἐν, ἐπί, παρά, with dat. or dat. alone πεδίω, 5, 82; or by adv. ἐραζε, χαμαί. Esply 1) to fall out, to drop, spoken of reins: ἐκ χειρῶν, 5, 583. μετὰ ποσσι γυναικός, to fall from the lap of the mother, i. e. to be born, 19, 110. ἐκ θυμοῦ τινι, to fall from any one's heart, i. e. to lose his favour, 23, 595. 2) to fall down, to fall around, often spoken of trees, harvests, etc. 11, 69. 18, 552. 3) In the construction προγῆρας: to fall dying, to fall, to perish, spoken of men who are slain in battle, ὑπό τινος and τινι, 6, 453. 17, 428; in full: θνήσκοντες πίπτουσι, 1, 243. 4) to fall, i. e. to rush upon, to cast oneself upon; ἐν νηυσί, upon the ship, 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; cf. ἔχω. (Voss. incorrectly translates, 11, 823, ἐν νηυσὶ πεσόνται, they were stretched about the ships); of wind, Od. 14, 475; metaph. spoken of discord. Il. 21. 385. 5) to fall, to sink, i. e. to become weak and faint, spoken of courage, 14, 418; of the wind, Od. 19, 202.

πίσος, εος, τό, poet. (πίνω), a moist place, a meadow, a meadow-pasture, marshy land, 20, 9. Od. 6, 124. h. Ven. 99; (less correct is πέσος.)

πίσσα, ἡ (πίτυς), pitch, 4, 277. †

πιστός, ἡ, ὄν (πειθω), superl. πιστότατος, who is believed or trusted: credible, faithful, trusty, trustworthy, ἑταῖρος, 16, 147; ὄρκια, 2, 124; οὐκέτι πιστὰ γυναῖξιν, no confidence can be placed in the women, Od. 11, 456.

πιστόω (πιστός), aor. mid. ἐπιστώσαμην, aor. pass. ἐπιστώσθην, to make trusty, true; hence, pass. to be assured, to believe, to trust, Od. 21, 218. Mid. to give mutual security, to become secure, to promise fidelity, Il. 6, 233; ἐπέσσειν, by words, 21, 286; also in the aor. pass. ὄρκω πιστωθῆναι τινι, to give security to any one upon oath, Od. 15, 436.

πίσυνος, ἡ, ὄν, poet. (πειθω), trusting to, confiding in any thing, with dat. τόξοισι, Διί, 5, 205. Od. 18, 140.

πίσυρες, οἱ, αἱ, πίσυρα, τά, Æol. and Ep. for τέσσαρες, four, 15, 680. Od. 5, 70.

Πιθεύς, ἦος, ὁ, the well-known Pitheus was son of Pelops, king of Træzæ, father of Æthra; but from 2, 105, seq. it would appear that the son of Pelops and the father of the Æthra mentioned in 3, 144, were probably distinct persons; hence Damm, s. v. *Alius erat filius Pelopis*.

πιτνάω and πίτνημι, poet. form of πετάννυμι, to spread out, to stretch out, ἡέρα πίτνα for ἐπίτνα, 21, 7; πιτνάς εἰς ἐμὲ χεῖρας, Od. 11, 392.

Πιτυαία, ἡ, Ep. for Πιτυία, a town in Asia Minor, between Parion and Priapus, 2, 829 (prop. the fir-town).

πίτυς, vos, ἡ, a fir, a pitch-pine, pinus abies, 13, 390; dat. plur. πίτυσων, Od. 9, 186.

πιφαύσκω, and mid. πιφαύσκομαι, Ep. form by lengthening and prefixing redupl. from ΦΑΩ, i. e. φαίνω, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: to indicate, to point out, τι, 10, 502; esply by speaking: to give to understand, to tell, to report, τι, 10, 478. Od. 11, 442; also ἔπεα ἀλλήλοισι, to speak words with one another, II. 10, 202; cf. Od. 22, 131. II) Mid. πιφαύσκομαι, like the act. 1) τί τι, e. g. of Zeus: τὰ κῆλὰ τι, to show his bolts to any one. i. e. to send, II. 12, 280; φλόγα, II. 21, 333. 2) To indicate by words, to tell, to report, to communicate, τί, 15, 97. Od. 2, 32; τί τι, II. 16, 12, 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. πίνος, to this an Ep. fem. πείρα (as if from πίνω), compar. πύτερος, η, ον, superl. πύτατος, η, ον, 9, 577. 1) Fut. in a literal sense, μηρία, δημός, II. 2) Metaph. spoken of the soil: fat, fertile, fruitful, πεδίον, ἔργα, πείρα ἄρουρα, 18, 541. Od. 2, 328. b) rich, opulent, wealthy, νηός, οἶκος. II. 2, 549. Od. 9, 35; πείρας πόλεις, II. 18, 342.

Πλαγκταί, αι, πέτραι (from πλάζω), the wandering rocks; two rocks, which, upon the approach of a ship, struck together like the Symplégades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands Lipari, Od. 12, 61.

πλαγκτός, ἡ, ὄν (πλάζω), wandering, restless. 2) Metaph. wandering, out of one's senses, simple, Od. 21, 363.†

πλαγκτοσύνη, ἡ, poet. (πλαγκτός), the act or state of wandering, roaming, Od. 15, 313.†

πλάγθη, see πλάζω.

πλάζω, syncop. form of πελάζω; ἐπλαζε δὲ καὶ ὤμους καθύπερθεν, i. e. according to Eustath. εἰς τοὺς ὤμους ἐπέλαζεν, 'the water washed his shoulders from above' (Voss). Others refer the form to πλάζω, i. e. ἐπλάνα καὶ διεσάλευεν ὤμους, the water shook his shoulders (so that he could not go straight on). Thus Damm, and perhaps the Gramm. in better keeping with the context, 21, 269.†

πλάζω, aor. ἐπλαξα, fut. mid. πλάξομαι, Od. 15, 312; aor. pass. ἐπλάχθη, Ep. πλάγθη. I) Act. to drive around, to cause to wander, esply to turn from the right way, to drive from, τινὰ ἀπὸ πατρίδος, Od. 1, 75. 24, 307. II. 17, 751. b) Metaph. to confuse, to lead astray, Od. 2, 396; to mislead, to hinder, τινά, II. 2, 132. II) Pass. with fut. mid. to wander, to roam about, ἐπὶ πόντον, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol. II. 10, 91. Od. 1, 2, 3, 95. b) to be turned aside, to wander; spoken of a mis-ile, to rebound, II. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, 6, 396; see Υποπλάκιος.

*πλακοῦς, οὔτος, ὁ, contr. from πλοκοῦς, a cake, Batr. 36.

πλανῶν (πλάνη), prose, = πλάζω, 1st ἡσω, to lead astray, Batr. 96. Mid. κ go astray, to wander about, 23, 321.†

*πλανοδίη, ἡ (ὁδός), α ὠρον, πω, ε παξε (only h. Merc. 75: πλανοδίας ἡ ἤλαυε διὰ ψαμαθῶδεα χώρον; it is more correct to consider it as accus. plur. fem. of an adj. πλανοδίας, ὡς; astray, and to refer it to βοῦς, v. 74).

Πλάταια, ἡ, poet. mly αἱ Πλαταιαί, a town in Bœotia, in a plain on the Acropus, between Helicon and Cithæron, now Paleocastro, 2, 504.

*πλαταμῶν, ὠνος, ὁ (πλατύς), a level surface, esply a broad stone, h. Merc. 128.

πλατάνιστος, ἡ, poet. for πλάτανος, the plane-tree, *platanus orientalis*, Linn., II. 2, 307-310.

*πλάτος, εος, τό, breadth, width, Pt. 4, 2.

*πλατύνωτος, ον (νῶτος), broad backed, Batr. 298.

πλατύς, εἶα, ὑ, broad, wide, fat, τελεμών, 5, 796. b) broad, spacious, of great compass, Ἐλλάσποντος, 7, 86. αἰετὰ πλατεῖα, great, wide-wandering herds, 2, 474. Od. 14, 101, 103.

ΠΛΑΩ or ΠΛΗΜΙ, syncopated forms of πελάζω, from which are derived the Ep. forms πλῆτο, πλῆντο.

πλέες, accus. πλέας, Ep. for πλέους and πλέονας, 11, 395. 2, 129; see πλείω.

πλείος, η, ον, Ion. and Ep. for πλέος compar. πλείοτερος, Od. 11, 359; full, filled, with gen. οἴνου, full of wine, II. 9, 74. Od. 4, 319. (Always the Ion. form except πλέων, Od. 20, 355.)

πλείστος, η, ον, irreg. superl. of πλείω, the most, very much. πλείστον κακόν, the greatest evil, Od. 4, 697; πλείστον, as adv.

πλείω, Ep. for πλέω, to sail. πλείων, πλείον, and πλέων, πλέω, compar. of πλούς. (H. uses both forms, also plur. nom. πλείους for πλείονες, dat. πλείοισιν and πλείονεσιν; also the Ep. plur. πλέες and πλέας, more, greater: πλέων νύξ, the greater part of the night 10, 252; τό πλείον πολέμοιο, the greater part of the war, 1, 165. Od. 8, 475; οἱ πλέονες, the greater part.)

πλεκτός, ἡ, ὄν (πλέκω), twisted, twined, τάλαροι, ἀναδέσμη, 18, 568. 22, 469. Od. 9, 247; σερή, Od. 22, 175.

πλέκω, aor. 1 act. ἐπλεξα, aor. mid. ἐπλεξάμην, 1) to twist, to twine, to curl, with accus. πλοκάμους, the locks, 14, 176. Mid. to twist for oneself, χαιτῶς, 14, 176; πείσμα, to twist a cord for oneself, Od. 10, 168.

πλέον, neut. of πλέος, see πλείος. πλευρή, ἡ, the side of the human or of an animal body, a rib; mly in the plur. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of πλευρή, 4, 468.†

Πλευρών, ὠνος, ὁ, an ancient city in

Ætolia, on the river Evénus, the abode of the Curètes, with a temple of Athênê, 2, 639. 13, 217; from which Πλευρώνιος, η, ον, *Pleuronian*; subst. a *Pleuro-nian*.

πλέω, Ep. form *πλείω*; from which *πλειέιν*, *πλειόντες*, fut. *πλεύσομαι*, Od. 12, 25. (Ep. form *πλώω*), *to sail, to travel by sea; to voyage*, ἐπὶ πόντῳ, Il. 7, 88; ἐνὶ πόντῳ, Od. 16, 367; with accus. of place: ὑγρὰ κέλευθα, *to navigate the watery paths*, Od. 3, 71. 9, 252. (*πλέων*, Od. 1, 183, monosyllabic.)

ΠΑΕΩ, falsely assumed root for some of the tenses of *πέμπλημι*.

πλέων, *πλέον*, see *πλείων*.

πληγή, ἡ (*πλήσσω*), *a stroke, a blow, a lash*, Od. 4, 244; esply the cut of a whip, Il. 11, 532. 2) Διὸς *πληγή*, ἡ, a blow of Zeus = lightning, 14, 414.

πλήθος, eos, τό (*πλήθω*), dat. *πλήθει*, prop. *fullness*; mly *multitude, crowd*; *17, 330. 23, 639.

πληθύς, υός, ἡ. Ion. for *πλήθος*, dat. *πληθῦ*, 22, 458. Od. 16, 105; prop. *fullness, multitude*; mly *a crowd of men*, with verb plur. Il. 2, 278. 15, 305. Od. 11, 514; esply spoken of *great multitudes, the people*, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. *to be full, to fill oneself, to become full*, with gen. ἵππων καὶ ἀνδρῶν, 8, 214; σίτου, Od. 9, 8; spoken of rivers: *to rise, to swell*, Il. 5, 87. 11, 492. πάντες ποταμοὶ πλήθουσι ρέοντες, the flowing rivers rise, 16, 389; metaph. spoken of the moon: *πλήθουσα Σελήνη*, the full moon, 18, 484. cf. h. 32, 11.

Πλειάδες, αἱ, Ion. for Πλειάδες, the *Pleiades*, the seven daughters of Atlas and Pleïðne; they were placed by Zeus amongst the stars and formed the constellation of the *seven stars* in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, 18, 486. Od. 5, 272. h. 7, 7. (The name is derived by some from *πλέω*, as the stars of navigation; by others, as Voss ad Arat. from *πέλομαι, versari*; according to others still = *πελειάδες*, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (*πλήκτης*), *to strike, to fight, to contend*, τιní, 21, 499.†

***πλήκτρον**, τό, prop. an instrument for striking: the *plectrum*, for playing upon the lyre, h. Ap. 185.

πλημμυρίς, ἴδος, ἡ, the *flow or flux of the sea*, in opposition to the ebb, Od. 9, 486.† In Hom. ὕ, in Eurip. ὕ, in like manner, *πλήμυρα*. (According to Buttman, Gr. Gram. § 7, 17, note, from *πλήν* and *μύρω*, according to others, from *πλήμα*.)

πλήμμη, ἡ (*πλήμη*), prop. the filling; then, *the nave of the wheel*, in which the axle runs, and into which the spokes are inserted. *5, 726. 23, 339.

πλήν, as prep. *besides, except*, with gen. Od. 8, 207.†

πλήντο, 1) Ep. 3 plur. aor. sync. pass. of *πέμπλημι*, Od. 8, 57. 2) 3 plur. aor. sync. of *πελάζω*, Il. 14, 468.

πλήξα, see *πλήσσω*.

πλήξιππος, ον (*ἵππος*), *horse-spurring, horse-liming*, *2, 104.

πλησίος, η, ον (*πέλας*), *near, neighbouring*, mly with gen. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a *neighbour, the nearest person*, *πλησίος ἄλλος*, Il. 2, 271. Neut. as adv. *near, in the vicinity*, with gen. 3, 115; rarely with dat. 23, 732.

πλησίστιος, ον (*ἰστίον*), *filling or swelling the sails*, οὔρος, *Od. 11, 7. 12, 149.

πλήσσω, aor. 1 *ἐπλήξα*, always Ep.

πλήξα, Ep. aor. 2 *πέπληγον* and *ἐπέπληγον*, perf. *πέπληγα*, always in act signifi.

Mid. aor. 1 *ἐπλήξάμην*, Ep. aor. 2 *πεπληγόμεν*, aor. pass. *ἐπλήγην*, 1) *to strike, to smite, to thrust, to hit*, any one:

πληγήσιν, *to punish any one with blows*, 2, 264; *σκήπτρω μετάφρονον*, 2, 266. ποδί

πλήξα, *to strike with the foot*, Od. 22, 20; *χορὸν ποσσίν*, Od. 8, 264; ἵππους ἐς πόλεμον, *to drive the steeds to the battle*,

Il. 16, 728; hence, δ) Esply spoken of arms, for the most part of the sword: *to smite, to wound, to hit*; often with double

accus. *τινά κληῖδα*, *to strike any one upon the clavicle*, 5, 147; *τινά αὐχένα*,

Il. 240. Pass. in aor. 1, *to be struck*, 23, 694; esply *to be struck by lightning*, *κεραυνῶ*,

8, 455 (here stands *πληγέντε* masc. instead of *πληγείσα*), Od. 12, 416.

δ) Metaph. *to be violently attacked*, Il. 13, 394. 16, 203; see *ἐκπλήττω*. Mid. *to strike oneself*, with accus. *στήθεα*, upon

the breast, 18, 51; *μηρῶ*, 12, 162. 16, 125. h. Cer. 218.

πλήτο, Ep. aor. sync. from *πέμπλημι*. 2; 3 sing. Ep. aor. sync. from *πελάζω*, 14, 438.

πλίσσομαι (from *πλίξ*, Dor. = *βλήμα*), mid. (elsewhere also *πλίσσω*), *to stride*,

prop. according to the Gramm. *to weave the legs*, by putting one foot before the

other; or, generally, *to stride with extended legs*, spoken of running mules:

εὐ πλίσσοντο πόδεσσιν, well stride they forward with the legs, Od. 6, 318.†

πλόκαμος, ὁ (*πλέκω*), *curled hair, a curl, a lock*, in the plur. 14, 176.†

πλόκιος, η, ον (*πλέκω*), *curled, entangled*, for *κλόπιος*, Od. 13, 295.†

πλόος, ὁ (*πλέω*), *the act of sailing, navigation*, Od. 3, 169.† h. 33, 16.

***πλούσιος**, η, ον (*πλούτος*), *rich*, h. Merc. 171.

πλούτος, ὁ (*πέλος*, not from *πολύ, ἔτος*), *abundance, wealth, property*, connected with *ἄφενος*, 1, 171; *ὄλβος*, Il., and Od. 14, 206.

†**Πλαούτος**, ὁ, son of Jasion and Dēmêtêr, god of wealth, h. Cer. 489

***Πλουτώ**, οὖς, ἡ, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (*πλέκω*) = *πλόκαμος, twisted hair, a curl*, 17, 52.†

πλυνός, ὁ (πλύνω) a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. πλυνῶ, Ep. πλυνέω, aor. Ep. πλύνω, to wash, to rinse, to cleanse, πλύνεσκον, 22, 155. Od. 6, 93.

πλωτός, ἡ, ὄν (πλώω), sailing, esply swimming, floating, νήσος, Od. 10, 3†; epith. of Æolia (see Αἰολίη); according to others, circumnavigable.

πλώω, Ep. form of πλέω, only in the signif. to swim, to float; imperf. τεύχεα πλώων, 21, 302. Od. 5, 240. h. 21, 7.

πνείω, poet. for πνέω.

πνεύμων, ονος, ὁ (πνέω), the lungs, 4, 528.

πνέω, poet. πνείω, perf. mid. πέπνυμαι; H. has the pres. and imperf. act. mly in the poet. form (πνέει only Od. 5, 469), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to breathe, to respire, = to live, Il. 17, 447. Od. 18, 131; of horses: to pant, to puff, Il. 13, 385; metaph. spoken of men: μένεα πνείοντες, breathing courage, animated with courage, epith. of warriors, 2, 536. Od. 22, 203. 3) The perf. mid. πέπνυμαι, infin. πεπνύσθαι. prop. to be animated; hence, to have recollection, to have intelligence, spoken of Tiresias, who alone possesses recollection in the under-world, Od. 10, 495; esply to be intelligent, prudent, Il. 24, 377. Od. 23, 210; most frequently the partop. πεπνυμένος, as adj. intelligent, prudent, thoughtful, considerate, spoken of persons and things: as μήδεα, Il. 7, 278 πεπνυμένα βάζειν, to speak intelligently, 9, 58; ἀγορεύειν, Od. 19, 352.

*πνίγω, fut. ξω, to strangle, to drown, τινά, Matr. 158.

πνοή, ἡ, Ep. and Ion. for πνοή (πνέω), 1) blast, breath, air, with the adjunct. ἀνεμοιο, Βορέαιο, also plur. 5, 526; then ἅμα πνοῆς ἀνεμοιο πέτεσθαι, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, 12, 207; of horses, 16, 149. 2) the breath, of men and of animals: breath, respiration, 23, 380. πνοῆ Ἡφαιστόιο, the breath of Hēphæstus, i. e. the flame of fire, 21, 355.

ΠΝΥΜΙ, ΠΝΥΩ, assumed root of πέπνυμαι. see πνέω.

ποδαλείριος, ὁ, Podaleirius, son of Asklepius (Æsculapius), brother of Machaon, from Tricca in Thessaly; a famous physician, 2, 732. 11, 832.

ποδάνπτρον (νίπτω), water for washing the feet, mly plur. Od. 19, 343. 504.

Ποδάργη, ἡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, 16, 150.

Ποδάργος, ὁ (swift-foot, from ἀργός), 1) a steed of Hector, 8, 185. 2) a steed of Menelaus, 23, 295.

ποδάρκης, ἐς (ἀρκέω), prop. enduring

with the feet; hence, strong-footed, swift-footed, often epith. of Achilles, *1, 121.

Ποδάρκης, οὖς, ὁ, son of Iphicles, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylacē and Pyrasus, 2, 704. 13, 693.

ποδηκτής, ἐς (ἔΝΕΚΩ), reaching to the feet, spoken of a lion's skin, *10, 24 178; of a shield, 15, 646.

ποδήνεμος, ον (ἀνεμος), wind-footed, swift-footed, epith. of Iris, *2, 786; and often.

Ποδῆς, οὖς, ὁ, for Ποδέης, son of Eëtion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, 17, 533. seq.

ποδώκεια, ἡ (ποδώκης), swiftness of foot in plur. 2, 792.†

ποδώκης, ἐς (ὠκύς), swift-footed, often an epith. of Achilles, 2, 860. Od. 11, 471 also of Dolon, Il. 10, 316; of horses, 2, 764. 17, 614.

ποθέσκε, see ποθέω.

πόθεν, adv. interrog. (πός), whence? from whence? spoken of place and time. Od. 17, 368. 373; often with gen. π πόθεν ἀνδρῶν, who and whence, Il. 1, 150. Od. 1, 170. h. Cer. 113.

ποθέν, enclit. adv. from somewhere, from any place, mly εἰ ποθεν, 9, 330; μὴ ποθέν and εἰ καὶ ποθεν ἄλλοθεν, Od. 7, 52.

ποθέω (ποθή), pres. infin. Ep. ποθήμεθα for ποθεῖν, Od. 12, 110; aor. Ep. ἐπόθεα and πόθεσα, to wish, to desire, to long for, τί or τινά, esply to long for something absent or lost; hence for the max part, to miss, τινά, 2, 793. 726. 5, 411. 11, 161. Od. 1, 343.

ποθή, ἡ, poet. = πόθησις, wish, desire, longing, esply for something absent. τινός, 1, 240; ποθή ἐμεῖο, for me, 6, 361. βιώτοιο, Od. 2, 126. κείνου δ' οὐτι καὶ ποθή ἔσεται, there will be no great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, σὴ ποθή, the desire of thee, 19, 321.

πόθι, adv. interrog. poet. for ποθεν, where? *Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for ποῦ, 1 anywhere, 10, 8. 2) Of time: at any time. αἰ κέ ποθι, 1, 128. 3) Mly somewhere, perchance, perchance, 19, 273. Od. 1, 348.

πόθος, ὁ, wish, desire, longing, τινός for any one, 17, 439.† In Od. 4, 596. Il. 202. 14, 144. h. 18, 33.

Ποιάντιος, ον, sprung from Παιανίος, Od. 3, 190.

ποιέω, fut. ἤσω, aor. ἐποίησα, Ep. ποιήσα, perf. pass. πεποίημαι, fut. mid. ἤσομαι, aor. ἐποίησάμην, Ep. ποιησάμην. ground signif. to make. 1) to make, i. e. to produce, to bring into being, to prepare, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connected: δῶμά τινα, to build a man a house, 1, 608; in like manner ποιεῖ θάλαμον, κλισίην, etc. πύλας ἐν πύργῳ

7. 339: *σάκος ταύρων* (gen. mater.), a shield of ox-hide, 7, 222; *τύμβον* to cast up a sepulchral mound, 7, 435. *εἶδωλον*, Od. 4, 796. *δ*) Spoken of states and of things, to which esply mental action belongs: *τελευτήν*, to make an end, Od. 1, 250; *φόβον*, to excite fear, Il. 12, 432; *νόημά τιμιν ἐν φρεσίν*, to put a thought into any one's mind, Od. 14, 274; *ἀθύρματα*, to pursue pastimes, Il. 15, 363; *κακὸν μείζον*, to prepare a greater evil, Il. 13, 120; *γαλήνην*, Od. 5, 452; pass. *ἡ σοι ἄριστα πεποιήται κατὰ οἶκον πρὸς Τρώων* (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) *to make*, i. e. to place a man in a condition; *α*) With double accus. *to convert*, *to render*: with subst. *τινὰ βασιλέα*, to make a man a king, Od. 1, 387; *κείνον ταμίην ἀνέμων*, Od. 10, 21; *λαοὺς λίθους*, the people to stones, Il. 24, 611; *θεῶν ἀκοίτην θνητῶ*, to make a goddess bride to a mortal, 24, 537; with adj. *τινὰ ἀφρονα*, to render a man senseless, (Od. 23, 12; *ἄϊστον*, Od. 5, 235; *θεμελίαι λεῖα*, to make the ground smooth, i. e. level, Il. 12, 30; cf. *δίπτυχα*. Mid. 1) *to make any thing for oneself*, like the act. *α*) With a more or less distinct reference to the subj.: *οἰκία*, to build houses or dwellings for oneself, 12, 168; *τείχος, γηόν*, 12, 5. h. Ap. 286; *σχεδὴν*, Od. 5, 251. *δ*) *ἀγορήν*, to make an assembly, Il. 8, 2; *κλέος αὐτῇ ποιέται*, she acquired glory for herself, *ρήτην ποιέσθαι*, Od. 14, 393. 2) With double accus. *τινὰ ἀλοχον*, to make any one a wife, Il. 3, 409; *τινὰ ἀκοίτην*, Od. 5, 120; *τινὰ υἱόν*, to take any one as a son, Il. 9, 495.

ποίη, ἡ, Ion. for *πόα*, *grass, herbage, pasturage*, 14, 347.† Od. 9, 499; and often.

ποιήεις, εσσα, εν (ποίη), *grassy, verdant, green*, + epith. of towns and islands, 2, 503; *πίσκα*, 20, 9; *ἀγρεα*, Od. 4, 337.

ποιητός, ἡ, ὄν (ποιέω), *made, prepared*; in H. *well-wrought or built*, spoken of dwellings, 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (ποικίλος), *to variegate*, spoken of embroidering and painting; especially *to adorn with various colours, to work or form with skill, χορόν*, 18, 590.†

ποικίλημα, ατος, τό (ποικίλλω), *variegated work, esply painting, embroidery, ποικίλασι κάλλιστος*, spoken of a robe, 6, 294. Od. 15, 107.

ποικιλομήτης, ου, ὄ (μητις), *full of crafty devices, abounding in expedients, cunning*, epith. of Odysseus (Ulysses), 11, 482. Od. 3, 163; of Zeus and Hermēs, h. Ap. 322. Merc. 155.

ποικίλος, η, ου, 1) *variegated, having divers colours, παρδαλέη*, 10, 30. 2) *adorned, painted, embroidered*, spoken of garments, 5, 735. Od. 18, 293; and gen. *wrought with art, beautifully formed*, epith. of arms, chariots, etc. *ποικιλῶ χαλκῶ ἄρματα*, chariots adorned with

brass, Il. 4, 226; in like manner *τεύχεα*, 3, 327; *δεσμὸς*, Od. 8, 448.

ποιμαίνω (ποιμήν), *to pasture, to drive to pasture*, spoken of shepherds; *μῆλα*, Od. 9, 188; also absol. *ἐπ' οἴεσσι*, to be a shepherd with sheep, Il. 6, 25. Mid. *pasture, to graze*, spoken of flocks, 11, 244.

ποιμήν, ἐνος, ὄ (πάομαι), *a herdsman, esply a shepherd*, 5, 137; then metaph. *ποιμήν λαῶν*, a shepherd of the people, frequently an epith. of princes, Il. and Od.

ποίμνη, ἡ (ποιμαίνω), *a flock or herd of cattle pasturing*, Od. 9, 122.†

ποιμνήσιος, η, ου (ποίμνη), Ion. for *ποιμνείον*, *belonging to the flock or herd, σταθμός*, the fold of the flock or herd, 2, 470.†

ποινή, ἡ (akin to ΦΕΝΩ), prop. *compensation for a committed homicide*, the money with which a man redeems himself from blood-guiltiness; hence, 1) *penalty, vengeance* (which I take or which is taken of me), with gen. for or on account of any one, *παίδος*, 13, 659; *κασινγήτοις*, 14, 483; cf. 16, 398. 9, 633; and generally, *recompense, requital*, 5, 266. Od. 23, 312; *τῶν ποινήν, ὄ*, as appos. Il. 17, 207; cf. 21, 28.

ποιός, η, ου (πός), *what sort of, of what kind* (qualis). *ποιόν τὸν μῦθον ἔειπες!* what a word hast thou spoken, and neut. *ποιόν ἔρεξας!* 23, 570. With infin. *ποιόι κ' εἴτ' Ὀδυσῆϊ ἀμυνέμεν*, how would you be able to defend Odysseus (Ulysses), Od. 21, 195.

ποιπνῶν, partep. aor. ποιπνῶσας (prob. from *πνέω, πέννυμαι*, with redupl.), prop. *to be out of breath from haste*; hence, 1) *to be hasty, active, to move hastily, ἀνὰ μαχήν*, 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Esply 2) *to serve with assiduity, to wait upon assiduously*, Il. 1, 600. 18, 421. Od. 20, 149 (ν is in the pres. and imperf. short. with a following short syllable, long with a following long, Il. 1, 601. 24, 475).

πόκος (πέκω), *wool shorn off, a fleece*, 12, 451.†

πολέες, Ep. for *πολλοί*. see *πολύς*.

πολεμήσιος, ου. Ion. for the unusual *πολεμειος, warlike*; *ἔργα*, 2, 338. Od. 12, 116; *τεύχεα*, Il. 7, 193.

πολεμίζω. Ep. *πολεμίζω* (πόλεμος), fut. *πολεμίζω*, 1) *to war, to fight, to contend, τινί*, with any one; *ἄντα τινός*, against any one, 8, 428; *τινὸς ἐναντίβιον*, 20, 85; *μετ' Ἀχαιοῖσιν*, 9, 352; also *πόλεμον*, to wage a war, 2, 121. 2) *to make war upon, to invade*. *ρήϊτεροι πολεμίζειν*, more easy to assail, 18, 258.

πολεμιστά, ὄ, Ep. for *πολεμιστής*.

πολεμιστής, ου, ὄ, Ep. *πολεμιστής* (πόλεμος), *a warrior, a combatant*, 5, 289; and often; Od. 24, 499.

* *πολεμόκλονος, ου* (κλόνος), *making a warlike noise or tumult*, Batr. 4, 276.

πόλεμόνδε. adv. Ep. *πόλεμόνδε, to the war*, 8, 313, and often.

πόλεμος, ὁ, Ep. also πτόλεμος (πέλω), *the tumult of war, the tumult of battle*, and generally, *war*; particularly in H. *contests, battle*, πόλεμος Ἀχαιῶν, *war with the Achaeans*, 3, 165; ἀνδρῶν πτόλεμοι, 24, 8. Od. 8, 183.

πολεύω, poet. (πόλος), only intrans. *to go about, to remain, to abide*, κατὰ ἄστυ, Od. 22, 223.†

πολέων, Ep. for πολλῶν, see πολὺς.

πόληας, πόληες, see πόλις.

πολιζώ (πόλις). aor. ἐπόλισα, Ep. πόλισσα, perf. pass. πεπόλισμαι, prop. *to found a city, generally, to found, to build, to erect*, *7, 453. 20, 217.

πολιήτης, ον, ὁ, poet. for πολιίτης, 2, 806.†

πόλινδε, adv. *to the city, into the city*, Il. and Od.

πολιοκρόταφος, ον (κρόταφος), *having gray, hairs upon the temples* ('becoming gray,' V.), 8, 518.†

πολιός, ἡ, ὄν, also ὄς, ὄν, 20, 229; (πελός), *whitish, gray, canus*, spoken of the hair, 22, 74. 77; κεφαλῆ, Od. 24, 317; of a wolf, Il. 10, 334; of iron, 9, 365; often of the sea on account of the white foam, 1, 350. Od. 4, 580.

πόλις, ιος, ἡ, Ep. also πτόλις (πέλω). H. has the gen. πόλιος dissyllabic, 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλει, πόλει, πόληϊ, nom. plur. πόλιες, πόληες, gen. πολλῶν (πόλεων, false reading, 5, 744), dat. πολιέσσι, accus. πόλιας (trissyllabic and dissyllabic), πόλειες, πόληες, prop. *a place of commerce, a city*. ἀκρῆ πόλις, *the highest part of the city, a citadel*, 6, 88, 257. 2) *the region round about a city*, Od. 6, 177. πόλις καὶ ἄστυ, Il. 17, 144; cf. ἄστυ. On the declen. see Thiersch, Gram. § 190. 24; Kühner, § 268. 3.

*πολισσοός, ον (σώζω), *town-protecting*, h. 7, 2.

πολιίτης, ον, ὁ. Ep. πολιήτης, 2, 806; *a citizen, an inhabitant of a city*, 15, 558. Od. 7, 131.

Πολίτης, ον, ὁ, 1) son of Priam, in whose form Iris appeared to his father, 2 791. 13, 339, seq. 2) a faithful companion of Odysseus (Ulysses), who was metamorphosed by Kirkê (Circe), Od. 10, 224.

πολλάκι or πολλάκις (with ε only, 8, 362. Od. 4, 101), adv. (πολλός), *many times, i. e. often, frequently*, Il. 3, 232; πολλάκι, h. Pan, 12, 13.

πολλός, πολλόν, Ep. and Ion. for πολὺς, πολύ.

Πολυαιμονίδης, ον, ὁ, son of Polyæmon, 8, 276.

πολύαινος, ον (αἰνέω), *much praised, greatly lauded, praiseworthy*; epith. of Odysseus (Ulysses), 9, 673. 10, 544. 11, 431. Od. 12, 184. According to Buttm., Lex. p. 60, *distinguished by shrewd and crafty discourse*: αἶνος, *a speech full of meaning, &c.*

πολυάξι, ἴκος, ὁ, ἡ (ἰ), poet. (ἀίσσω), prop. spoken of violent motion; hence,

impetuous, tumultuous, fatiguing, πόλεμος, 1, 105. Od. 11, 314; κάματος, Il. 5, 811.

πολυανθής, ἐς, (ἄνθος), *very blooming, ὕλη*, Od. 14, 353; † ἔαρ, h. 18, 17.

πολυάρητος, ον, Ion. (ἀράομαι), *greatly wished, much prayed for*, τινί, *Od. 6, 280. 19, 404. h. Cer. 220.

πολύαρνι, metaplast. dat. of πολύαρνος, ον, *rich in sheep, abounding in flocks*, 2, 106.†

πολυβενθής, ἐς, poet. (βένθος), *very deep*, epith. of the sea, 1, 432. Od. 4, 406.

Πόλυβος, ὁ (rich in oxen), 1) son of Antenor in Troy, 11, 59. 2) a suitor of Penelope, whom Eumæus slew, Od. 22, 243. 284. 3) a rich Egyptian in Thebes, husband of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. 5) an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.

πολυβότειρα, ἡ, Ep. πολυβότειρα, poet. (βόσκη), prop. fem. of πολυβοτήρ, *much nourishing, fruitful productive*, epith. of the earth and of Achaia, 3, 89. 11, 770. Od. 8, 378; only in Ep. form.

πολύβουλος, ον, poet. (βουλή), of great wisdom, *intelligent, well-advised, counselling well*, epith. of Athênê, 5, 260. Od. 16, 282.

πολυβούτης, ον, ὁ, poet. (βούς), *rich in horned cattle, rich in oxen*, *9, 154. 296.

πολυγηθής, ἐς, poet. (γηθέω), *much delighting, greatly rejoicing*, epith. of the Hours, 21, 450.†

πολυδαίδαλος, ον, poet. (δαίδαλος), *rich in art, i. e. 1) wrought with great art, beautifully wrought*, spoken of metals, 3, 358. Od. 13, 11. 2) *skilled in art, ingenious*, Σιδόνες, Il. 23, 743.

πολυδάκρυος, ον = πολυδάκρυς, whence μάχης πολυδάκρυνος, according to the Cod. Venet. ed. Bothe and Spitzner, Il. 17, 192. for πολυδάκρυνος, because υ in this word is always long.

πολυδάκρυς, υ, poet. (δάκρυ), *tearful, much lamented, lamentable*, epith. of Arês, of battle, and of war, *3, 132. 17, 544.

πολυδάκρυνος, ον, poet. (δακρύνω), *much lamented, much deplored*, epith. of battle, 24, 620; γόος, Od. 21, 57. 19, 213.

Πολυδάμας, αντος, ὁ, Ep. Πουλυδάμας (much conquering), voc. Πουλυδάμα, 12, 231; son of Panthûs and Phronis, a wise and brave Trojan, 11, 57. 18, 249.

Πολυδάμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

*Πολυδέγμων, ονος, ὁ (δέχομαι), *the much embracing*, as subst. for Hades who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, ἄδος, ὁ, ἡ (δειρή), prop. *having many necks*; hence, *many-headed, having many summits*, epith. of Olympus *1, 499. 5, 754.

*Πολυδέκτης, ον, ὁ (δέχομαι), *the much*

embracing, epith. of Hades, = Πολυδέγμων h. Cer. 9.

πολυδένδρεος, ον (δένδρον), *abounding in trees, woody*, *Od. 4, 737. 23, 139. h. Ap. 475.

πολυδέσμος, ον, poet. (δεσμός), *well-bound, well-joined*. σχεδία, *Od. 5, 33. 7, 264.

Πολυδέυκης, ον, δ, accus. Πολυδέυκα, Πολυδέυκῆς (Πολυεύ), son of Zeus and Leda, brother of Kastôr (Castor), one of the Dioscûri, famous as a pugilist; he alone as the son of Zeus was immortal, see Κάστωρ, 3, 237. Od. 11, 299, seq.

πολυδίψιος, ον (δίψα), *very thirsty, destitute of water*, epith. of Argos, 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρη, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menestheus, 16, 175.

πολυδώρος, ον (δώρον), *richly gifted*, i. e. πολυδένος, epith. of ἄλοχος, who on account of her beauty had received many presents, 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated *well-portioned*. [Cf. Lenz Gesch. d. Weiber, 8. 170. Am. Ed.]

Πολύδωρος, ὁ, son of Priam and Laothœ. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, 20, 407, seq. 21, 85, seq. (2) One of the Epigoni, conquered by Nestor, 23, 637.

Πολυειδός, ὁ, see Πολυΐδος.

*πολυεύχεται, ον (εύχομαι), *much wished, much prayed for*, h. Cer. 165.

πολυέργος, ον, poet. (ἔργον), *having many banks of towers, well-oared*, νηῦς, 2, 293. †

πολυήρατος, ον (ἔραω), *much beloved, greatly wished for, dear*, Θῆβη, γάμος, *Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυηχῆς, ἐς (ἦχη), *loud sounding*, i. e. 1) *loud singing, full-voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, 4, 422.

πολυθαρσῆς, ἐς (θάρασσα), *very bold, very courageous, spirited*, 17, 156. Od. 13, 387.

Πολυθηραΐδης, ον, δ, son of Polytheses, = Κλειπρῆς, Od. 22, 287.

Πολύτιδος, ὁ (ἴ), (who knows much, from πολύς and ἰδέν, according to Wolf. Heyne, on the other hand, writes Πολυειδός, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Cœranus, a prophet of Corinth, of the family of Melampus, father of Euchênor, 13, 663. 2) son of Eurydamas, a Trojan, 5, 148.

πολυῦδρῆϊ, ἡ, poet. (πολυῦδρις), *much knowledge; hence, wisdom, intelligence*, plur. *Od. 2, 346. 23, 77.

πολυῦδρις, ἰος, ὁ, ἡ, poet. (ῦδρις), *much knowing; hence, wise, intelligent, crafty*, *Od. 15, 459. 23, 82.

πολυῦππος, ον (ἵππος), *having many horses, abounding in horses*, 13, 171. †

*πολυῦχθος, ον (ἰχθύς), *abounding in fish*, h. Ap. 417.

πολυκαγκῆς, ἐς, poet. (κάγκανος), *very parching; δίψα, burning thirst*, 11, 642. †

πολύκαρπος, ον (καρπός), *abounding in fruits, ἀλωή*, *Od. 7, 122. 24, 221.

Πολυκάστη, ἡ (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 461. According to Eustath. wife of Telemachus.

πολυκέρδεια, ἡ (πολυκερδῆς), *great craftiness, cunning*, in the plur. Od. 24, 167. *

πολυκερδῆς, ἐς (κέρδος), *very crafty, cunning, νόος*, Od. 13, 255. †

πολύκεστος, ον (κεστός), *much embroidered, richly embroidered*, ἱμάς, 3, 371. †

πολυκηδῆς, ἐς, poet. (κῆδος), *full of care, causing trouble (νόστος)*, *Od. 9, 37. 23, 351.

*πολύκλαυτος, ον, poet. for πολυκλαυστος (κλαίω), *much wept, greatly lamented*, Ep. 3, 5.

πολυκλήϊς, ἴδος, ἡ, poet. (κλήϊς), *furnished with many benches of oars, well-oared* epith. of ships, 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολύκληρος, ον (κλήρος), prop. of a great lot; *having a great inheritance, very rich, wealthy*, Od. 14, 211. †

πολύκλητος, ον (καλέω), *called from many places, called from far*, epith. of allies, *4, 438. 10, 420.

πολύκλυτος, ον, poet. (κλύζω), prop. *much washed; heaving, rolling great waves, πόντος*, *Od. 4, 354. 6, 204.

πολύκμητος, ον (κάμνω), *wrought with much toil and effort, prepared with toil*, prop. spoken of iron which was hard for the ancients to work (V. beautifully wrought), 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολύκνημος, ον, poet. (κνημός), *having many wooded hills, abounding in woods*, 2, 497. †

πολυκοιρανῆ, ἡ (κοίρανος), *a multiplicity of rulers*, 2, 204. †

*πολύκροτος, ον (κρότος), *very noisy, loud-resounding*, h. 18, 37.

πολυκτήμων, ον (κτῆμα), *having great possessions, wealthy*, 5, 613. †

Πολυκτοριδης, ον, δ, son of Polyctor = Pisander, Od. 18, 299.

Πολύκτωρ, ορος. ὁ wealthy. (from κτέαρ), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3] a fictitious Myrmidon, feigned by Hermês as his father, Il. 24, 397.]

πολυλίχθος, ον (λήϊον), *rich in harvests, rich in fields*, 5, 613. † h. Merc. 171.

πολύλλιωτος, ον, Ep. for πολυλλιωστος, poet. (λίσσομαι), *much prayed for*, Od. 5, 445; † νηός, a temple in which the deity

is often supplicated: *much frequented*, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Hermēs and mother of Eudōrus, afterwards wife of Echeclus, 16, 181.

πολύμηλος, ον (μῆλον), rich in small cattle, *abounding in sheep, rich in flocks*. epith. of men and of regions, *2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (μῆτις), *very prudent, very wise* (rich in invention, V.), epith. of Odysseus (Ulysses), 1, 311. Od. 21, 274; and Hēphæstus, Il. 21, 355; of Hermēs, h. Merc. 319.

πολυμηχανίη, ἡ, fertility in expedients, *invention, contrivance, prudence*, Od. 23, 321; † from

πολυμηχανός, ον (μηχανή), *rich in expedients, inventive, ingenious, very wise*, epith. of Odysseus (Ulysses), 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμηστή, ἡ, poet. (μνάομαι), *much wooed, much courted, βασίλεια*, *Od. 4, 770. 14, 64. The masc. is obsol.

πολύμυθος, ον (μῦθος), of many words; *loquacious, talkative*, 3, 214. Od. 2, 200.

Πολυνεικῆς, ους, ὁ, *Polynices*, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a single combat, 4, 377.

Πολύνηος, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

Πολύξεινος, ὁ, Ion. and Ep. for Πολύξενος (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthēnes and grandson of Augias, leader of the Epeans, 2, 623.

*πολουινέω (οἶνος), fut. ἦσω, *to be rich in wine*, h. Merc. 91.

πολυπαίπαλος, ον, poet. (παίπαλος) [rather from πάλλω], prop. very tortuous; only trop. *very crafty, very cunning*. Od. 15, 419; † see παιπαλοίς.

πολυπάμων, ον, gen. ονος (πάμα), *possessing much, wealthy, rich*, 4, 433. †

*πολυπείρων, ον, poet. (πείρας), having many borders, *from many regions, multifarious*, λαός, h. Cer. 297.

πολυπενθής, ἐς (πένθος), *very sad, mournful, grievous*, 9, 563. Od. 14, 386. 23, 15

Πολυπημονίδης, ου, ὁ, son of Polypæmon. Thus Odysseus (Ulysses) calls his grandfather, in allusion to his sufferings, Od. 24, 305.

*πολυπήμων, ον, gen. ονος, poet. (πήμα) *very injurious*, h. Merc. 37. Cer. 230.

*πολυπίδακος, ον = πολυπίδαξ, h. Ven. 64.

πολυπίδαξ, ακος, ὁ, ἡ, poet. (πίδαξ),

abounding in fountains, epith. of Ida, ἡ 47. 14, 157; but Ἄρκαδιῃ, h. 18, 20.

πολύπικρος, ον (πικρός), *very bitter, very painful*, Od. 16, 255. †

πολύπαιγκτος, ον, poet. (πλάζω), *se-wandering, restless, ἀνθρωπος, λήιστη*, Od. 17, 511. 20, 195; as epith. of the wind, *raging around*, Il. 11, 308. Others explain it actively: *wide-scattering*.

Πολυπόιτης, ου, ὁ (taking vengeance on many, as it were Πολυποινίτης from ποίνη), son of Pirithous and Hippodameia, who went with forty ships from Argissa, Gyrtion, etc. to the siege of Troy, 2, 740. 23, 836.

*πολυπότνια, ἡ, poet. (πότνια), *is highly venerable*, h. Cer. 211.

πολύπους, οδος, ὁ, Ep. πολύπους (πούς), that has many feet; then, *is sea-polypus*, in the Ep. form, Od. 2, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus *serpia octopodia*, Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

πολύπτυχος, ον (πτύξ), prop. having many folds; metonym. *abounding in ravines, abounding in mountain glens*. epith. of Olympus and Ida, *8, 411. 21. 449.

*πολύπυργος, ον (πύργος), having many towers, *well-fortified*, h. Ap. 242; a false reading.

πολύπυρος, ον (πύρος), *abounding in wheat*, spoken of countries and islands, 11, 756. Od. 14, 335. h. Ap. 242.

πολύρρην, ηνος, ὁ, ἡ (ἌΡΗΝ), *abounding in sheep, rich in flocks, ἀνδρες*, *5. 154. 296.

πολύρρητος, ον = πολυρρητῶν, Od. 11, 257; † see Thiersch, § 200, 10.

πολύς, πολλή, πολύ, besides the comm. forms, we have the following Ep.: nom. πολύς, gen. πολέος, acus. πολύν, plur. nom. πολέες and πολείς, gen. πολλέων, πολέων, πολλέων, dat. πολέσι, πολέοσι, and πολέεσσι, accus. πολέας and πολείς; πολύς is used by H. as comm. gend. 14. 27. Od. 4, 709. H. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείστος, η, ον, 1) Prop. spoken of a multitude: *many, numerous*, but also of power, size, strength: *great, strong, vehement, violent*. πολλός υφέτος, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. ὕπνος, a deep sleep. Od. 15, 394. πολέος ἄξιος, worth much, 11. 23, 562. Od. 8, 405. 2) Spoken of place: *great, wide, broad, long, extended*. π. πεδίον, a wide plain. πολλή γαῖα, the wide earth. πολλός τις ἔκειτο παραγορεῖ, he lay extended wide. Il. 11, 156. 3) Spoken of time: *long*. πολὺν χρόνον, for a long time, 2, 343. πολλόν ἐπι χρόνον, Od. 12, 407. As peculiarities of

expression, observe 1) It stands often with the gen. to express the notion of a part. πολλοὶ Τρώων, many of the Trojans, Il. 18. 271. Also the neut. sing. πολλὸν σαρκός, βίης, Od. 19, 450. 21, 185. 2) Mly πολὺς is treated as a complete predicate, and hence is connected with another adj. by καί, Ep. τὲ καί. πολλοὶ καὶ ἄλλοι, many others. πολλά καὶ ἐσθλά, many valuables, Od. 4, 96. πολέες τε καὶ ἐσθλοί. Il. 6, 452. 21, 586; οἱ τε, τὲ, in which case πολὺς takes the second place. παλαιά τε πολλά τε, Od. 2, 188. 2) Often it stands alone as subst. in H., very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, Il. 9, 333; πολλοὶ also stands sometimes for οἱ πολλοί, the most, the multitude, 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often*, πολλόν, 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. δ) It enhances also the compar. and superl. πολὺ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἀριστος, by much the bravest.

*πολυσημάντων, ορος, ὁ, poet. *who rules many*, epith. of Hades, h. Cer. 31. 84. 377.

πολύσκαρθμος, ον, poet. (σκαίρω), *leaping strongly, springing actively*, epith. of the Amazon Myrina, 2, 814, † in reference to dancing; or, according to some, *hastening away with steeds*.

πολυσπερής, ἐς, poet (σπείρω), *widely-sown, widely-scattered, ἀνθρωποι*, 2, 804. Od. 11, 365.

πολυστάφυλος, ον (σταφυλή), *abounding in grapes, abounding in wine*, *2, 507. † h. 25, 11.

πολύστονος, ον (στένω), *much-groaning, unfortunate*, Od. 19, 118. δ) Act. *causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αντος, ὁ, poet. (τλήναι), that has endured much, *much-enduring, much-suffering*, epith. of Odysseus (Ulysses), only nom. 8, 97. Od. 5, 171; and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμων), *much-enduring, much-sustaining*, epith. of Odysseus (Ulysses), Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτλητος, ον, poet. (τλήναι), that has suffered much, *much-enduring, γέροντες*, Od. 11, 38. †

πολυτρήρων, ωνος, ὁ, ἡ (τρήρων), *abounding in doves*, epith. of regions, *2, 502. 582.

πολύτρητος, ον (τρητός), *much-pierced, much-perforated, σπόγγος*, *Od. 1, 111. 22, 439.

πολύτροπος, ον (τρέπω), *that has endured much, far-travelled*, epith. of Odysseus (Ulysses), Od. 1, 1. 10, 230. Thus Voss, Myth. Br. p. 102, and Nitzsch ad loc., as also the expegegesis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 439.

*πολύῤῥμος, ον, poet. (ὑμνέω), *much-sung, highly celebrated*, h. 25, 7.

πολυφάρμακος, ον (φάρμακον), *acquainted with many remedies or magic drugs, ἰητροί*, 16, 28; Κίρκη, Od. 10, 276.

Πολυφειδης, ουσ, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), *many-toned, much-speaking; αἰδός*, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἀγορή, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφημος, ὁ, 1) son of Poseidōn and of the nymph Thoōsa, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Odysseus (Ulysses), the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371, seq. cf. Κύκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισβος, ον, poet. (φλοισβος), *much-roaring, loud-resounding*, epith. of the sea, 1, 34; and Od. 13, 85.

Πολυφήτης, ον, ὁ, a Mysian of Ascania, 13, 791; it should prob. be read Περιφήτης, according to Strab. XIV. p. 511.

Πολυφόντης, ον, ὁ, son of Autophōnus, who was slain by Tydeus before Thebes in an ambush, 4, 395.

πολύφορβος, ον, poet. (φορβή), *much-nourishing, abounding in nourishment*, epith. of the earth, 14, 200. 301; also πολυφορβή, *9, 365.

πολύφρων, ονος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Odysseus (Ulysses), Od. 14, 424; and of Hēphæstus, Il. 21, 367. Od. 8, 297.

*πολύφωνος, ον (φωνή), *many-voiced, loud-croaking*, Batr. 216.

πολύχάλκος, ον, poet. (χάλκος), *abounding in brass or copper*, spoken of persons and places, having many copper utensils, 10, 315. 18, 289. Od. 15, 424. 2) *made of much brass, adorned with much brass, brazen*, epith. of heaven, 5, 504. Od. 3, 2. According to Voss, Myth. Br. 1, 27, in the literal sense; on the other hand, Völeker, Hom. Geogr. p. 5, metaph. *imperishable, enduring*.

*πολυχρόνιος, ον (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρυσος, ον (χρυσός), *abounding in gold, rich in gold*, epith. of persons and places, 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Aphroditē, h. Merc. 1.

*πολυώνυμος, ον (ὄνομα), 1) *having many names*, epith. of Hades, h. Cer. 18, 32. 2) *having a great name, much-renowned*, h. Ap. 82.

πολυωπός, ὄν (ὀπή), *having many holes, having meshes, δίκτυον*, Od. 22, 386. †

πομπεύς, ἦος, ὁ (πέμπω), a *conductor*, a *conductor* upon a journey, Od. 3, 325. 376: metaph. spoken of a ship: πομπῆς νηῶν, the companions of ships, *Od. 4, 362.

πομπεύω (πομπεύς), to accompany, to conduct, Od. 13, 422. †

πομπή, ἡ (πέμπω), 1) the act of accompanying, escorting, with the notion of protection, spoken of men and gods, 6, 171. Od. 5, 32. 2) dismissing, sending home, Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρύσθηος, sent by Eurystheus, h. 14, 5.

πομπός, ὁ, a companion, a conductor, 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. ποιήσομαι, aor. Ep. ποιησάμην, pluperf. πεπόνητο (the act. πονέω not found in H.) 1) Intrans. to have labour and pains, to work, to weary oneself, to be busy, to exert oneself, often absol. 2, 409; esply spoken of battle, 4, 374. 13, 288; περί τι, about any thing, 24, 444; κατά τι, in any thing, 15, 447; κατά δῶμα, Od. 22, 377; often κατά ὑσμίην, to exert oneself in the battle, Il. 5, 84; with dat. instrum. τοῖς ἐπονείτω, 18, 413; with which he worked, referring to the tools; in like manner Od. 16, 13. 6) With partep. ὄφελεν πονέεσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. to produce by labour and pains, carefully to prepare any thing, to pursue diligently. πολλά, 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πένομαι), work, esply (like labour), hard work, pains, exertion. πόνος ἐμεῖο κυνός, the labour about my shameless self, 6, 355: esply the labour of war, battle, 5, 667. 6, 77; and often connected with νεῖκος, 12, 348; δῆρις, 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) fatigue, pain, distress, suffering, Il. 2, 421; connected with οὐζύς, 13, 2; with κήδεα, 21, 525; ἀνίη, Od. 7, 192; ἡ μὴν καὶ πόνος ἐστὶν ἀνιθήντα νέεσθαι, Il. 2, 291, indeed, it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. Aliter: *nimirum laboribus fungimur, ut moleste ferentis redire velimus*, thus Lehrs de Aristarch. Stud. [p. 88; cf. also ἀνάω]. (It does not signify pain either in Il. 19, 227, or 21, 525; but prob. in Batr. 46.)

Ποντεύς, ἔως, ὁ, a Phæacian, Od. 8, 113.

*πόντιος, ον (πόντος), from or in the sea, epith. of Poseidōn, the ruler of the sea, † 21, 3.

ποντόθεν, adv. (πόντος), from the sea, 14, 395. †

πόντοδε, adv. (πόντος), into the sea, *Od. 9, 495.

Ποντόνοος, ὁ (acquaint'ed with the sea), a herald of the Phæaces, Od. 8, 65.

ποντοπορεύω and ποντοπορέω (ποντοπόρος, to navigate the sea, to sail upon the sea, to travel by sea, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only partep. pres. *Od. 11, 11.

ποντοπόρος, ον (πείρω), sailing over the sea, sea-traversing, sea-navigating, epith. of ships, 1, 439. 3, 46. Od. 12, 269; ναυται, Ep. 8, 1.

πόντος, ὁ, Ep. gen. ποντόφιν, Od. 34, 83; the sea; esply the open sea. θάλασσα πόντου, the waters of the sea, Il. 2, 145. πόντος ἄλός, the sea of brine, the briny deep, 21, 59.

πόντοφιν, see πόντος.

*ποντοτρίνακτος, ον (τινάσσω), shakes by the sea, Ep. 4, 6, for the false reading ποτνιακτος, according to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and mly unpleasant, except 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, strange, impossible, awful, horrible; ἡ δὴ, ἡ μάλα, ἡ ῥα often follow, 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. According to Ap. Lex. and the Schol. it means O gods! as the Dryopes called their gods πόποι; hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., cf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ἰος, ὁ, ἡ, Ep. for κάρδαλις, the panther, 13, 103. 21, 573. Od. 4, 437, ed. Wolf, where now Spitzner reads κάρδαλις, cf. κάρδαλις. According to the Gramm. κάρδαλις is fem. but falsely; for Il. 21, 573, πόρδαλις is also fem. The Greeks understood by this name panthers, leopards, etc. Cf. Bothe ad Il. 14, 103.

πορεύω (πόρος), to bring; mid. to go, to proceed, Batr. 174.

Πορθεύς, ἦος, ὁ (the destroyer) (Πορθάων, Ap. 1, 7. 7), son of Agenor and Eri-caste, king of Calydon, father of CENEUS, Agriens, etc. 14, 115.

πορθέω (πέρθω), fut. ἤσω, to destroy, to desolate, to pillage, πόλιας, τείχεα, 4, 30. Od. 14, 264; to rob, to plunder, τριπόδας, h. Merc. 180.

πορθμεύς, ἦος, ὁ (πορθμεύω), one who conveys travellers over water, a ferryman, Od. 20, 187. †

πορθμός, ὁ (πόρος), a place of passage, a ferry; esply a strait, a sound, *Od. 4, 671. 15, 29.

*πορίζω (πόρος), prop. to bring into the passage; hence, to bring to pass, to procure, τινί τι, Ep. 14, 10.

πόρις, ἰος, ἡ, poet. for πόρτις, Od. 14, 410; † see πόρτις.

πόρκης, ον, ὁ, the ring about the shaft of the spear, for holding fast the head. *6, 320. 8, 495.

πόρος, ὁ (πείρω), prop. a passage, esply through shallow water; the ford of a river, Ἄλφειοιο, 2, 592. 14, 433. 6) Spoken of the sea in distinction from

ὁδός: πόροι ἄλός, *the paths of the sea*, Od. 12, 259.

πόρπη, ἢ (πεῖρω), *the ring of a buckle*, upon which the tongue (περόνη) lies, hence *a buckle, a brooch, a clasp*, 18, 401.† h. Ven. 164.

*πορσαίνω=πορσύνω, fut. πορσανεύουσα, Ep. for πορσανούσα, ed. Spitzner, according to Cod. Ven. II. 3, 411. h. Cer. 156.

πορσύνω (ΠΟΡΩ), poet. fut. πορσανεύω, *to bring to pass, to further, to prepare*, only λέχος, εὐνήν τι, *to prepare a bed, a couch for any one*, always spoken of the wife who herself shares the couch with the husband, 3, 411 (cf. Nitzsch ad Od. 1. c.), Od. 3, 403.

πόρταξ, ακος, ἢ=πόρτις, *a calf, a heifer*, 17, 4.†

πόρτις, ιος, ἢ, another form πόρις, Od. 10, 410; *a calf, a heifer*, II. 5, 162.† h. Cer. 174.

*πορτιτρόφος, ον, *nourishing calves or young cattle*, h. Ap. 21.

πορφύρεος, η, ον (πορφύρα), *purple, purple-coloured*. a) coloured with purple, dark red in different degrees; spoken of garments and carpets, φᾶρος, 8, 221. Od. 4, 115; αἶμα, II. 17, 361. 2) Metaph. spoken of the sea: πόρφ. κύμα, *the purple wave*, spoken of the sea disturbed by the wind or the stroke of the oar, 1, 482. Od. 2, 428. πόρφ. ἄλς, II. 16, 391; νεφέλη, *a dark cloud*, 17, 351. πόρφ. θάλαττος, *dark death, like μέλας*, 5, 85. 16, 334 (according to Passow also *blood-red, bloody*).

πορφύρω, poet. (πορφύρα), only pres. *to become purple, to be purpled or darkened* [Cr.], spoken of the disturbed sea, which assumes a dark colour, 14, 16. δ) Metaph. spoken of the heart: *to swell, to be restless*. πολλά οἱ κραδίη πόρφυρε, *his heart was greatly agitated*, spoken of the unquiet spirit of one who cannot come to a resolution, 21, 551. Od. 4, 427.

ΠΟΡΩ (πόρος), obsol. pres. poet. from which αο. ἔπορον, Ep. πόρον, partcp. πορών. perf. pass. πέπωται, partcp. πεπωμένος, prop. *to bring to pass, hence to procure, to give, to grant, to bestow, τινὶ τι*, for the most part spoken of things and states: δῶρα, φάρμακα, πένθος: of persons: τινὶ νίον, 16, 185. ἀνδρὶ παράκοιτιν, *to give a wife to a man*, 24, 60. δ) For the accus. constr. with infin. πορε καὶ σὺ Διὸς κούρησιν ἔπεσθαι τιμὴν, *grant also thou, that to the daughter of Zeus honour be yielded*, 9, 513. 2) The perf. pass. is impers.; prop. *it is divided or distributed to*; then *it is fated, allotted by destiny, τινὶ, to any one*, with accus. and infin. 18, 329. The partcp. πεπωμένος, *fated, destined*, and with dat. of the thing, ὁμῇ αἰσῇ, *to the same fate*, 15, 209. 16, 4.1.

πόσα, adv. (πός), *whither?* 16, 422. Od. 6, 199.

Ποσειδάων. ωνος, ὁ, voc. Ποσειδαων, Ep. for Ποσειδῶν (according to Herm.

from πόσις and εἶδεσθαι, *quod potabilis videtur*), Ποσειδῶν, son of Kronus (Saturn) and Rhea, brother of Zeus, of Hades, etc., husband of Amphitrite, 15, 187. He is ruler of the sea, esply of the Mediterranean sea, which fell to him by lot, 14, 156. 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Zeus as the elder, 8, 210. 13, 355; and even unharnesses his steeds, 8, 440. He has his dwelling in the depths of the sea near Ἐγᾶε (see Αἰγαί), 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the assemblies of the gods in Olympus, II. 8, 440. 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, II. 9, 362. Od. 4, 500. He shakes the earth (ἐνοσίχθων, ἐνοσίγαιος), but he also holds it firm by his element (γαίηχος). As the creator of the horse, he is the inventor and overseer of horses-races, II. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Æneas excepted, II. 21, 442, seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see Λαομέδων). In the Od. he persecutes Odysseus (Ulysses) because he had blinded his son Polyphēmus, Od. 1, 20. 5, 286, seq. The symbol of his power is the trident; with this he excites and subdues the sea, II. 12, 27. Od. 4, 506. He was worshipt at Onchēstus, Helicæ (see Ἐλικώνιος). Black bulls were sacrificed to him, Od. 3, 6. II. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithōus, Polyphēmus, Peleus, and Nelaus.

Ποσιδήϊον, τό, *a temple of Poseidōn*, Od. 6, 266.†

Ποσιδήϊος, η, ον, Ion. for Ποσειδεῖος, *sacred to Poseidōn*, ἄλσος, 2, 506.†

πόσις, ιος, ὁ, poet. dat. πόσει and πόσει, 5, 71; *a husband*, II. and Od.

πόσις, ιος, ἢ (πίνω), *drink*, often connected with ἐδητύς, 1, 469; and βρώσις, 19, 210. Od. 1, 191.

ποσσημαρ, adv. Ep. for ποσημαρ (ἡμαρ), *in how many days?* 24, 657.†

πόστος, η, ον (πόσος), *how much?* Od. 24, 288.†

ποταμόνδε, adv. *into the river*, 21, 13. Od. 10, 150.

ποταμός, ὁ, *a river, a stream*, spoken also of Oceanus, 14, 245. 2) *a river-god*, 5, 544. 20, 7. 73. To the river deities were sacrificed bulls and horses, 21, 131. (From πίνω, πώω, prop. potable water.)

ποτάομαι, Ep. form of πέτομαι, *to fly*, pres. ποτώνται, 2, 462. h. Merc. 558; perf. πεποτήνται. Ion. for πεπότηνται, 2, 29; sing. πεπότηται, Od. 11, 221.

πότε, adv. interrog. *when? at what time?* 19, 227. Od. 4, 642.

ποτέ, enclit. adv. *once, on a certain time*, often in connexion with other words, spoken both of past and future: ἤδη ποτέ, already; *ere now*, 1, 260; ἢ ποτε, 1, 240; [ὡς ποτέ,] 4, 182.

ποτόμαι, Ion. for ποτάομαι, *to fly*, Od. 24, 7. †

πότος, ἦ, ον, *which of the two?* 5, 85. † ποτή, ἦ (πέτομαι), *the act of flying, flight*. Od. 5, 337. †

ποτής, ἦτος, ἦ (πότος), *the act of drinking, drink*, in connexion with ἐδητύς, βρωτύς, 11, 780. Od. 18, 406.

ποτητός, ἦ, ὄν (ποτάομαι), Ep. *flying, winged*; τὰ ποτητά, fowls, Od. 12, 62. † ποτί, Ep. and Dor. for πρόσ, often alone and in composition.

ποτιβάλλω, Dor. for προσβάλλω.

ποτιδόμενος, see προσδέχομαι.

ποτιδέρκομαι, Ep. for προσδέρκομαι.

ποτιδόρπιος, ον, Ep. for προσδόρπιος.

ποτικέκλιται, see προσκλίνω.

ποτινίσσομαι, Ep. for προσνίσσομαι.

ποτιπεπτηνία, see προσπίπτω.

ποτιπύσσομαι, for προσπύσσομαι.

ποτιτέρπω, Ep. for προστέρπω.

ποτιφωνήεις, εσσα, εν, Ep. for προσφωνήεις.

πότμος, ὁ, poet. (πίπτω), prop. that which falls to any one, *lot, destiny*, in H. always in a bad sense: *fate, misery, death, ἀικέα πότμον ἐφίεναι τινί*, 4, 396. *πότμον ἀναπλήσαι*, 11, 263. *πότμον ἐπισπεῖν*, to overtake one's fate, i. e. to die, 6, 412; hence often in connexion with θάνατος, 2, 359; and θανείν καὶ πότμον ἐπισπεῖν, Od. 4, 196.

πότνια, ἦ, and πότνα, h. Cer. 118; only nom. voc. and accus. πότνια, h. Cer. 203; poet. a female title of honour, 1) Adj. *honoured, venerable*, spoken of goddesses and of mortal women, πότνια Ἥρη, 1, 551; μήτηρ, 6, 264. 2) As subst. *sovereign, mistress*, θηρών, 21, 470. (Nitzsch would prefer πότνα ad Od. 5, 215; cf. on the word, Buttm., Ausf. Gram. I. p. 161.)

[ποτνιαάκτος, a false reading for ποτνιαάκτος, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (πίνω), *the act of drinking, drink*, 1, 470. 11, 630. Od. 9, 354.

πού, adv. interrog. (πός), 1) *where?* 5, 171. Od. 1, 407. 2) *whither?* πού δέ σοι ἀπειλαὶ οἴχονται; where are thy threats? what is become of thy threats? 11, 13, 219.

πού, enclitic, adv. 1) *any where, some where*, 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connexion with other particles, οὕτω που, 11, 2, 116; ἢ που, μὲν που, νύ που, etc.

πουλυβότερα, ἦ, Ep. for πολυβότερα, which see.

Πουλυδάμας, Ep. for Πολυδάμας.

πουλύπους, Ep. for πολυπούς.

πουλύς, πουλύ, Ep. for πολύς, πολύ, q v.

πούς, ποδός, ὁ, r. at. plur. ποσί, Ep. ποσσί and ποδεσσι, dual. ποδοῖν for ποδοῖν, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) *a step, course, running, race*, 11, 9, 523 (cf. ἐλέγχε; ποσὶν ἐρίζειν, with feet, i. e. to contend in the race, 13, 328; ποσὶ νικᾶν, 20, 411. Od. 13, 261. b) Proverb. phrases: ἑ πόδας ἐκ κεφαλῆς, from the head to the feet, 11, 18, 353; πρόσθεν or προπάροισ ποδῶν, before the feet, spoken of a thing lying near, 20, 324. 21, 601; καὶ ποσὶ. Od. 8, 376; cf. 11, 15, 280. 2) Metaph. *a foot*; a) the lower part of a mountain, 2, 824. 20, 59. b) *the extremity of a sail, or the rope at the lower extremity of a sail*, with which the sails were set, cf. Köpke, Kriegsw. d. Gr. 2, 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now *Bargus*, 1, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, 11, 639. Od. 10, 235. According to Eustath. named from the mountain Prama on the island Icaria (now *Nikaria*); according to other critics it grew near Smyrna or Ephesus, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (*wine which keeps good*), Ælian, V. h. 12, 31.

πραπίδες, αἰ, poet. 1) Prop. = φρένες, *the diaphragm*, 11, 579. 17, 349. 2) Metaph. *the understanding, thought, mind*, because the diaphragm was regarded as the seat of thought, mly ἰδυήσσι πραπίδων, 1, 608. Od. 7, 92.

πρασία, ἦ, a garden-bed, only plur. Od. 7, 127. 24, 247.

*Πρασσαῖος, ὁ, Ep. Πρασσαῖος (πράσσω, *Garlic-green*, name of a frog, Batr. 225.

*πράσσον, τό, *garlic*, a sea-plant similar to garlic, Batr. 56.

*Πρασσοφάγος, ὁ, Ep. for Πρασσοφ. (φάγειν), *Garlic-eater*, name of a frog, Batr. 235.

*πράσσω, Att. for κρήσσω, Batr. 186. † *πρέμνον, τό (akin to πρυμνός), *a trunk a block*, h. Merc. 238.

πρέπω (akin to πείρω) prop. to shine, to gleam out; mly *to be prominent, to distinguish*, διὰ πάντων, 12, 104; in tmesis, μετὰ πρέπει ἀγρομένοισιν, Od. 8, 172; τινί, in any thing, Od. 18, 2. h. Cer. 214.

*πρέσβειρα, ἦ, poet. = πρέσβα, h. 1, 32.

πρέσβα, ἦ, Ep. fem. of πρέσβυς, *an aged woman, a venerable female, venerable*, an epith. of honour in 5, 721. 8, 353; in the Od. also of mortals, Od. 3, 452.

πρεσβήτιον, τό (πρέσβυς), a present which the eldest received, *a gift of honour*, 8, 289. †

*πρεσβής, ἴδος, ἡ, poet. fem. = πρέσβα; τιμῆ, worthy honour, h. 29, 3.

*πρέσβις, ἡ, poet. = πρεσβεία, age, h. Merc 41.

πρεσβιστος, η, ον. see πρέσβυς.
πρεσβυγενής, ἐς (γένος), elder in years, *fr. st-lueta*, 11, 249. †

πρέσβυς, ὁ, poet. for πρεσβύτης, not occurring in Hom., but the fem. Ep. πρέσβα, πρέσβειρα, πρεσβής, compar. πρεσβύτερος, η, ον, 11, 787; superl. πρεσβύτατος, η, ον and πρέσβιστος, h. 30, 2; old, venerable. πρεσβύτατος γενεῆ, eldest in birth, 6, 24. Od. 13, 142.

πρήθω, poet. form of πῖμπρημι, which is not found in Hom.; aor. 1 ἐπρησα, Ep. πρήσα, 1) to burn, to inflame, τί, with gen. mater. (cf. Kühner, § 455. Rem.); θύρετρα πυρός, with fire, 2, 415; cf. ἐμπρήθω. 2) to blow upon, to swell, spoken of wind, τί; μέσον ἰστίον, Od. 2, 427. b) to cast out, to breathe out, to blow out, αἶμα ἀνὰ στόμα, Il. 16, 350. (According to Buttm., Lex. in voc., akin to πρῖω and πέρθω; it is uncertain whether its prop. signif. is to kindle, to inflame, or to spout out, to emit; according to Rost it is to rattle, to crack.)

πρηκτήρ, ἦρος, ὁ (πρήσσω), Ion. for πρακτήρ, 1) a performer, a doer, an author, ἔργων, 9, 443. 2) Esply a tradesman, Od. 8, 162.

πρηγής, ἐς, Ion. for πρηνής (akin to πρῶ), bent forwards, headlong, κατὰ (adv.) πρηγές βάλλειν τι, to cast any thing down, 2, 414; πρηγής ἤριπε, he fell forwards, 5, 58. ἔπεσε, ἐλίασθη, also πρηγής ἐν κονίσει, 2, 418.

πρηγίς, ἰος, ἡ (πράσσω), 1) doing, an action, business, undertaking, κατὰ πρηγίην, on business, in opposition to μαψιδίως, Od. 3, 72. esply traffic, h. Ap. 398. 2) the produce of it, gain, advantage, οὔτις πρηγίς πέλεται γοοίο, there is no advantage from lamentation (V. 'we effect nothing'), Il. 24, 524; or οὔτις πρ. ἐγίγνετο μυρομένοισιν, there was no help to them complaining, Od. 10, 202.

πρήσσω, Ion. for πράσσω, fut. πρήξω, aor. ἐπρηξα, prop. to do, to act; hence, 1) to effect, to accomplish, to attain, with accus. Od. 16, 88; ἔργων, Od. 19, 324; absol. Il. 18, 357; esply partep. πρήξας, Od. 3, 60; often with οὔτι, Il. 1, 562. 11, 552. Od. 2, 191. 2) Esply spoken of a way: to finish, to pass over, with accus. κέλευθον, Il. 14, 282. Od. 13, 83; ἄλα, to sail over the sea, Od. 9, 491; with gen. ὁδοῖο, Il. 24, 264. Od. 3, 476. 3) to collect, to gather, τιὰ τόκους, usury from any one, Baitr. 186.

*πρηγνώ, Ion. for πραγνώ (πραγς), to render mild, to calm, to appease, with accus. h. Merc. 417.

πρηγός, θ, Ion. for πραγς, mild, gentle, h. 7, 10. cf. Gramm.

πρίασθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίατο, to buy, τι. any thing, κτεάτεσσιν, for treasures, *Od. 1, 430. 14, 115. 452.

Πρίαμίδης, ου, ὁ, son of Priam (the first & long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba (Hekabê). According to H. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, 24, 493, seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, 3, 184, seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, 3, 261. After Hector's death, he went, under the conduct of Hermês, into the tent of Achilles, and redeemed the corpse of his son, 24, 470, seq. According to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4.)

πρίν, adv. and conjunct. 1) Adv. of time: in independent sentences, before, ere, first, sooner, and, generally, earlier, at an earlier time; mly opposed to νῦν, 2, 112. 344; πολλὸν πρίν, long before, Od. 2, 167. 2) Oiten with the article, τοπρίν or τὸ πρίν, ed. Spitzner, Il. 6, 125. 16, 373; but Od. τὸ πρίν, Od. 3, 265. 4, 32; formerly (olim). 3) As adv. it stands also with indicat. πρίν μιν καὶ γῆρας ἔπεισιν, first (i. e. sooner) shall old age come upon her, Il. 1, 29; cf. Thiersch, § 292. 2. Il. 18, 283; with optat. πρίν κεν ἀνηθείς σὴν πατρίδα γαίαν ἴκοιο, thou wouldst be wearied out and return to thy native land before [the tale was ended], Od. 3, 117. II) Conjunct. in relative clauses of time: before, ere; in this signif. πρίν—πρίν, πρίν—πρίν γε, πάρος—πρίν γε, etc., often stand in Hom. 1) With indicat. in the H. poems alone only in h. Ap. 357; but πρίν γ' ὅτε, as long as, until, Il. 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with πρίν γε, Il. 18, 135. Od. 13, 336; with πρίν γ' ὅτ' ἂν, Od. 2, 374. b) With optat. after an historical tense in the main clause, Il. 21, 580; after πρίν γ' ὅτε, 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδ' ὄγε πρίν—Κῆρας ἀφέξει. πρίν γ' ἀπὸ πατρίδομεναι—κουρήν, 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, 6, 82. 22, 156. Od. 23, 138. Also πρίν γ' ἢ (cf. priusquam), Il. 5, 288. 22, 266. 4) In H. passages also occur where the infin. is exchanged with the optat. 17, 504, seq. 5) πρίν stands elliptically, Od. 15, 394; πρίν ὤρη, subaud. ᾗ. before it is time. (ι is short, but is used as long Ep.)

πριστός, ἢ ὄν (πρίω), prop. *sharp, cut*; ἀλέφας, polished ivory, *Od. 18, 196 19, 564.

πρό, I) Prep. with gen.; ground signif. *before*. 1) Spoken of place: *before*, pro; in oppo to μετά and ἐν, πρό ἄστεος, before t e city; πρό πύλων, also with the notion of withdrawing: πρό ὁδοῦ ἐγένοντο, they were forward upon the way, further on, 4, 382. 2) Spoken of time: *before*, πρό γάμοιο, Od. 15, 524; and separated from the case: καί τε πρό δ τοῦ ἐνόησεν, i. e. ὁ ἕτερος πρό τοῦ ἐτέρου, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. shorter and Heyne. (Köppen, 'the one thinks for the other.')

3) In causative relations: a) To indicate protection, primarily, still bordering on the notion of place: *for, in defence of* (p r o). μάχεσθαι πρό τινος, to fight for any one, 4, 156. 8, 57. ἀθλευέν πρό ἄνακτος, 24, 734; δάεσθαι πρό πόλιος, pro patria mori, 22, 110. b) In assigning the cause: *for*; πρό φόβοιο, for fear, 17, 667. But since φόβος in Hom. is said always to signify flight, others explain it *before flight*. Cf. Lehrs de Aristarch. p. 89. Sometimes πρό is separated from its case by other words, 23, 115. II) Adv. 1) Of place: *before, forwards, in front*, I, 195. 13, 799. 17, 355; in connexion with adv. πρό Ἰλιόθι, before Troy, 8, 561; *forth, forward*; πρό φώσδε, forth to the light, 16, 188. h. 9, 119. b) Spoken of time: *before, formerly*, I, 70. Od. 1, 37; ἠῶθι πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλής, ἐς (ἄλλομαι), leaping forward, i. e. *descending, prone, steep, χωρίς*, 21, 262. †

προβαίνω (βαίω), only perf. προβέβηκα, pluperf. προβεβήκει, also Ep. partep. pres προβιβάς and προβιβών. 1) Intrans. *to stride forward, to go forward, to step along*, ποσί, 13, 18; προβέβηκε ἄστρα, the stars have already gone far forward, i. e. are near to setting, 10, 252. 2) *to go before, τινός τι*, any one in any thing, i. e. to excel, 6, 25. 16, 54.

προβάλλω (βάλλω), only aor. 2 without augm. πρόσβαλον, iterat. προβάλεσκε, Od. 5, 331; aor. 2 mid. προβαλοίμην, *to cast before, τινί τι or τινα*; Νότος Βορέη προβάλεσκε φέρεσθαι, sc. αὐτόν, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. εἶδα, to begin a strife, Il. 11, 529. Mid. *to cast before oneself, to sprinkle or strew*, with accus. οὐλοχύτας, I, 458. Od. 3, 447; θεμέλια, to lay the foundation, Il. 23, 255. b) *to cast oneself beyond any one, i. e. to excel any one, τινός νοήματι*, 19, 218.

προβάσις, ιος, ἡ, Ep. prop. the act of stepping forwards; hence, *moveable pos-*

sessions, in distinction from κειμήλιον, espily herds, Od. 2, 75. †

πρόβατον, τό (προβαίνω), that which goes forward, mly in the plur, *cattle, herds of cattle*, *14, 124. 23, 500 (later. a *sheep*).

προβέβουλα, defect. perf. from an obsol. verb, προβούλομαι (βούλομαι), Ep. *to choose rather, to prefer, τινά τι*, one to another, I, 113. †

προβιβάς, Ep. as partep. pres. *striding forward*, of προβαίνω, from a form προβίβημι, 13, 18. Od. 17, 27.

προβιβών, ὠντος, Ep. partep. pres. of προβαίνω, from a form προβιβάω, 13, 807. 16, 609. Od. 15, 555.

προβλής, ἦτος, ὁ, ἡ (προβάλλω), prop. cast forth; mly *prominent, springing upwards*, σκόπελος, πέτρη, Il. στήλαι, projecting pillars upon the walls, *bastions, props*, 12, 259; ἀκταί, Od. 5, 405. 13, 57.

προβλώσκω (βλώσκω), aor. πρόβλωσεν, Ep. without augm. *to go or come forth, to go out*, 18, 382. 21, 37; θύραζε, Od. 19, 25. 21, 239. 385.

προβοάω (βοάω), *to cry out before others, i. e. to cry aloud*, 12, 277. †

προβόλος, ον (προβάλλω), *prominent, projecting*, subst. ὁ, a *projecting rock*, Od. 12, 251. †

προβούλομαι, see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. προγενέστατος, η, ον, from an obsol. positive, προγενής, *the eldest*, compar. with γενεῆ, 9, 161. †; superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only aor. 2 προγενόμην, without augm. prop. to happen before. 2) *to be before, to go before*, 18, 525. † ἐπί τι. h. 7, 7.

*προγιγνώσκω (γιγνώσκω), only infn. aor. 2 προγινώαι, *to know before, to learn before, τί, h. Cer. 258.*

πρόγονος, ὁ (γίγνομαι), one born first, *the elder*; πρόγονοι, the older sheep, Od. 9, 221. †

προδῆλαι (ΔΑΩ), Ep. partep. aor. 1 pass. προδαείς, *to learn or know before*, Od. 3, 396. †; see ΔΑΩ.

προδοκή, ἡ (προδέχομαι), a place where one lies in wait, *an ambush*; a *lying place, ἐν προδοκῆσιν* [*in ambush places*, Cp.], 4, 107. †

πρόδομος, ὁ (δόμος), a *vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the court, a *front entry, a porch*, 24, 673. Od. 4, 302. 14, 5.

προείργω, Ep. for προείργω (εἶργω), *to avert before, to repel, τινά*, and infn. I, 569. †

προήγκα, see προήγημι.

προείδω (εἶδω), partep. προείδων, aor. mid. 3 plur. subj. προείδωνται, Od. 13, 155; aor. 2 of προοράω, *to look forwards, to see at a distance, to spy at a distance, τί*, spoken only of place, Il. 17, 750. Od. 5, 393. Mid. = act.

[προείπων, in tmesis, Od. 1, 37; † πρό may be adv.]

προέμεν, see προΐημι.

προερέσσω (ἐρέσσω), aor. 1 προέρεσα, Ep. σσ, to row forwards, onwards, ἐς λιμένα, Od. 13, 279; trans. τὴν (νῆα) δ' εἰς ὄρον προέρεσαν ἑρετμοῖς, Il. 1, 435; a reading adopted by Spitzner for προρυσσαν, because προερέειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς — προερέσσαμεν ἤπειρόνδε.

προερεύω, poet. (ἐρύω), aor. 1 προέρυσα, Ep. σσ, to draw forwards, onwards; spoken always of ships, a) From the shore into the sea, ἀλαδε, 1, 308. b) From the open sea to propel by rowing to the land, ἤπειρόνδε, Od. 9, 73. Il. 1, 435; but cf. προερέσω.

πρόες, see προΐημι.

προέχω, contr. προῦχω (ἔχω), always in the contr. form, except imperf. 3 sing. πρόχε, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: προῦχων, the prominent man, Il. 23, 325. 453; δῆμον, to be eminent among the people, h. Cer. 151; spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταύρων, Od. 3, 8 (where others read, προῦθεντο).

προήκης, es (ἀκή), pointed before, Od. 12, 205.†

*προθαλής, ἐς, poet. (θάλλω), growing well, h. Cer. 241.

προθέλυμος, ov, poet. (θέλυμον), by the roots, utterly, entirely (Schol. πρόρριζος), προθελύμους ἔλκετο χαιτάς, he tore his hair out by the roots, 10, 15. προθέλυμα χαμαὶ βάλε δένδρα ["trees he cast on earth Uprooting them," Cp.], 9, 541; φράσσειν σάκος σάκεϊ, shield pressed on shield compactly, densely, in close array, 13, 130. They locked the shields so closely together that no space remained between. (Others take it in reference to τετραθέλυμος, with close layers. The derivation from θέλυμον = θεμέλιον, from the foundation, is most probable; the signif. close, one upon another (Schol. ἐπ' ἀλλήλοις), seems borrowed from the last passage; still Voss follows it, and Körppen ad Il. 13. 130.)

προθύουσι, 1, 291; see προτίθημι.

προθύω (θύω), Ion. iterat. imperf. προθύεσκε, to run before, 10, 362. 22, 459. Od. 11, 515.

Προθύωνρ, opos, ὁ, son of Areilycus, leader of the Bœotians, 2, 495.

Πρόθοος, ὁ, son of Tenthredon, leader of the Magnetæ, 2, 756.

προθορών, see προθρώσκω.

Προθῶων, uνος, ὁ, a Trojan, slain by Teucer, 14, 515.

προθρώσκω (θρώσκω), partep. aor. προθῶρων, to leap before, to spring before, *14, 363. 17, 522.

προθυμία, ἡ (θυμός), readiness, good will, good courage, plur. 2, 588.† (Poet. with ἰ.)

*προθύραιος, ov (θύρα), before the door, τὰ προθύραια = πρόθυρα, h. Merc. 384.

πρόθυρον, τό (θύρα), mly plur. the doorway to the court, Il. and Od. 2) the place before the door, a porch, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (ιάλλω), poet. only imperf. to send forth, to send away, τινὰ ἀπ' οὐρανόθεν, 8, 365; ἐπὶ νῆας, 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (ἔαπτω), fut. προϊάψω, aor. προϊάψα (ἰ), prop. to thrust forth; then, to send away, to send, τινὰ Ἄϊδι, any one to Hades, 1, 3, 6, 487; Ἄϊδωνῆι, *5, 190.

προΐειν, see προΐημι.

προΐημι (ἴημι), imperf. Ion. and Att. προΐειν, aor. 1 προήκα or προήκα, 2 aor. 3 plur. προέσαν, imperat. πρόες, προέτω, infin. προέμεν, Ep. for προείναι, prop. to send forwards; hence, 1) Spoken of persons: to send forth, to send away, to let go, τινὰ, 1, 326; with infin. following, καλήμεναι, in order to call, 10, 125. cf. v. 388. 563. b) Of things: νῆας, 7, 468; of missiles: to let fly, to cast, to hurl, οἰστόους, βέλος, ἔγχος, 8, 297. 17, 516; of a river: ὕδωρ ἐς Πηνειόν, it sends out, i. e. pours its water into the Peneus, 2, 752. 2) to let go, to let fall, πηδάλιον ἐκ χειρῶν, Od. 5, 316; ἔπος, to let a word drop, Od. 14, 466. πόδα προήκε φέρεσθαι, Od. 19, 468; φήμην, Od. 20, 105. 3) to send to, τινὰ or τι τινι, Il. 1, 127; ἀγγελίας, to send an embassy, Od. 2, 92; and generally, to give, to bestow, like διδοῖν; κῦδος τινι, Il. 16, 241. ἐμοὶ πνοήν Ζεφύρου προήκεν ἀθναί, he let the breath of the Zephyr blow upon me, Od. 10, 25; οὐρον, Od. 3, 183. [But πρό cannot signify to; it rather means forth, and these citations may better be referred to no. 2.]

προϊκτής, ov, ὁ (προῖξ). a beggar, a mendicant, Od. 17, 449. ἀνὴρ προϊκτής, *Od. 17, 347. 352.

προῖξ, contr. προῖξ, gen. προικός, a gift, a present. γεύεσθαι προικός, to enjoy his present [to taste his mendicant's mess, Cp.], Od. 17, 413; then προικός, as adv. gratuitously, i. e. without a (present in) return, χαρίζεσθαι, Od. 13. 15 (cf. Thiersch, § 198. 6). Another Schol. connects προικός as a subst. with χαρίσασθαι; hence Voss and Passow: 'to bestow generous gifts.' Cf. Od. 1, 140.

προΐστημι (ἰστημι), aor. 1 partep. προστήσας, trans. to place before, to put before; τινὰ μάχεσθαι, any one to fight, 4, 156.†

Προΐτος, ὁ, son of Abas. king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobætes in Lycia. He gave him his daughter Antia, and restored him to his kingdom, 6, 157, seq.

προκαθίζω (ἰζω), to sit down before, to settle, spoken of cranes, 2, 463.†

προκαλέω (καλέω), only mid. aor. 1, Ep. προκαλεσάμην, subj. προκαλέσσεται with shortened vowel, 7, 39, 1) to call forth to oneself, to challenge, τινὰ, absol. Od. 8, 142; and χάριμν, to battle,

Il. 7, 218. 285; or μαχέσασθαι, 4, 432. 2) Metaph. to solicit, to court, ὕπνον, h. Merc. 241.

προκαλίζομαι, Ep. form, only mid. pres. and imperf. to challenge, to call forth to battle, τινά, 5, 807; and with infin. 3, 19. Od. 8. 228; χερσί, to a pugilistic combat, Od. 18, 20.

*προκάς, ἄδος, ἢ=πρόξ, h. Ven. 71.

*προκατέχω (έχω), only mid. to hold down before oneself, τί, h. Cer. 197.

πρόκειμαι, depon. mid. (κεῖμαι), to lie or be placed before, to be ready, only προκείμενα όνειάτα, 9, 91. Od. 1, 149.

πρόκλυτος, ον, poet. (κλύω), heard before. πρόκλυτα έπεα, words formerly heard, i. e. old traditions, 20. 204.†

Πρόκρις, ἴδος, ἢ, daughter of Erechtheus, king of Athens, wife of Cephalus (Κεφαλος), known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροστος, η, ον (κρόσσα), according to the Schol. step-wise. προκρόσσας έρυσαν νῆας, they drew the ships up in the form of steps, 14, 35;† i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: prominent like the battlements of a wall, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (κυλίνδω), to roll forward; only mid. to roll oneself forward, to roll on, spoken of the sea, 14, 18.†

προλέγω (λέγω), to select. to choose, partec. perf. pass. προλελεγμένοι, the most select, 13. 689.†

προλείπω (λείπω), aor. partec. προλιπών, infin. προλιπεῖν, perf. προλέλοιπεν; prop. to leave before, generally, to abandon. to leave behind, γενούσας, 17, 275; with accus. metaph. μήτις σε προλέλοιπε, prudence forsook thee, Od. 2, 279.

προμαχίζω, poet. (πρόμαχος), to be a champion, to fight in the front ranks; Τρωσί, amongst the Trojans, 3, 16. 2) to fight as a champion with any one, τινί, 20, 376.

προμάχομαι (μάχομαι), to fight before, to fight in the front ranks, τινός, before any one, *11, 217. 17, 358.

πρόμαχος, ό (μάχη), a champion, one who fights in the front ranks, often in the plur. 4, 505. Od. 18, 379.

Πρόμαχος, ό, son of Algenor, a leader of the Bœotians, 14, 476. 482.

προμιγνύμι (μιγνύμι), aor. pass. infin. προμιγνῆναι, to mingle before; pass. to unite oneself with any one before, τινί, 9, 452.†

προμνηστίνου, αι, a. only plur. singly, one after another, Od. 11, 233. 21, 230. (According to Eustath. and the Gramm. from μένω, fut. μενέσω for προμενέτινου.)

προμολών. see προβλώσσω.

πρόμος, ό (πρή). prop. the front man ;

always a champion, άνήρ, 5, 333. Od. 11, 493; τινί, against any one, Il. 7, 75.

προνοέω (νοέω), aor. 1 Ep. προνόησα

1) to see before, to perceive before, with accus. δόλον, 18, 526. 2) to consider beforehand, to devise beforehand, άμεινός τε, Od. 5, 365.

Πρόνοος, ό, a Trojan, slain by Patroclus, 16, 399.

πρόξ, προκός, ἢ, prob. a deer, Od. 17, 295.† (The Schol. explain it by δορκας and έλαφος.)

προπάροιθε, and before a vowel προπαροῖθεν, poet. (παροῖθε), 1) Adv. of place. before, in front, κίων, 15, 260; ίέναι, Od. 17, 277. b) Spoken of time: before, previously, Il. 10, 476. 11, 734. 15, 356; in oppos. to όπίσσω, Od. 11, 483. 2) Prep. with gen. spoken of place: before, πάλιος, Il. 2, 811. 6, 307. b) along before, along. ἠϊόνος, 2, 92. Also it stands after the gen. 14, 297. 15, 66.

πρόπας, άσα, άν, poet. (πᾶς), whole, ἦμαρ, 1, 601. Od. 9, 161. h. Merc. 206.

προπέμνω (πέμνω), aor. 1 προπεμνω, 1) to stand before, τινά, Od. 17, 54. 117: mly to send forth, to send; εις Άΐδαο, sc. δόμον, to send any one to the abode of Hades, Il. 8, 367.

προπέφανται, see προφαίνω.

προπίπτω (πίπτω), partec. aor. προπεσών, to fall forwards, Batr. 255. 2) to bend forwards, to lean forwards. προπεσόντες έρεσσον, bending forward they rowed (incumbentes), *Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), to put forward the foot, to step forward, *13, 158. 806.

*πρόπολος, ό, ἢ (πολέω), a servant, a handmaid, h. Cer. 440.

προπρηνής, ές, poet. (πρηνής), bending forwards, prone, oppos. to όπίσω, 3, 218. τύπτει τινά προπρηνεί, sc. φασγάνω, to strike any one with the sweep of his sword; with his sword swung round, Od. 22, 98 (in distinction from thrusting with the point, Eustath. supplies χειρί="par une main roussée en avant," i. e. by the point). έκτανύειν προπρηνέα τινά, to stretch out prone, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδ. 1) to roll oneself forward; τινός, to roll hither and thither before any man's feet, to supplicate him, 22, 221; metaph. to wander continually around Od. 17, 523.

προπέω (πέω), poet. for προρρ, to flow forwards, to flow on, άλαδε, 5, 598. 12, 19; εις άλαδε, Od. 10, 351. 2) to camr to flow, υδωρ, h. Ap. 380. cf. Herm. ad loc.

πρόρριζος, ον (ρίζα), with the roots, from the foundation, radical, *14, 414. 11, 157.

πρός, Dor. and Ep. προτί and ποτί, 1) Prep. with gen., dat., and accus.; it is derived from πρό, and has likewise the signif. before, but by construction with the three cases, in manifold relations: προτί and ποτί occur mly with the accus., rarely with the dat., and each form

mly once with gen. 11, 831. 22, 198. 4) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: ἵκετο—ἤε πρὸς ἠοίων ἢ ἐσπερίων ἰθρῶπων, from eastern or western men, Od. 8, 29; mly πρὸς indicates only notion, hence to a point, *to, towards*. πρὸς ἁλός, to the sea, Il. 10, 428. 430. πρὸς νῆων, 15, 670. πρὸς Βορέας, to the north, Od. 13, 110. 21, 347, cf. 3) With accus. b) In indicating near approach to an object: *close upon, near by, before* (cogram). ποτὶ πτόλιος πέτερ' αἰεί, he flew always close by the city, Il. 22, 198. τοῦτό σοι πρὸς Τρῶων κλέος ἔσται, this shall redound to thy glory before the Trojans, 22, 514. cf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. a) Spoken of the author: ἔχειν τιμὴν πρὸς Ζηνός, Od. 11, 302. ἀκούειν τι πρὸς Τηός, from any man, i. e. from his mouth, Il. 6, 525. οἶτε θέμιστας πρὸς Διδός εἰρύαται, from Zeus (*auctore Jove*), 1, 339; and with the pass. διδάσκεισθαι πρὸς Τηός, to be taught by any one, 11, 831. cf. 6, 57. b) Spoken of the possessor: πρὸς Διδός εἰσι ξείνοι, strangers belong to Zeus, Od. 6, 207. 14, 57. c) In oaths and asseverations: πρὸς θεῶν, by the gods (for the sake of the gods), 1, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. πρὸς ἀλλήλησι ἔχονται, by one another, Od. 5, 329. Often with the implied notion of motion: λιάζεσθαι ποτὶ γαίῃ, βάλλεσθαι ποτὶ γαίῃ, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: *to, towards, against*. ἵέναι πρὸς Ὀλυμπον, φέρεω τι πρὸς ἄστυ; also εἰπεῖν, μνησασθαι πρὸς τινα, to speak to any one; spoken also of the situation of places: πρὸς Ἡῶ τ' Ἡελίον τε, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. b) In a hostile signif.: μάχεσθαι πρὸς Τρῶας, to fight against the Trojans, 17, 471; metaph. πρὸς δαίμονα, against the deity, i. e. against the will of the deity, 17, 98. 104. 2) Spoken of time: *towards, ποτὶ ἔσπερα*, Od. 17, 191. 3) In causative relations; only of exchange: ἀμείβειν τι πρὸς τινα, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: mly πρὸς δέ, *besides, moreover, in addition*, 1, 245. 5, 307. III) In composition, πρὸς has the signif. already given: *to, towards*, etc.

προσάγω (ἄγω), aor. 2 προσήγαγον, to lead to, to bring to, to procure for, τί τι, Od. 17, 446 †; δῶρά τι, to present gifts to any one, h. Ap. 272.

*προσαΐσω (αἶσω), partcp. aor. πησαΐσας, to rush upon, to leap or spring to, *Od. 22, 337. 342. 365.

προσαλείφω (ἀλείφω), to rub on, to anoint; φάρμακόν τι, to anoint one with a drug, Od. 10, 392. †

προσαμύνω (ἀμύνω), infin. aor. προσάμυνα, 1) to repel, to avert, τινα, 5, 139. 2) With dat. τινί, to come to protect, to aid, *2, 238. 16, 509.

*προσαναγκάζω (ἀναγκάζω), aor. προσήναγκασε, poet. σσ, to constrain still further, to compel, with infin. h. Cer. 413.

προσάπτω, Dor. and Ep. προτιάπτω (ἄπτω), to attach; metaph. to dispense, to grant, κῦδος τι, 24, 110. †

προσαρῖσκω (ἄρῖ), only partcp. perf. προσαρῖως, intrans. to fit to, to suit; ἐπίσωτρα προσαρῖότα, close fitting tires, 5, 725. †

προσαρῖότα, see προσαρῖσκω.

προσανδάω (ἀνδάω), poet. 3 sing. imperf. προσήδα, 3 dual προσανδήτην, to speak to, to address, often absol. and with accus. τινα, ἐπέεσσιν, 11, 136. Od. 15, 440; and μειλιχίους, sc. ἐπέεσσιν, to address with friendly words, Il. 4, 256; κερτομίους, 1, 539. b) Most frequently with double accus. τινα ἔπεα, to speak words to any one.

προσβαίνω (βαίνω), partcp. aor. 2 προσβάς, aor. mid. Ep. προσεβήσατο, 1) to go to, to step to; λαξ προσβάς, treading upon any thing with the heel, 5, 620. 2) With accus. Ὀλυμπον, to mount Olympus, 2, 48; κλίμακα, Od. 21, 5; πρὸς δεῖράδα, h. Ap. 281.

προσβίλλω (βάλλω), Ep. and Dor. προτιβάλλω, aor. 2 προσέβαλον, mid. προτιβάλλεαι, Ep. for προσβάλλη, 1) Prop. to cast to; generally, to cast, τὴ γαίῃ, only in tmesis, 1, 245. b) With accus. to cast upon any thing, to hit or touch any one, or any thing, thus Ἡέλιος προσέβαλλεν ἀρούρας, Helios touched the fields, i. e. illuminated them, 7, 421. Od. 19, 433. Mid. to cast oneself upon any one, to attack any one, τινα ἔπει, ἔργω, any one with words, in act, Il. 5, 879.

προσδέρκομαι, Dor. and Ep. ποτιδέρκομαι, poet. (δέρκομαι), to look upon, to behold, τινα, Od. 20, 385; ποτιδ., Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and Ep. ποτιδέχ. (δέχομαι), only partcp. aor. sync. ποτιδέγμενος, prop. to receive, to take up; only metaph. to expect, to await, τινα or τί, 10, 123. 19, 234. Od. 2, 403; absol. to wait, to stay, with ὀππότ' ἄν or εἰ, Il. 7, 415. Od. 23, 91.

προσδόρπιος, ov, Ep. ποτιδόρπ. (δόρπον), pertaining to eating, or serving for eating; for supper, *Od. 9, 234. 249.

προσεἰλέω, Ep. προτιεἰλέω (εἰλέω), infin. προτιεἰλεῖν, to press on, to drive, τινα ποτὶ νῆας, 10, 347. †

πρόσειμι (εἰμι), only partcp. pres. προσώμ, to go to, to come to, to rush upon, 5, 515. 7, 308. Od. 16, 5.

προσεῖπον (εἶπον), aor. of πρόσφημι, always Ep. προσέειπον optat. Dor. and Ep. ποστειπό., 22, 329 prop. to speak

to; hence, to address, τινά ἐπέεσσιν, I, 224; also with double accus. μῦθόν τινα, 7, 46. 8, 280. Od. 6, 21.

προσερεύομαι. mid. (ἐρεύγομαι), prop. to vomit or belch forth with a noise; metaph. spoken of the waves of the sea: to dash roaring upon, to beat upon, with accus. πέτρην, a rock, 15, 621.† (Others read ἀκτῆν for αὐτήν).

πρόσθε, I) Adv. 1) Of place: before, forwards, in oppos. to ὀπίθεν, 6, 181; ὅπλα αἰ πρόσθεν, the fore hoofs, h. Merc. 77; ἔχειν, to hold before, 4, 113; ἵππους πρόσθε βάλλειν, to drive the horses forwards, 23, 572; but to drive away, prævertere, 23, 639. 2) Spoken of time: before, formerly, 5, 851. οἱ πρόσθεν, men of former times, 9, 524; also τὸ πρόσθεν, 12, 40. II) Prep. with gen. 1) Spoken of place: before, πρόσθεν ἔθεν, 5, 56. 107. πρόσθε ποδῶν, before the feet, Od. 22, 4; then, with the implied notion of protection: ἵστασθαι πρόσθε τινός, to place oneself before any one, Il. 4, 54. τῶνυ πρόσθε, before these for defence, 16, 833. cf. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb, 5, 300. 315. Od. 5, 452. 2) Of time: before, Il. 2, 359.

πρόσκειμαι (κεῖμαι), to lie or to be upon, spoken of a tripod, οὗτα πρόσκειτο, there were handles (ears) upon it, 18, 379.†

προσκηδής, ἐς (κῆδος), careful, interested (V. 'intimate'), Od. 21, 35;† according to others, related.

προσκλίω, Ep. ποτικλίω (κλίω), perf. pass. ποτικέκλιμαι, to lean upon, to lay upon, τί τινι: βέλος κορώνῃ, Od. 21, 138. θρόνος ποτικέκλιται ἀγῆ, others (αὐτῇ), a seat stood in the light, *Od. 6, 308.

προσλέγομαι, mid. (λέγω), aor. sync. προσέλεκτο, to lay oneself beside, or near, Od. 12, 34.†

προσμυθέομαι. depon. mid. Dor. and Ep. προτιμύθω (μυθέομαι), infin. aor. I προτιμυθήσασθαι, to speak to, to address, τινί, Od. 11, 143.†

προσνίσσομαι, Dor. ποτινίσι, poet. (νίσσομαι), to go to or come to, with εἰς τε, 9, 381;† in the Dor. form.

προσόσσομαι, see προτιόσσομαι.

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583. 1) Trans. to bring near, to cause to approach; νῆα ἄκρη, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. to approach, to come near, spoken of the waves of the sea: to come rolling on, Il. 12, 285. Od. 11, 583; in the syncop. form.

προσπίναμαι, mid. (πίναμαι), only imperf. to approach, to draw near, τινί, to any thing, Od. 13, 95.†

προσπίπτω (πίπτω), partep. perf. Ep. προσπιπτήως, to fall upon; metaph. to happen upon or to; in the perf. to lie upon or near, ἀκταὶ λιμένος ποτιππηγνῆαι, the shores lying near, towards the

harbour (V. 'falling into, or forming a bay'), Od. 13, 98.†

προσπλάζω, Ep. for προσπελάζω. q. t. προσπιύσσομαι, mid. Dor. and Ep. ποτιπύσσ., Od. 2, 77; (πύσσω), fr. προσπύζομαι, aor. subj. προσπύζομαι, Od. 8, 478; prop. to lie closely in fold. Mly metaph. a) to embrace, to compass, to enfold, τινά, Od. 11, 451; to address, to petition with words: μὴ Od. 2, 77; to show oneself friendly, ἐπι-ἔργω, h. Cer. 109; b) generally, to address in a friendly manner, to greet, Od. 3, 2, 4, 647, 17, 509.

πρόσσοθεν, adv. poet. for πρόσθεν, forwards, 23, 533.†

πρόσσω, Ep. for πρόσω.

προστίχω, poet. (στείχω), aor. 2 προσέστιχε, to stride to, to go to, Ὀδυσσεύ, Od. 20, 73.

προστέρω, Dor. and Ep. ποτιτέρω (τέρω), to delight at, to animate, to entertain, τινά, 15, 401;† Dor. form.

προστίθημι (τίθημι), aor. I προσέθηκα, to place at or upon, λίθοι, Od. 9, 32. 2) to attach to, τί τινι, h. Merc. 129.

*προστρέπω (τρέπω), aor. mid. προστραπόμην, to turn to. Mid. to turn oneself to, τινά, any one, Ep. 15.

προσφάσθαι, see πρόσφημι.

πρόσφατος, ον (ΦΑΩ. ΦΕΝΩ). just before, newly slaughtered or slain, 24, 751.

πρόσφημι (φημί), mly imperf. προσέφην, as aor. προσείπον, is used; in aor. mid. προσφάσθαι, Od. 23, 106; to address, τινά, Il. 1, 84; absol. to speak, 12, 369 [also 21, 212; although in both passages an autōn is implied, and hence they are not prop. absol.]

προσφύης, ἐς (φύω), prop. to grow to; generally, clinging or attached to, ὁ τινος, Od. 19, 58.†

προσφύω (φύω), only aor. 2 partep. προσφύς, ὕσα. ὕ: 1) Trans. to let grow, to cause to grow; metaph. to cling to, ὁ ἄκρη, I held fast clinging to it, Od. 12, 433; absol. προσφύσα, Il. 24, 213.

προσφωνέω (φωνέω), prop. to sound to, to call to; generally, to address, τινά, 2, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔπεσιν, with these words, O. 22, 69.

προσφωνήεις, εσσα, εν, Dor. and Ep. ποτιφών. poet. (προσφωνέω), capable of addressing (V. 'if thou understandest language'), Od. 9, 456.†

πρόσω, poet. πρόσσω, adv. (πρό), II Spoken of place, forth, forwards, Il. 572. 12, 274. 16, 265. 2) Of time; forwards, in future, only in connexion with ὀπίσσω, 1, 343. 3, 109. 18, 250. (In the two forms, 17, 598. Od. 9, 542.)

προσώπατα, τά, old Ep. plur. of πρόσωπον.

πρόσωπον, τό (ᾧψ), Ep. plur. προσώπατα. Od. 18, 192 (elsewhere πρόσσωπα); dat. προσώπασσι. Il. 7, 212; face, countenance, aspect, for the most part plur. (see Thiersch, § 185, 22.)

προτέμνω (τέμνω), aor. 2 **προταμών**, optat. aor. mid. **προταμοίμην**, 1) *to cut off before, to carve (for)*, 9, 489. 2) *to cut off in front, at the end*, with accus. **κορμόν**, ἐκ ρίζης, *to cut off the trunk at the root*, Od. 23, 196. Mid. *to cut off for oneself*; metaph. **ἄλλα διηνεκέα**, *to cut a straight furrow*, Od. 18, 375.

πρότερος, η, ον (πρό), compar. without posit. *the former, the earlier, prior*, 1) Spoken of time: *former, earlier, elder*, **γενεῆ**, 15, 166. **πρότεροι ἄνθρωποι**, *men of former times, ancestors, forefathers*, 5, 637; also **πρότεροι αἰοῖε**: πρ. **παῖδες**, *children of a former marriage*, Od. 15, 22. **τῇ προτέρῃ σκ. ἡμέρᾳ**, *on the former day*, Od. 16, 50; with gen. **ἔμιο πρότερος**, *earlier than I*, 11, 10, 124. 2) Of place: *before, fore-*, **that is before**, 16, 569. **πόδες πρότεροι**, *the fore-feet*, Od. 19, 228.

προτέρω, adv. (πρότερος), *further, further forwards*. πρ. **ἔπειο**, *step nearer*, Od. 5, 91; **ἀγειν**, 11, 3, 400. Od. 5, 91; metaph. *forward, more violent*. **ἐπὶ πρότερω γένετο**, *the contest went forward, waxed more violent*, 23, 490.

***πρότέρωσε**, adv. (πρότερος), *forwards*, h. 32, 10.

προτεύω (τεύω), perf. pass. **προτέτυμαι**, *to make or let prepare before*. **τὰ μὲν προτεύχθαι εἴσομεν**, *these things we will allow to have happened, i. e. what is past we will let alone*, 16, 60, 18, 112, 19, 65.

πρότι, Dor. for **πρός**.

προτιάπτω, see **προσάπτω**.

Προτιάων, ονος, ὁ, a Trojan, father of **Ἀστυνοῦς**, 15, 455.

προτιβάλλειν, see **προσβάλλω**.

προτιελεῖν, see **προσελεῖν**.

προτιεῖποι, see **προσεῖπον**.

προτίθημι (τίθημι), 3 plur. pres. **προθέουσι** for **προθεῖσσι**, 1, 291; as if from the theme **ΘΕΩ**, cf. Thiersch, § 224. Kühner I. § 202. 2. aor. 1 **προὔθηκα**, 1) *to place before, to put before, to lay before*. **τὴ κνσίν**, *to devour*, 24, 409. 2) *to put out, to expose publicly for sale, for use*; hence metaph. *to allow, to permit*, **τινί**, with infin. 1, 291. Mid. *to place before oneself*, **τραπέζας**, Od. 1, 112.

προτιμυθῆσθαι, see **προστυθῆσθαι**.

προτιόσσομαι, Dor. for **προσόςσομαι** (όσσομαι), 1) *to look upon, to behold*, **τινά**, Od. 7, 31, 23, 365. **ἢ σ' εὖ γινώσκων προτιόσσομαι οὐδ' ἄρ' ἔμελλον πείσειν**, *indeed knowing thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee (and I was not about to persuade thee)*, 11, 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) *to fore-see, to anticipate*, **ὄλεθρον, θάνατον**, Od. 5, 389. 14, 219.

πρότμησις, ιος, ἡ (τέμνω), 1) *the part cut off*. 2) Metaph. spoken of the human figure: *the region about the loins and waist, the waist*, 11, 424.†

πρότονος, ὁ (τέμνω), in the plur.; a

rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, 1, 434. Od. 12, 409. h. Ap. 504.

προτρέπω (τρέπω), only mid. aor. 2

Ἐρ. προτραπόμην, 1) *to turn forwards*. 2) Mid. *to turn oneself forward, to betake oneself, to turn in flight*, ἐπὶ νηῶν, 5, 700; spoken of Helios: **ἐπὶ γαίαν**, *to turn to the earth*, Od. 11, 18. 2) Metaph. *to turn oneself to, to yield to*; **ἀχρεῖ**, *to grief*, 11, 6, 336.

προτροπᾶδην, adv. (προτρέπω), prop. *turned forwards*; **φοβέοντο**, they fled ever forward. i. e. on and on, without stopping, 16, 304.†

προτύπτω (τύπτω), aor. **προτύψα**, prop. trans. *to strike forwards*; in Hom. only intrans. *to press forwards, to push forward*, 13, 136. 15, 306. 17, 262. **ἀνὰ ῥινᾶς οἱ δριμύ μένος προτύψε**, *fierce wrath pressed into his nose*, Od. 24, 319.

προὔθηκε, see **προτίθημι**.

προὔπεψε, see **προπέμνω**.

προὔφαινε, see **προφαίνω**.

προὔχω, for **προέχω**.

προφαίνω (φαίνω), imperf. **προὔφαινον**, perf. pass. 3 plur. **προπέφανται**, aor. 2 pass. part. **προφανεῖς**, 1) Act. trans. *to exhibit, to cause to appear*, with accus. **τέρας**, Od. 12, 394. b) Intrans. like mid. *to appear, to shine forth*, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. *to shine forth, to show oneself, to become visible*, Od. 13, 169. **οὐδὲ προὔφαινετο ἰδέσθαι**, *nothing appeared so that one could behold it, or to the sight*, Od. 9, 143. **προπέφανται ἅπαντα**, *every thing is visible at a distance, is exposed to view* (Cr.), 11, 14, 332. b) Espl. of persons: *to appear, to step forth*. Od. 24, 160; **ἀνὰ γεφύρας πολέμοιο**, 11, 8, 378; **ἐς πόλεμον for ἐν πολέμῳ** 11, 17, 487; **ἐς πεδίον**, 24, 332.

πρόφασις, ιος, ἡ (πρόφημι), a *pretence, appearance*; absol. **πρόφασιν**, in appearance, in pretence, *19, 262. 302.

προφερέης, ἐς (προφέρω), compar. **προφερέστερος**, η, ον; superl. **προφερέστατος**, η, ον, Od.; prop. borne before, placed before; then generally, *eminent, distinguished, excellent*, with dat. of the thing, **ἄλματι, βίῃ**, Od. 8, 128. 221. 21, 134; with infin., 11, 10, 352.

προφέρω (φέρω), only pres. and imperf. *to bring forward*; hence 1) *to bear onward, to carry forward, to bear away*, spoken of a storm, **τινὰ εἰς ὄρος**, 6, 346. Od. 20, 64. 2) *to bear to, to convey to*, **τινί τι**, 11, 9, 323. 17, 121; metaph. in a bad sense (nearly = our *bring up against* any body; or cast in his teeth), **ὄνειδέα τινι**, *to cast reproaches upon any one*, **δῶρά τινι**, 3, 64, *to reproach with*. 3) *to bring forward, i. e. to bring to light, to present, to show*, μένος, 10, 479; **ἐπίδα**, *to exhibit emulation*, Od. 6, 92. II) Mid. with reference to the subject: **ἐπίδα**

τινι, to present a contest to any one, i. e. to challenge him to it, II. 3, 7; ἀέθλων, Od. 8, 210.

προφύγω (φεύγω), aor. 2 optat. 2 sing. προφύγῃσθα, παρτερ. προφύγων, 1) to fly forward or forth, II, 340. 2) Trans. to escape, with accus. χείρας, μένος, 7, 309. 14, 81; θάνατον, Od. 22, 318.

πρόφρασσα, ἡ (φράζω), an Ep. fem. of πρόφρων, willing, kind, compliant, well-disposed, or provident, considerate, decided, cf. Thiersch, § 201. Rem., II, 10, 290. Od. 5, 161. 10, 386.

προφρονέως, Ep. προφρόνως, adv. from πρόφρων, readily, willingly, μάχεσθαι, 5, 810; with confidence, 7, 160; h. Merc. 558.

πρόφρων, ονος, ὁ, ἡ (φρονέω), 1) having a well-inclined disposition, kind, compliant, willing. θυμός, 8, 40. 9, 480. 2) having a decided mind, intentional, serious, earnest, 1, 77. 8, 23. 14, 317. Od. 2, 230; ironically: πρόφρων κεν δὴ ἔπειτα Δία λιτοίμην, then could I pray to Zeus, with my whole heart [with great boldness, Cr.], i. e. I could not, Od. 14, 406.

*προφυλάσσω (φυλάσσω), Ep. imperat. προφυλάχθε for προφυλάσσετε, to watch or guard a place, νηόν, h. Ap. 538.

προχέω (χέω), to pour out, to pour forth, spoken of a river, 21, 219. h. Ap. 2, 41. Pass. to pour forth, to stream forth, spoken of masses of men, *2, 465. 15, 360. 21, 5.

πρόχην, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon one's knees, i. e. to sink upon one's knees, 9, 570. b) Metaph. spoken of vanquished enemies: πρόχην ἀπολέσθαι κακῶς, to perish miserably, sinking on their knees, "to be brought low and perish" (Lidd. and Scott), 21, 460; ὀλέσθαι, Od. 14, 69.

προχῆ, ἡ (προχέω), an outlet, the mouth of a river, 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a wave-washed shore, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (προχέω), a vessel for pouring out water, a pitcher, an ewer, 24, 304. Od. 1, 136; a wine-cup, Od. 18, 397.

πρυλέες, ων, οἰ, Ep. dat. πρυλέεσσι and πρυλέσσι, Ep. heavy-armed foot-soldiers, in oppos. to cavalry, *11, 49. 5, 744. [According to Herm., Opusc. IV. p. 288, seq., "praesules sive praesultores, qui ante caeteros progressi saltationem cum armis praeeunt." Ameis.]

Πρυμνός, ἑως, ὁ (the pilot), a Phæacian, Od. 8, 112.

πρύμνη, ἡ, Ion. and Ep. for πρύμνα, prop. fem. of the adj. πρύμνος, sc. νηῦς, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηῦς, 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, 15, 716.†

πρυμνήσιος, ἡ, ον (πρύμνη), belonging to the stern or poop; μίλι τὰ πρυμνήσια (retinacula), a hawser, the rope with which a ship was made fast when she lay at the shore; also πείσματα [the two words are, however, distinguished Od. 9, 136, 137. cf. πείσμα], the stern-cable. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάσαι, II. 1, 436. Od. 9, 157.

πρυμνός, ἡ, ον, superl. πρυμνότατος, ἡ, ον, Od. the extreme, the last, the hind most, the lowest; βραχίων, the end of the arm (at the shoulder), II. 13, 532; σκελος, the lower leg, 16, 314; γλώσσα, the root of the tongue, 5, 292. πρ. κέρας, II. 705; spoken of a stone: πρυμνός παχὺ, thick beneath, 12, 446; hence ἀπὸ πρυμνῆν ἐκτάμνειν, to cut up the wood by the root, 12, 149. Neut. as subst. πρυμνὸν θέναρως, the end of the hand, § 339.

πρυμνώρεια, ἡ (ὄρος), the lowest part, the foot of a mountain, 14, 307.†

*πρυτανεύω (πρύτανις), fut. σω, to rule to govern, with dat. h. Ap. 68.

Πρύτανις, ιος, ὁ (a ruler, akin to πρύτος), a Lycian, slain by Odysseus (Ulysses), 5, 678.

πρώην, adv. in H. lately, very recently, formerly, spoken of time past, *5, 822. 24, 500; (contr. for πρώϊην, subaul. ὤραν.)

πρωθήβης, ον, ὁ, Ep. for πρώθηβος, § 518. Od. 8, 263. h. Ap. 450.

πρώθηβος, ον, Ep. also πρωθήβη, Od. 1. 431.† (πρώτος, ἦβη), just entering the age of puberty, manly, marriageable, ἀνήρ, h. 7, 2.

πρωί, adv. (πρό), early, in the morning on the next morning, *8, 530. 18, 27. 303.

πρωίξα, adv. (πρωίξος), early; generally formerly. χθιζά τε και πρωίξα, yesterday and day before, 2, 303.†

πρωίος, ἡ, ον (πρωί), early, early in the day. The neut. πρωίον as adv. early in the morning, or, more correctly, early yesterday, 15, 470.† cf. Spitzner ad loc.

πρών, πρώνος, ὁ, Ep. expanded πρῶνος (πρό), prop. any thing projecting, hence a summit, an elevation, espily a point of land projecting into the sea, a cape, a promontory, 8, 557. 12, 282; always in the full form, except nom. sing. πρών, *17, 747.

Πρωρεύς, ἑως, ὁ (πρωράτης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, Ep. and Ion. for πρῶρα (πρό), the prow of a ship; it runs to a point that the ship may more easily cut the waves. Hom. νηῦς πρώρη, Od. 12, 236.† (Prop. adj. from the obsol. πρῶρος.)

πρώτα, adv. see πρῶτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylacæ in Thessaly, leader of the Thesalians of Phylacæ. He was properly denominated Iolæus, and received this name because he leaped upon land first amongst the Greeks (πρῶτος τῶ λαοῦ).

He was, according to the Cypr. Carm., soon after slain by Hector. After his death, he was worshipt as a hero in the Chersonesus, 2, 698, seq. 13, 681.

Πρωτεύς, εὖς, ὁ, a fabulous sea-god; according to Od. 4, 385. He was father of Εἰδοθήη (Idothea), servant of Poseidōn, and attended his sea-calves in the Ægyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456, seq. Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112, seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5, 9.

πρώτιστος, ἡ, ον, poet. superl. from πρώτος, the first of all; also of two endings, κατὰ πρώτιστον ὄπωπῆν, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρώτιστον and πρώτιστα, as adv. first of all, 1, 105. Od. 8, 57. τὰ πρώτιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), first-born, *4, 102. 23, 864.

πρωτοπαγής, ἐς (πήγνυμι), now first constructed, just or newly made, new, ἄρμα, *II. 5, 194. 24, 267.

πρωτόπλοος, ον (πλόος), sailing for the first time, newly made, νηὺς, Od. 8, 35. †

πρῶτος, ἡ, ον (πρό), superl. contr. from πρώτος, the first, the foremost, often with ὕστατος, 2, 281. 11, 299; then the most distinguished, the noblest, hence a) οἱ πρῶτοι = πρόμαχοι, the first, the front warriors, 5, 536. 12, 306. 321; also pleonast. πρῶτοι πρόμαχοι, Od. 18, 279. b) τὰ πρῶτα, sc. ἀθλα, the first prizes, II. 23, 275. The neut. sing. and plur. as adv. πρῶτον, πρῶτα, in like manner with the article, τοπρῶτον, ταπρῶτα, II. (also separate, τὸ πρῶτον, τὰ πρῶτα, ed. Spitz. and in Od.) 1) first, at first, for the first time, II. 9, 32; often πρῶτον καὶ ὕστατον. 2) too early. ἢ τ' ἄρα καὶ σοὶ πρῶτα παρασπίσσει εὐμελλε Μοῖρα, truly fate was destined to approach thee too early, Od. 24, 28. 3) After an adv. of time: once. ἐπεὶ and ἐπειδὴ πρῶτον or πρῶτα, quavis primum, when once, as soon as, 6, 489. Od. 3, 183. ἐξ οὗ δὴ πρῶτα, II. 1, 6. Also aft. a relat. cf. II. 1, 319.

πρωτοτόκος, ον (τίκτω), bearing for the first time, μήτηρ, 17, 5. †

Πρωτώ, οὖς, ἡ, daughter of Nereus and Doris, 18, 43.

πρώνος, ονι, etc. see πρῶν.

πταίρω, αορ. 2 ἔπτарον, to sneeze, as a sign of good omen, Od. 17, 541. †

πτάμενος, πτάτο, see πέτομαι.

πτελέη, ἡ, an elm, ulmus campestris, *II. 6, 419. 21, 242.

Πτελεός, ἡ [rather ὄ or τό, see λεχεωός] (πτελέη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's time ruinous, 2, 594. τὸ Πτελεόν, Strabo. 2) an Achaean town in Thessaly, between Antrum and Pyrasus, with a port, 2, 697.

πτέρνα or πτέρνη, ἡ, the heel, 22, 397. † 2) Poet. for πέρνα, the ham, Batr. 37.

*Πτερογλύφος, ὁ (γλύφω), Ham-holower, name of a mouse, Batr. 227.

*Πτεροτρόκτης, ον. ὁ (τρώγω), Ham-grawer, name of a mouse, Batr. 29.

*Πτεροφάγος, ὁ (φαγέω), Ham-eater, name of a mouse, Batr. 230

πτερόεις, εσσα, εν, poet. (πτέρον), prop. feathered, winged, epith. of an arrow. since it was furnished with feathers at the upper end, 4, 117. 5, 171. 2) Metaph. πτερόεντα λαισθήια, easily-branded shields (as if feather-light), 5, 453; often πτερόεντα ἔπεα, winged words, which escape quickly from the lips, II. and Od.

πτέρον, τό (πέτομαι), a feather, a wing, a pinion, mly in plur. πτέρα βάλλειν, to strike the wings, II, 454; as an image of swiftness, Od. 7, 36. 2) Metaph. an oar or sail of a ship, Od. 11, 125. 23, 272.

πτερούς, υγος, ἡ (πτέρον), a wing, a pinion, 2, 316. 462. Od. 2, 149. ὑπὸ πτερούγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέτω), αορ. 1 ἔπτηξα, Ep. perf. πεπτηώς, ὤτος, intrans. to creep away for fear, to crouch, to cringe, to shrink. κείμεν πεπτηώς, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τεύχεσι πεπτηώτες, Od. 14, 474; generally, to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify. πτήξε θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, II. 14, 40; πτήσσω as trans. is uncommon, hence some read πήξε from πήγνυμι; others consider the verse not genuine, as Bothe. (Spitzner ad loc. defends πτήξε.)

πτοέω, Ep. πτοίεω, poet. (akin to πτήσσω), αορ. pass. Ep. 3 plur. ἐπτοίηθεν, to put in terror, to terrify. Pass. to be terrified, to fear, Od. 22, 298. †

Πτολεμαῖος, ὁ (a warrior), son of Ptoæus, father of Eurymedon, 4, 228.

πτολεμίζω, Ep. for πολεμίζω.

πτολεμιστής, οὔ, ὁ, Ep. for πολεμιστής.

πτόλεμονδε, adv. for πόλεμόνδε.

πτολίεθρον, τό. Ep. for πόλις. a city; always with the name in the gen. Ἰλίου πτολίεθρον, 2, 133. Od. 1, 2. (The form πτολίεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for H. knows nothing of diminutives.]

πτολίπορθος, ὁ = πτολίπορθος, *Od. 9, 504. 530.

πτολίπορθος, ὁ, ἡ, Ep. for πολίπορθος (πέρθω), city-destroying, the destroyer of cities, epith. of Arès, Odysseus (Ulysses), Achilles, and of heroes, 2, 278. 8, 372; as fem. epith. of Enÿo (Bellona), 5, 333. (The form πολίπορθος is not used.)

πτόλις, ιος, ἡ, Ep. for πόλις.

πτόρθος, ὁ (πέρω), a sprout, a twig, a branch, Od. 6, 128. †

πτύγμα, ατος, τό (πτύσσω), a fold, a

plait; *πέπλοιο*, the folds of a robe, 5, 315.†

πτυκτός, ἡ, ὄν (πτύσσω), *folded, doubled together*. πτ. *πίναξ*, 6, 169; † see *πίναξ*.

πτύξ, *πτυχός*, ἡ (πτύσσω), that which is several times doubled; hence a *fold, a layer, a plait*, spoken of a garment, h. Cer. 176. *πτύχες σάκεος*, the layers of a shield, of brass or leather, placed one above another for a protection, 7, 247, 18, 481. 2) Metaph. spoken of mountains: a *curve, a hollow, a ravine, a valley*, 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. h. Merc. 555.

πτύον, τό (πτύω), Ep. gen. *πτύοφιν*, a *winnowing-shovel*, made of wood or iron, and having the form of the palm of the hand; the wooden ones were used for sifting earth, the other, as here, for cleaning grain, 13, 588.†

πτύοφιν, see *πτύον*.

πτύσσω (akin to *πετάννυμι*), aor. 1 *ἔπτυσα*, to *lay in folds, to fold, to plait*, with accus. *χιτώνα, ἑμάτα*, Od. 1, 439, 6, 111, 252. Mid. to *fold themselves together*. *ἔγχεα ἐπτύσσοντο*, the spears were entangled, since the combatants, standing in thick ranks, threw many at once [*Met* in the air, and so *deviated* from their destined course. *Db.*], Etym. M. *eis τὸ αὐτὸ συνήγερτο*, Il. 13, 134. (V. 'they shook'; Passow, 'they bent'; both contrary to the *usus loq.*) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas: ap. Ameis.]

πτύω, to *vomit forth, to cast out*, αἷμα, 23, 697.†

**πτωκάς*, ἄδος, ἡ (πτῶξ), *timid, fearful*, Ep. 8, 2.

πτῶξ, *πτωκός*, ὁ, ἡ (πτῶσσω), *timid, trembling, fearful*, epith. of the hare, 22, 310. 2) Subst. poet. a *hare*, *17, 676.

πτωσκᾶω, poet. (πτῶσσω), to *shrink, to be fearful, to be timorous*, 4, 372.†

πτῶσσω (akin to *πήσσω*). 1) Intrans. to *conceal oneself for fear, to crouch, to shrink away, ὑπὸ τινι*, before any one, 7, 126; *καθ' ὕδωρ*, to flee into the water; *ὑπὸ κρεμνούς*, 21, 14, 26. b) Generally, to *be in fear, to be timorous, to be fearful*, 4, 371, 6, 634. c) Spoken of a beggar: to *crouch*, Od. 17, 227; then = *πτωχεύω*, to beg, Od. 18, 363. 2) Trans. to *fly in fear from any one, ἀλλήλους*, Il. 20, 427; *ὄρνιθες ἐν πεδίῳ νέφεα πτῶσσωσαι ἰένται*, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.')(The explanation by the Schol. of *νέφεα*, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (*πτωχός*), fut. *σω*. 1) Intrans. to *be poor as a beggar, to beg*, Od. 15, 309, 19, 73. 2) Trans. to *beg, to procure by begging, δαίτα*, *Od. 17, 11, 18, 2.

πτωχός, ἡ, ὄν (πτῶσσω), properly, that *crouches, begging*; as subst. ὁ *πτωχός*, a

beggar, Od. 14, 400; also πτ. *ἀνὴρ*, *Od. 21, 327.

Πυγμαῖοι, οἱ (from *πυγμή*), the *Pygmia*, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, 3, 6.

πυγμαχίη, ἡ (*μάχομαι*), a *pugilistic combat*, *23, 653, 665.

πυγμαχός, ὁ (*μάχομαι*), a *pugilistic combatant*, Od. 8, 246.†

πυγμή, ἡ (*πίξ*), a *βσι*, a *pugilistic combat*, 23, 669.†

πυγούσιος, η, ον, poet. (*πυγών*), a *cup long*, *Od. 10, 517, 11, 25.

πύλος, ἡ, a *trough, a tab*, esply for feeding animals, Od. 19, 553.†

πυθέσθαι, see *πυθάνομαι*.

**Πύθιος*, η, ον, *Pythian*, (see *Πυθώ*), ὁ *Πύθιος*, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ἑνός, ὁ, the *lower end, the foundation*; hence, 1) *Esply the trunk, the root, ἑλπίης*, Od. 13, 122, 372, 23, 204. 2) *the bottom, the basis, the foot*, of goblets and tripods. The passage: *ὄνο δ' ὑπὸ πυθμένεσσι ἦσαν*, Il. 11, 635, has given critics great trouble. The discourse relates to the mixer of Nestor: the easiest explanation seems to be, to take *πυθμήν*, as a *foot*; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, according to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, 18, 371, where the discourse relates to the artificial tripods of Héphaestus: *χρῆσσαι δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκαν*, he placed golden wheels under each foot: for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates according to the ancient critics, who explain it as a *bottom*: they were two (i. e. double) bottoms under, and so, also, 18, 375. Others, as Köpfer, Cammann, after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. *πύσω*, 1) to *cause to decay, to putrefy, to consume*, with ὄσσεια, 4, 174. h. Ap. 369. Mid. to *moulder, to decay, to putrefy*, 11, 395. Od. 1, 161, 12, 46.

Πυθώ, οὐς, ἡ, dat. *Πυθοῖ*, accus. *Πυθῆ*, h. Ap. 372; dat., 9, 405; also *Πυθῶ*. ὦνος, ἡ, an earlier form, 2, 519; accus. *Πυθῶνα*, h. Merc. 178; *Pytho*, the oldest name of the region, on Parnassus, in Phocia, where was the temple and oracle of the Pythian Apollo; later also a name of the city of Delphi, which was not known to Hom.; Herod. I. 54, understands *Πυθῶ* of the seat of the oracle, and *Δελφοί*, of the town and the inhabitants. According to h. Ap. 372, the name comes from *πύθεσθαι*, to *putrefy*,

because the dragon slain by Apollo decayed there; according to others, from *πυθίεσθαι*, to enquire of the oracle, but the short first syllable is unfavorable to this notion.)

Πυθώδε, adv. to *Pytho*, Od. 11, 581.

πύκα, adv. poet. 1) *thickly, firmly*, βάλλειν, 9, 588; ποιητός, 18, 608. Od. 1, 333. 2) *Metaph. carefully, intelligently*, τρέφειν, Il. 5, 70; φρονεῖν, 9, 554.

πυκάςω (πύκα), aor. ἐπύκασα, Ep. πυκάσσω, partcp. perf. pass. πεπυκασμένος, η, ον, 1) *to make close, firm, to press closely together* ἐντὸς σφέας αὐτοῦς, Od. 12, 225. 2) *to cover closely, to veil, to conceal*, τινὰ νεφέλη, Il. 17, 551; νέκυν, 24, 581; spoken of a helmet: πυκάσσε κάρη, 10, 271; in the pass. 2, 777; dat. instrum. ὄξοισιν, χρυσῷ, 14, 289. 23, 503. 3) *Metaph. to envelope, to overshadow, to encompass*; spoken of pain, τινὰ φρένας, 8, 124, 17, 83.

πυκιμηδής or πυκιμηδής, ἐς (μῆδος), of a considerate mind, *careful, prudent, wise*, Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός = πυκνός.

πυκινός, ἡ, ὄν, Ep. for πυκνός, q. v.

*πυκινόφρων, ον (φρήν), *intelligent, wise*, h. Merc. 538.

πυκνός, ἡ, ὄν, poet. πυκινός, ἡ, ὄν (πύκα), 1) *thick, firm*. a) In respect of the mass: *firm, strong, θώρηξ, ἀσπίς, χλαῖνα*. b) In respect of single parts: *close, pressed together*, λέχος, 9, 621 (because several coverings were laid one upon another); νέφος, 5, 751; φάλαγγες, στίχες, dense phalanxes, columns, 4, 281. 7, 61; πτέρω, thickly feathered wings, 11, 454; βέλεα, ἀῖες, thick arrows or stones, which were thrown in great numbers, 11, 1; c) also spoken of time: *frequent*, 10, 9. d) Spoken of something done: *thick, strong, δόμος*, 10, 267. Od. 6, 134; close-locked, θύρα, Il. 14, 167. 2) Generally, *great, strong, ἄχος, ἄτη*, 16, 599. 24, 480; πυκινὸν ἀχέων, Od. 11, 88. b) Spoken of the mind: *considerate, prudent, wise, intelligent*, φρένας, νόος, μῆδεα, βουλή, ἔπος: also ἐρετμή, μῦθος. The neut. πυκνὸν and πυκνά, πυκινὸν and πυκινά, as adv., as also πυκινῶς, 1) *thickly, firmly*, θύραι πυκινῶς ἀραρυῖαι, closely fitted doors, Od. 2, 344. 2) *Metaph. strongly, greatly, exceedingly*, πυκινῶς ἀκάχημαι, Il. 19, 312; *considerate, intelligent*, Od. 1, 279. πυκινὰ φρονεῖν, to be wise of heart, Od. 9, 445.

Πυλαιμένης, ον, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, 2, 831. 5, 576. In 13, 643, seq., Pylæmēnes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics imagine themselves to have found in the circumstance a proof that the *Iliad* was put together at a later period.

Πύλαιος, ὁ (adj. πυλαῖος), son of Lethus, leader of the Pelasgians, 2, 842.

πυλάρτης, αο, ὁ (ἄρω), *who locks fast the gates of the under world, the door-keeper*, epith. of Hades, 8, 367. Od. 11, 276.

Πυλάρτης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, 11, 491. 16, 696.

πυλαωρός, ὁ (ῥωρα), Ep. for πυλωρός, *door-keeper, door-watch*, 21, 530. 24, 681; spoken of dogs, *22, 69.

πύλη, ἡ, *a door, a gate*, of a chamber, a house, or a town, mly in the plur. Ἄϊδαο πύλαι, the gates of Hades, as a periphrasis for death, 5, 646. 9, 312; poet. also πύλαι οὐρανοῦ, Ὀλύμπου, 5, 749. 8, 411; οὐαίρων, Od. 19, 562. In Hom. always in the plural; with reference to the two wings or leaves (*valvæ*); hence, a folding-door.

Πυλληγενής, ἐς, see Πυλογενής.

*πυληδόκος, ὁ (δέχομαι), one who receives at the door, *a door-keeper*, h. Merc. 15.

Πυλήνη, ἡ, *a town in Ætolia*, later Proschium, 2, 639. Strab.

Πύλιος, η, ον (Πύλος), of *Pylos, Pyliian*, ὁ Πύλιος γέρον = Nestor. Subst. the *Pylian*, 1, 248. Od. 3, 59.

Πυλόθεν, adv. from *Pylos*, Od. 16, 323. †

Πυλογενής, ἐς (γίγνομαι), born in *Pylos*, epith. of Nestor, 2, 54. 23, 303. The form Πυλληγενής, h. Ap. 398. 424.

Πυλόνδε, adv. to *Pylos*, Od. 13, 274.

πύλος, ἡ = πύλη, *a door, a gate*; however only ἐν πύλῳ, which reading Wolf has adopted after Aristarch. 5, 397. † Ἄϊδου (Voss. 'at the gate Hades') is supplied, and it is referred to the fable, that Heracles, when he wished to bring up Cerberus, fought with Hades; cf. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the νέκυες are, the reading ἐν Πύλῳ is adopted by Heyne. He refers it to the contest of Heracles with Neleus, in which he wounded Hades himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3, who quotes vs. 395—397; and Pind. Ol. 9, 31. cf. Ottf. Müller, Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: Ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Ἠλειωκός in Strab. 2) a town in Triphylia (Elis), south of the Alphæus, near Lepreum and Samicon: ὁ Τριφυλιακός, Δεπρατικός in Strab. 3) a town in Messenia, on the coast (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ Μεσσηνιακός, now the port *Old Navarino*. Even in anti-

quity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od., that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and among the moderns, by Mannert, Sickler, and Nitzsch, Rein. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alphæus seems to favour this opinion, ll. 11, 671—760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller, Orchomen. I. p. 364. However, Πύλος in Hom., like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. II. 1, 252. Od. 4, 93.

Πύλων, υἱος, a Trojan, slain by Poly-
pites, 12, 187.

πύματος, η, ον, Ep. (from πυθμήν), the
extreme, the last, the hindmost, 4, 254, 10,
475. The neut. πύματων and πύματα, as
adv. at last, finally. πύματόν τε καὶ
ἔσχατον, for the very last time, V.: 'yet
once and finally,' also ἔσχατα καὶ πύματα,
Od. 4, 685, 20, 13.

πυνθάνομαι, poet. πεύθομαι, depon.
mid. fut. πεύσομαι, aor. ἐπυθόμην, Ep.
optat. πεπύθοιτο, perf. πέπυσμαι, plu-
perf. ἐπεπύσμη. (The form πυνθάνομαι
only Od. 2, 315, 13, 256.) 1) to seek, to
ask for, to enquire after, mostly with
accus. νόστον πατρός, to seek for the
return of his father, Od. 2, 360; with
gen. πατρὸς οἰχομένου, Od. 1, 281. 2)
Mly to learn, to perceive, to hear, often
with accus. II. 5, 702; also with gen.
ἀγγελίης, to hear of news, 17, 641; μά-
χης, 15, 224; τί τινος, to hear any thing
from or through any one, 17, 408; also
ἐκ τινος, 20, 129; with partec. πυθόμην
ὀρμαίνοντα ὁδόν, I had perceived him
proceeding on his way, Od. 4, 732. πέ-
πυστο υἱὸς πεσόντος, he perceived his
son had fallen, 13, 522; with ὄτα, 13,
674. The pres. has the signification of
the perf. Od. 3, 187. ἵπποι—πυθέσθην,
plur. with dual, since horses were thought
of in pairs, 17, 427.

πύξ, adv. (akin to πύκα), with the fist,
in pugilistic combat. πύξ ἀγαθός, excel-
lent in boxing, 3, 237; μάχεσθαι, 23, 621;
νικᾶν, Od. 8, 130.

πύξινος, η, ον (πύξος), of box-wood, 21,
269.†

πῦρ, πυρός, τό, plur. τὰ πυρά, the
watch-fires (after the 2d decl.), fire, esply
a sacrificial fire, also a funeral pile, 7,
410, 15, 350: often as an image of vio-
lence, danger, and destruction; hence
proverb. ἐν πυρὶ γενέσθαι, to go into the
fire, i. e. be destroyed, 2, 340. ἐκ πυρός
αἰθομένοιο νοστήσαι, to return from
flaming fire, i. e. from great danger, 10,

246. The plur. τὰ πυρά, watch-fires, 3,
509, 9, 77, 10, 12.

πυρά, see πῦρ.

πυράρη, ἢ (ἀγρέω), a pair of tongs, 18,
477. Od. 3, 434.

Πυραΐχμης, ον, ὁ, Πυραΐχμα (fire-
fighter, αἰχμή), leader of the Pæonians,
an ally of the Trojans, slain by Patro-
clus, 2, 848, 16, 287.

πυρακτέω (ἀγώ), to turn about in the
fire, to harden, τί, Od. 9, 328.†

Πύρασος, ὁ, 1) a Trojan, slain by
Ajax, 17, 491. 2) ἡ, a town in the
Thessalian Phthiôtis, having a grove
sacred to Dêmêtêr, 2, 695. (From πυρός,
the wheat-town.)

*πυραΐθουσα, ἡ, Ep. 14, 11; perhaps a
part of a potter's oven, ed. Herm. and
Frank., but Wolf πῦρ αἰθουσαν.

*πυρανγής, ἐς (αἰγῆ), bright as fire.
shining, brilliant, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. turret-
wise, metaph. in troops (in well-arranged
squadrons, V.), esply in a square, *12,
43, 13, 152, 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, esply upon a
city wall, prob. only a kind of frame-
work of wood, upon which armed men
stood, 3, 153, 9, 574; hence also a wall
with towers, 7, 338. Od. 6, 262. 2) Metaph.
a bulwark, a bastion, a protection,
spoken of Ajax, Od. 11, 556; of a shield,
11, 7, 219, 11, 485. 2) a body of troops
arranged in a square, generally, a εἰς
σquadron, a troop, 4, 334, 347, 12,
332.

πυργῶ (πύργος), aor. Ep. πύργωσα, to
furnish with towers, to fortify, τί, Od. 11,
263.† Ep. 4, 3.

πυρετός, ὁ (πῦρ), burning heat, glow or
fever, 22, 31.†

πυρή, ἡ (πῦρ), prop. a fire-place, esply
a funeral pile, 1, 51, 4, 99. Od. 18,
523.

*πυρήϊον, τό, Ion. for πυρεϊον (πῦρ), is
the plur. pieces of wood, with which fire
was kindled by rubbing, fire-instruments,
h. Merc. 111.

πυρηφόρος, ον=πυροφόρος.

πυρήκη, es (ἀκή), pointed in the fire.
Od. 9, 387.†

πυρκαυστός, ον (καίω), burned with
fire ('hardened in the flame,' V.), σπύ-
λος, 13, 564.†

Πύρας, a Trojan, slain by Patroclus,
16, 416.

Πυριφλεγέθων, υἱος, ὁ (poet. for πυ-
ριφλέγων, flaming with fire), a river in the
under world. Od. 10, 513.

πυρκαΐη, ἡ, Ion. for πυρκαΐα (καίω), prop.
a blazing fire-place; esply a funeral pile.
*7, 428, 23, 158.

πύρνον, τό (sync. from πύρνον, adj.
from πυρός, sc. σιτίον), wheaten bread,
Od. 15, 312; plur. *Od. 17, 362.

πυρός, ὁ, wheat, in the plur., 11, 69.
Od. 4, 604; as food for horses, 8, 183, 18,
569.

πυροφόρος, ον (φέρω), poet. also πυρ-
φόρος, ον, Od. 3, 495; wheat-bearing

(* sowed with wheat, V.), ἄρουρα, πεδίον, II. 12, 314. 14, 123. 21, 602.

*πυρπαλαμάω (παλάμη), elsewhere depon. prop. to work with fire; according to Eustath. = κακοτεχνέω. to practise crafty devices. διὰ πυρπαλάμησεν ὁδοῦ, h. Merc. 157. ed. Wolf and Herm. But others διαπυρπαλάμησεν, cf. Frank.

πυρπολέω (πυρπόλος), to kindle a fire, ἔο keep a watch-fire, Od. 10, 30. † πυρσός, ὁ (πῦρ), a fire-brand, a torch, 18, 211. †

πῶ, enclitic particle, somehow, in some way, yet; always in connexion with a negative, often compounded οὐπω, μήπω, not yet, or separately: οὔτε τί πω, 1, 108. Od. 3, 23; οὐ γάρ πω, II. 1, 262; μὴ δὴ πω, 15, 426.

πωλέομαι, depon. mid. (Ep. frequentat. of πέλομαι,) pres. 2 sing. πωλέ', i. e. πωλέσαι, partcp. Ion. πωλεύμενος, iterat. imperf. πωλέσκειτο, fut. πωλήσομαι (VERSOR), to be frequently in a place, to frequent, to have intercourse, to come or go anywhere frequently, εἰς ἀγορὴν, πόλεμον, 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εὐνήν, h. Ap. 170; μετ' ἄλλους, Od. 9, 189.

πωλέσκειτο, see πωλέομαι.

*πωλέω, ἴσω, to sell, Ep. 14, 5.

πῶλος, ὁ, a young horse, a foal, a colt, 11, 681. Od. 23, 246. h. in Ap. 231.

πῶμα, τό, the cover of a quiver, of a chest and a cup, 4, 116. Od. 2, 353.

πῶποτε, adv. (ποτέ), at some time, at any time, mly after a negat.: οὐ πῶποτε, not at any time, never yet, 1, 106. 3, 442.

πῶς, adv. interrog. how? in what way? and often connected with other particles: πῶς γάρ; for how? πῶς δὴ; how indeed? πῶς γάρ δὴ; πῶς ἄρα; πῶς νῦν; how now? i. e. what thinkest thou? Od. 18, 223. It stands a) With indicat. II. 1, 123. 10, 61. b) With subj. 18, 188. Od. 3, 22. c) With optat., II. 11, 838. d) πῶς ἂν and πῶς κε, with optat. 9, 437. Od. 1, 65.

πῶς, enclitic particle (πός), in some way, somehow, in any way, after another particle: αἶ κέν πως, if by any means, 1, 66; οὐ μέν πως, in no way, 4, 158; οὐκ ἂν πως, Od. 20, 392.

πωτάομαι, poet. form of πέτομαι, to fly. λίθοι πωτώντο, 12, 287. † h. Ap. 442. 30, 4.

πῶψ, εος, τό, dat. plur. poet. πῶψσι, a flock, always spoken of sheep; hence, ὄϊων πῶψ and πῶψα μῆλων, 3, 198. II, 678. Od. 4, 413.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ρα, an enclitic particle, Ep. for ἄρα, often before a vowel, ρ', see ἄρα.

ράβδος, ἡ (ράβις), ἡ rod, a staff, a wand; in the plur. rods for fastening the leather to the shield, 12, 297; esply, 1) the wand of Hermēs, the magic-rod, to compose to sleep and to awaken men, 24, 343. Od. 5, 47. 24, 2. h. Merc. 210. 526. 2) the magic wand of Kirkē (Circe), Od. 10, 238. 319; of Athênē, Od. 13, 429. 3) an angling rod, Od. 12, 251.

ραδαλός, ἡ, ὄν, a reading of Zenodot. for ῥοδανός, 18, 576; which is explained as a form of κραδαλός, easily moved.

ραδανός, a false reading in 18, 576; see ῥοδανός.

Ῥαδάμανθος, vos, ὁ, son of Zeus and Eurōpa, brother of Minoas, 14, 321, 322. According to Od. 4, 565, he was translated, as being the son of Zeus, to Elysium. The Phææces conveyed him at one time to Eubœa, Od. 7, 322. According to a later tradition, he was expelled by his brother from Crete, and fled to Bœotia. On account of his justice he was made judge in the under world, Apd. 3, 1. 2.

ραδινός, ἡ, ὄν, poet. slender, flexible; ἱμάσθλη, 23, 585; † hence, agile, active, fleet, πόδες, h. Cer. 183. [From this was derived the false reading ραδανός, in 18, 576.]

ραδάμιγξ, ἡ, ὄν, poet. (ραθαμίξω), a drop plur. 11, 536; metaph. κοινῆς ραδάμιγγες, drops, i. e. particles of dust, 23, 502.

ραῖνω, from theme 'PAZΩ, Ep. aor. imperat. ράσσατε, Od. 20, 150; perf. pass. 3 plur. Ion. ἔρράδαται, pluperf. ἔρράδατο, see Buttm. § 103. IV. 3. Rost, Dial. § 52. c, to sprinkle, to besprinkle, to bestrew, τί τιμ, any thing with another, κοινῆ, with dust, αἵματι δ' ἔρράδαται τοῖχοι, the walls are drenched with blood, Od. 20, 354; ἔρράδατο, II. 12, 431.

ραιστήρ, ἦρος, ἡ, poet. (ραῖω), a hammer, 18, 477; † elsewhere masc.

ραῖω, poet. fut. Ep. infin. ραῖσόμεναι for ραῖσειν, aor. 1 ἔρρασα, aor. pass. ἔρραίστην, to break in pieces, to strike in pieces, to destroy, to dash in pieces, νῆα, Od. 13, 151; τινά, to dash about any one, esply spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. to burst asunder, to fly in pieces, II. 16, 339. τῆ κέ οἱ ἐγκέφαλος διὰ σπέος θεινομένου ραίοιτο πρὸς οὐδαί, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the partcp. comes from the circumstance that Hom uses the dat. of the pron. instead of the gen. Kühner II. § 587.

ράκος, εος, τό (ρήγγυμι), prop. a piece torn off, a rag, a shred, a fragment of cloth; an old garment, a frock, Od. 14, 342.

ραπτός, ἡ, ὄν (ράπτω), sewed together, patched, *Od. 24, 228, 229.

ράπτω, aor. 1 Ep. ράψα, 1) to sew

together, to join together, to stitch. τί, any thing. βουβίας θαμειάς χρυσεύεις ῥάβδοισι διηλεκέσιν, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12, 296. 2) Metaph. to plot, to machinate, to derise craftily, κακά τι, 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

Ῥάριος, ἡ, ἰον, Rharian; τὸ Ῥάριον, the Rharian grain, in Eleusis, which was sacred to Demêtêr. and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad l. c.

ῥάσσετε, see ῥάινω.

ῥαφάνη, ἡ, radish. Batr. 53.

ῥαφή, ἡ (ῥάπτω), a seam, Od. 22, 186.†

ῥάχης, ἰος. ἡ (ῥάσσω), a back-bone, a back-piece, 9, 208.†

ῥαψωδία, ἡ (ῥάπτω, ᾠδή), prop. a poem chanted by a rhapsodist; espily a single book of the Hom. poems, a rhapsody.

Ῥέα, ἡ, mly Ep. and Ion. Ῥεῖη, h. Ap. 93; gen. Ῥεῖης, 14, 203. Ῥέα, monosyllabic, 15, 187.† Ῥεῖη, h. Cer. 459; daughter of Uranus and Gæa, wife and sister of Kronus (Saturn), mother of Zeus, Poseidôn, Hades, Hestia (Vesta), Demêtêr, and Hêrê, 14, 203. 15, 187. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. Fluonia, quod ex ea omnia effluerint; according to others, ἔρα, the earth by metathesis.)

ῥεῖα and ῥεῖα, adv. poet. of ῥεῖδιος, easily, without trouble, θεοὶ ῥεῖα ζῶντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (ῥεῖα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often.)

ῥέθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), a current, a stream; always plur. ῥέθρα, the floods, the waves, 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ῥεχθῆναι, partcp. ῥεχθεῖς, cf. ἔρδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αἰσυλα, to practise impiety, 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, 2, 195. 4, 32; rarely τί τι, Od. 20, 314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ῥεχθὲν κακόν, 9, 250. ῥεχθὲν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Espily to sacrifice; prop. ἱερά, to offer sacrifices, θεῶ, to a god, 8, 200; ἑκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, 9, 535; βούν θεῶ, 10, 292.

ῥέθος, εος, τό, poet. a limb, only plur. *16, 856. 22, 68. 362.

ῥεῖα, adv. = ῥεῖα, q. v.

Ῥεῖη, ἡ, see Ῥέα.

ῥεῖθρον, τό, poet. for ῥέθρον, q. v.

Ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; espily spoken of a balance, ἡ σῆκ and thereby give the preponderance a decision. ῥέπε αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated. i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *21, 212.

ῥερυπιωμένος, see ῥυπιώω.

ῥεχθεῖς, see ῥέξω.

ῥέω, imperf. ἔρρεον, Ep. ῥέον, aor. ἔρρηην, Ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood, and sweat; also of brains, Il. 3, 300; with dat. πηγὴ ῥέει ὕδατι, the fountain runs with water, 22, 149; ῥέον αἷμα γαῖα, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης ῥέω ἀνδρῶ, 1, 249; of missiles: ἐκ χειρῶν ἰσσην ἔρρεον, issue from the hands, 12, 159; τῶν ἀ μελέων τρίχες ἔρρεον, the hairs fell from their limbs, Od. 10, 393.

Ῥεῶ, from this the aor. pass. partic. ῥηθεῖς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἶρω and φημί.

ῥηγμῖν, ἰνος, ὁ (ῥήγνυμι), in the nom. not used: 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 216. Voss maintains that it never means waves (as the Scholiasts assert), but always the waves breaking upon the shore.

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥήγνυσθε, fut. ῥήξω, aor. ἔρρηξα. Ep. ῥήξα, mid. aor. 1 ἔρρηξάμην, Ep. ῥηξάμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάτια, νευρήν; πύλας, to break through gates, 13, 124. δ) Ephr. in war: to break through the ranks. φάλαγγας, ὄμιλον, στίχας, 6, 6. 11, 530. 15, 615. 2) Absol. to stamp, to strike. prop. πέδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, 18, 571. h. Ap. 516. Mid. 1) to break, spoken of the sea, ῥήγνυτο κύμα, 18, 67. 4, 425. 2) to break through any thing, for oneself, to dash through, with accus. τεῖχος, φάλαγγας, 12, 90. 440. 11, 92. 3) to let break out, with accus. ἔριδα, 20, 51. ῥήγος, εος, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον. Od. 13, 73; often in the plur. coverings, coverlets which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηϊδῖος, ἡ, ἰον, and Ep. for ῥηῖδος, compar. ῥηϊτερος, ἡ, ἰον, superl. ῥηϊτατος and ῥηϊστος, ἡ, ἰον (from PHIZ) compar. without prims, with infin. τάφρος περὶ ῥηϊδῖα, a ditch easy to pass, with dat. of the pers. and infin. 20, 265. Od. 16, 211 [ῥηϊδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥηϊτερος

πολεμεῖν ἦσαν Ἀχαιοὶ for ῥητέρον ἦν πολεμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. 24, 243.

ῥηδίως, adv. easily, without trouble, 2, 390. Od. 8, 376.

ῥήστος, η, ον, superl. of ῥηδῖος.

ῥήτατος, η, ον, superl. of ῥηδῖος.

ῥητέρος, η, ον, compar. of ῥηδῖος.

ῥηκτός, ἢ, ὄν (ῥήγνυμι), torn, that may

be torn, poet. spoken of a man: χαλκῶ

ῥηκτός, that may be injured by the brass

(weapon), (vulnerable by it, V. "Whose

flesh the spear can penetrate," Cp.), 13,

323.†

*ῤηναία, ἡ, Ep. (more correctly ῤηναία), for ῤηνεα (ῤηνέη, Hdt. ῤηνία, Plut.), an island, one of the Cyclades (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.

*ῤήνη, ἡ, concubine of Oileus, mother

of Medon, 2, 728.

ῤηξνορία, ἡ (ῤηξήνωρ), the valour that

breaks through troops or ranks of men

("phalanx-breaking might," Cp.), Od. 14,

217.†

ῤηξήνωρ, ορος, ὁ (ἄνθρωπος), dashing men

in pieces; breaker of the ranks of war

(Cp.), epith. of Achilles, 7, 228. Od. 4,

5.

*ῤηξήνωρ, ορος, ὁ, son of Nausithōus,

brother of Alcinoos, Od. 7, 63.

ῤῆσις, ιος, ἡ (ῤῆσις), the act of telling,

speaking; discourse, speech, Od. 21,

291.†

*ῤῆσιος, ὁ, 1) son of Eioneus, king of

the Thracians, 10, 435, seq.; or, accord-

ing to Apd. l. 3. 3, son of Strymon and a

Muse; Diomedes and Odysseus (Ulysses)

slaw him and seized his famous horses,

Il. l. c. 2) a river in Troas which flowed

into the Granicus, 12, 20.

ῤῆσιω, a form of ῤῆγνυμι, q. v.

ῤῆτήρ, ἦρος, ὁ, poet. (ῤῆσις), an orator,

a speaker, μύθων, 9, 443.†

ῤῆτός, ἡ, ὄν (ῤῆσις), said, spoken; espy

expressly mentioned, definite, μισθός, 21,

445.†

ῤῆτήρ, ἡ (ῤῆσις), a speech, a sentence;

hence, an agreement, a convention, Od.

14, 393.†

ῤῆγεδανός, ἡ, ὄν (ῤῆγίω), shivering, that

inspires shuddering, horrible, odious,

epith. of Helen, 19, 326.†

ῤῆγίω, poet. (ῤῆγιος), fut. ῤῆγίσω, aor.

ἔῤῆγίσα. perf. ἔῤῆγίγα, prop. to shiver

with cold, to be cold, in H. always metaph.

1) Intrans. to shudder, to be ter-

rified, to be struck with fear, mly absol.

3, 259; with partecp. 4, 279, 12, 331; or

with a particle of time, 12, 108. 2)

Trans. to shudder before, to shrink trem-

bling before, τί; to fear, πόλεμον, 5, 351.

17, 175. Instead of the accus. the infin.

3, 353; or with μή following, Od. 23,

216. The perf. has a pres. signif. Il. 7,

114.

ῤῆγιον, poet. compar. of ῤῆγιος, used

only in the neut.; also superl. ῤῆγιωτος,

q. v., 1) more chilly, more cold, Od. 17, 191. 2) Metaph. more terrible, more fearful, more horrible. τὸ δὲ ῤῆγιον, Il. 1, 325. Od. 20, 220. τὰ ῤῆγιστα, the most terrible things, most horrible, Il. 5, 873.†

*ῤῆγιος, ὁ, son of Peirous, from Thrace,

an ally of the Trojans, 20, 485, seq.

ῤῆγος, εος, τό, cold, chilliness, Od. 5,

472.†

ῤῆγίω (ῤῆγιος), fut. infin. Ep. ῤῆγισόμεν,

to be cold, to feel chilly, Od. 14, 481.†

ῤῆζα, ἡ, a root of plants; also as a remedy,

11, 846; metaph. spoken of the eye,

Od. 9, 390.

ῤῆζω (ῤῆζα), aor. ἔῤῆζωσα, perf. pass.

ἔῤῆζωμαι, to cause to take root, to plant,

ἀλώην, Od. 7, 122. 2) to root, to fasten,

spoken of a ship which Poseidōn changes

to stone, *Od. 13, 163.

*ῤῆκνός, ἡ, ὄν (ῤῆγιος), stiff, contracted

with cold; generally, bent, crooked, πό-

δας, h. Ap. 317.

ῤῆμφα, adv. (ῤῆπτω), prop. hurled,

hence quickly, fleetly, swiftly, 6, 511.

Od. 8, 193.

ῤῆν, better ῤῆσις, q. v.

ῤῆνόν, τό = ῤῆνός, a shield. εἶσατο δ' ὡς

ὄτε ῤῆνόν ἐν—πόντω, it appeared to him

as a shield in the sea (spoken of Phæ-

acia). The neut. is the later form, Od. 5,

281.†

ῤῆνός, ἡ, 1) the skin of the human

body, 5, 308; also plur. Od. 5, 426. 14,

134. 2) the skin of an animal drawn off,

the hide, Il. 7, 474. ῤῆνός Λύκωο, a wolf's

skin, 10, 334; esply of horned cattle, 10,

155; hence 3) a shield which was made

of ox-hide, with βοῶν, 12, 263; and often

alone, 4, 447. ῤῆνὸν τε, βοῶν τε εὐποι-

τῶν seems, according to Aristarch., a

case of hendiadys, like πόλεμόν τε μάχην

(V. leather and well-prepared ox-hide),

16, 636.

ῤῆντορός, ὁ (τορέω), piercing the skin

or the shield, shield-breaking, epith. of

Arēs, 21, 392.†

ῤῆνον, τό, the projecting point of a

mountain; hence 1) a peak, a mountain-

summit, 8, 25; a rock, h. Ap. 383. 2)

Esply a promontory, Od. 3, 295.

ῤῆπή, ἡ (ῤῆπτω), a cast, a thrust, a

throw, violence, force with which any

thing is thrown, 8, 355. h. Ap. 447. δ)

the force which any thing thrown has.

ῤ. λᾶος, a stone's cast, 12, 462. Od. 8,

192; αἰγανέης, the cast of a spear, Il. 16,

589; and generally, force, violence of the

wind and of fire, 15, 171. 21, 12.

*ῤῆπη, ἡ, a town in Arcadia near Stra-

tus, 2, 606.

*ῤῆπιζώ (ῤῆπις), partecp. aor. ῤῆπισσας,

to put in motion, to excite, ἐριν, Fr. Hom.

26.

*ῤῆπιάζω (frequent. from ῤῆπτω), to fling

hither and thither, to hurl about, as abuse,

θεοὺς κατὰ δῶμα, 14, 257.† 2) Intrans.

to move convulsively, to twitch, ῤῆπιά-

ζσκεπε ἰφρούσι, h. Merc. 279.

ῤῆπτασκον, see ῤῆπτω.

ῤῆπτω, Ep. iterat. imperf. ῤῆπτασκον,

ῤ 5

15, 23. cf. Thiersch, § 210. 22; fut. ῥίψω, aor. ἔρριψα, Ep. ῥίψα, *to cast, to sting, to hurt, τινά ἀπὸ βηλοῦ*, 1, 591; ἐς Τάρταρον, 8, 13. Batr. 97; τὶ μετὰ τινα, *to cast any thing at any one*, 3, 378. Od. 6, 115; ἔριψεν (Matthiæ ἔραψεν), h. Merc. 79.

ῥίς, ῥινός, ἤ, later ῥίν, *the nose*, plur. ῥίνες. *the nostrils*, 14, 467. 19, 39. Od. 5, 456.

ῥίψ, ῥιπός. ἤ, dat. plur. ῥίπεσαι, *a reed, a rush*; plur. *osier-work, a hurdle, a mat*, Od. 5, 256. †

*ῥοδάνη, ἤ, *the thread of the woof, the woof*, Batr. 186.

ῥοδανός, ἤ, ὄν, *pliant, flexible* [= εὐκινητος], 18, 516. παρὰ ῥοδανὸν δονακῆα, *by a waving thicket of reeds*. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from ῥοή, whence ῥοανός, ῥοδανός; it is akin to κραδάω. Other readings are: ῥαδαλός, ῥαδανός, ῥαδινός, the last according to Apoll. from ῥαδίως δονεῖσθαι.

*Ῥόδεια, ἤ (the rosy), daughter of Oceanus and Tethys, companion of Persephōnē, h. Cer. 419.

Ῥόδιος, ἤ, ὄν, see Ῥόδος.

*Ῥοῖός, ὄ, or Ῥοῖός (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ῥοδοδάκτυλος, ὄν, poet. (δάκτυλος), *rosy-fingered*, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

ροδοίς, εσσα, ἐν, poet. (ῥόδον), *of roses, rosy*; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186. †

*ῥόδον, τό, *a rose*, h. Cer. 6.

*Ῥοδόπη, ἤ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

*ῥοδόπηγος, ὄ, ἤ, poet. (πήγος), *rosy-armed*, h. Cer. 31. 6.

*Ῥόδος, ἤ, Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Ialysus, and Cameirus; now Rhodus, 2, 655. The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this Ῥόδιος, ἤ, ὄν, *Rhodian*; subst. a *Rhodian*, 2, 654.

ροή, ἤ (ῥέω), *a flowing, a current*, always in the plur. *the floods, the waves*, spoken of Oceanus and of rivers, 2, 869. Od. 6, 216.

ῥοοίος, ἤ, ὄν (ῥόθος), *roaring, resounding*, espily spoken of water, κύμα, Od. 5, 412. †

ροιά, ἤ, *the pomegranate*, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ροιβδέω (ροῖβδος), aor. optat. ροιβδήσκειν, prop. *to sup or gulp up, to swallow with noise*, spoken of Charybdis, Od. 12, 106. †

ροῖζέω (ροῖζος), aor. 1 Ep. ροῖζα, *to whizz, to hiss*, and generally spoken of any sharp sound, *to whistle*, 10, 502. †

ροῖζος, ὄ, Ion. and Ep. ῥή, *whizzing, whizzing, hissing*, spoken of arrows and spears in rapid motion, 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to ῥέω.)

ῥόος, ὄ (ῥέω), *flowing; a river, a stream, a current*; only sing. often with gen. Ἄλφειοῖο, Ἄκαιοιο, 11, 726. 16, 151. κᾶρ (Ep. for κατὰ ῥόον, down the stream. 12, 33. κατὰ ῥόον, Od. 14, 254. ἀνὰ ῥέον, up stream, Il. 12, 33.

ῥόπαλον, τό (ῥέπω), a staff that is thicker towards the top, *a cudgel, a club*, 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλακον, the brazen club of Orion, Od. 11, 575.

ροχθέω, poet. (ρόχθος), *to roar, to resound*, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ῥύατο, see ῥύομαι.

ῥυδόν, adv. (ῥέω, ῥῆναι), *in a stream, abundantly, immoderately, ἀφρευός*, Od. 15, 426. †

ῥύη, Ep. for ἔρρη, see ῥέω.

ῥύμιός, ὄ (ἔρμιω), *the pole by which draught-animals draw the chariot*, *Il. 729. 10, 505. cf. ἄρμα.

ῥύομαι, depon. mid. (prop. mid. of ἔρμιω, but only in the signif. *to deliver*; aor. 1 ἔρρυσάμην, Ep. ῥύσαμην, syncop. form of the pass. infin. ῥύσθαι, 15, 141. imperf. 3 plur. ῥύατ' for ἔρρύνοντο, 13, 515; iterat. imperf. 2 sing. ῥύσκεν, 1. *to deliver, to rescue, to liberate, τινά ἐκ κακοῦ*, any one from evil, Od. 12, 161. ὑπ' ἧέρος, Il. 17, 645. cf. Od. 1, 6. † Generally, *to deliver, to protect, to shelter, to preserve, to defend*, with accus. a) Spoken of gods and men, Il. 15, 251. ὑπό τινας, from any one, 17, 224. † Spoken of things, espily of weapons, h. 259. 12, 8; μήδεα φωτός, *to protect, i. e. to cover the man's shame*, Od. 6, 629. 3) *to have under guard, to detain, to restrain*, Ἠὼ, Od. 23, 246. (ν has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, cf. Spitzner, Pros. § 5. 6. According to Buttm., Lex. in voc. τ is short in the fut. and aor. cf. Ros. Gram. p. 302.)

ῥύπα, τά, see ῥύπος.

ῥυπᾶω, Ep. ῥυπῶω, *to be dirty, foul*, Od. 19, 72. 23, 115. Partic. ῥυπῶων. *Od. 13, 435. 6, 87. 24, 227. *Od.

ῥύπος, ὄ, metaplast. plur. τὰ ῥύπα, *filth, foulness*, Od. 6, 93. † (Sing. τὸ ῥύπον or ῥύπος is doubtful.) ῥυπῶω, partic. perf. Ep. ῥεμπωπῆν for ἔρρην., *to defile, to soil*, Od. 6, 59. † 2) Ep. for ῥυπᾶω, q. v.

ῥύσθαι, see ῥύομαι.

ῥύσιον, τό (ἔρμιω, ῖϛ), prop. that which is dragged away, *booty, plunder*, espily τὰ ῥύσια, that which is taken away from one who injures us, in order to compel satisfaction, *a pledge, a hostage*.

a reprisal. *ρύσια ἐλαίνεσθαι*, to drive off booty as a reprisal, II, 674.†

ρύσκειν, Ep. for *ρύσκου*, see *ρύομαι*.

ρύσός, ἢ, *όν* (*έρύω*), prop. drawn together, hence *shrivelled, wrinkled*, epith. of the Litæ, 9, 503.†

ρύσταζω (frequent. from *PYΩ, *έρύω*), Ep. iterat. imperf. *ρύσταζεσκειν*, poet. to draw hither and thither, to drag, to trail, with accus. of the corpse of Hector, 24, 755. 2) Generally, to pull about, to abuse, *γυναικας*, Od. 16, 109. 20, 319.

ρύστακτις, *νός*, ἢ, poet. (*ρύσταζω*), the act of dragging around, pulling about, generally, *abusing*, Od. 18, 224.†

ρύτηρ, *ἦρος*, ὁ (*PYΩ, *έρύω*), prop. one drawing; hence 1) a drawer of the bow, Od. 21, 173; *ῥύτων*, the shooter of arrows, Od. 18, 262. 21, 173. 2) the strap on the bit of horses in which they draw, or a rein. *ἐν δὲ ῥυτήρσι τάνυσθεν*, they ran in the reins, see *τανύς*, II, 16, 475. 3) (*ρύομαι*), a protector, a watch, *σταθμῶν*, Od. 17, 187, 223.

**Ρύτιον*, τό, a town in Crete, later prob. *Ριβθυμία*, now *Retimo*, 2, 648.

ῥύτός, ἢ, *όν*, poet. (*PYΩ, *έρύω*), drawn on, drawn to, dragged on, spoken of large stones, *Od. 6, 267. 14, 10.

ῥωγαλιός, ἦ, *ον* (*ῥώξ*), torn asunder, *split*, cut apart, 2, 417. Od. 13, 435. 17, 198.

ῥώξ, *ῥωγός*, ὁ and ἦ, poet. (*ἔρρωγα*, perf. from *ῥήγνυμι*), a rent, a fissure. *ῥώγες μεγάροιο* are according to Eustath. *δίδοοι*, passages; Apoll. *θυρίδες*, side-doors of the hall; Etym. Mag. *ἀναβάσεις*; and Voss translates: *ἀνά ῥώγ. μεγ.*, up the stairs of the house; Wiedasch [and Cp.] correctly. the galleries of the house, Od. 22, 143.†

ῥώομαι depon. mid. only 3 plur. imperf. *ἔρρώοντο* and *ῥώοντο*, and aor. *ἔρρώσαντο*, 1) to move oneself violently and rapidly. *γούνατα δ' ἔρρώσαντο*, Od. 23, 3. cf. II, 18, 411. *χαίται ἔρρώοντο*, the manes fluttered, 23, 367. 2) Esply to go rapidly, to hasten, to run, to rush, II, 60; *ἀμφί τινα*, 16, 166. 24, 616; *πυρὴν πέρι*, Od. 24, 69. *ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι*, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), II, 18, 417. 3) Trans. with accus. *χορόν*, to speed the dance i. e. to dance, h. Ven. 262.

ῥωπήιον, τό, Ion. for *ῥωπέιον* (*ῥώψ*), a place grown up with bushes, a thicket, a coppice, mly plur. *πικνὰ ῥωπήια*, 13, 199. 21, 559. Od. 14, 473. h. 18, 8.

ῥωχμός, ὁ (*ῥώξ*), a rent, a fissure, a cleft, 23, 420.†

ῥώψ, *ῥωπός*, ἦ, poet. (akin to *ρίψ*), a low bush, bushes, shrubbery, brambles, plur. *Od. 10, 166. 14, 49. 16, 47.

Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for σέ. 2) More rarely for σοί [perhaps in 1, 170, but cf. *φύσω*, Am. Ed.]. 3) For σά, Od. 1, 356.

**Σαβάκτης*, pr. n. a domestic goblin, Ep. 14, 9.

Σαγγάριος, ὁ, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now *Sakarja*, 3, 187. 16, 719.

**Σαυδήνη*, ἦ, a lofty mountain in Asia Minor, near Cymê, Ep. 1, 3.

σαίνω (akin to *σειώ*), aor. *ἔσηνα*, to wag, to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; *οὐρῆ*, with the tail, *Od. 17, 302; of wolves, h. Ven. 70.

σακείσπαλος, ὁ (*πάλλω*), shield-shaking, (shield-brandishing), epith. of Tydeus, 15, 126.†

σάκος, *εὸς*, τό, a shield; prop. distinct from *ἀσπίς*, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, 7, 219, seq. It was besides variously adorned, see 11, 32, seq., and esply the description of the shield of Achilles received from Hêphæstus, 18, 478, seq.

Σαλαμίς, *ἶνος*, ἦ, later *Σαλαμίν*, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Koluri*; from it *Αίας* (Ajax) conducted twelve ships to Troy, 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucros (Teucer), now *Porto Constanza*, h. 9, 4.

Σαλμωνεύς, *ἦρος*, ὁ, son of Æolus and Enaretê, father of Tyrô; he reigned first in Thessaly, migrated to Elis, and built the city Salmônê. In his pride he wished to be equal to Zeus, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Zeus struck him with lightning, Od. 11, 236.

σάλπιγξ, *γγος*, ἦ, a trumpet with which the signal of attack was given, 18, 219.† This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. *σαλπίξω*, to sound a trumpet, Batr. 203; metaph. to resound like a trumpet. *ἀμφὶ δὲ σάλπιγξεν οὐρανός* (the heaven round about resounded like a trumpet, V.), spoken of thunder, 21, 388.† 2) Trans. with accus. to peal forth, to trumpet, Batr. 202.

Σάμη, ἦ, or *Σάμος*, 2, 634. Od. 4, 671;

an island near Ithaca, which belonged to the kingdom of Odysseus (Ulysses), later *Cephalonia*, now *Cephalonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ 1) = Σάμη, q v. 2) Σάμος Ἐθρῆικῆ, later Σαμοθράκη, *Samothrace*, an island of the Aegean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now *Samothraki*, 13, 12; also simply Σάμος, 24, 78. 753. 3) an island in the Aegean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hêrê, h. Ap. 41.

*σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a *sandal*, h. Merc. 79. 83.

σανίς, ἴδος, ἡ. 1) a board, a plank. 2) any thing made of boards; hence a) doors, always plur. *σανίδες*, folding doors [*vaivæ*], 9, 583. Od. 2, 344. b) a scaffold of boards, a stage, *sinæ*. Od. 21, 51.

ΣΑΟΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η. ov. σαώτερος ὡς κε νεῖται, that thou mayest return the more safely home, 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Buttm., Gr. Gram. § 19. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, Ep. for σωφροσύνη (φρήν), prop. a sound understanding, discretion, prudence, *Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, Ep. for σώφρων (φρήν), discreet, intelligent, prudent, 21. 462. Od. 4, 158 (later, temperate, abstinent).

σαώω, contr. σῶ. from which poet. σώω and σώω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the partic. pres., but where prob. the reading should be σώων). Hom. has 1) From σαῶω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσάωθην, also imp. pres. act. σῶω for σώω, contr. σῶ, and extended by α, σώω, cf. ναιετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σῶον for ἐσῶος, contr. σῶ, and extended σώω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the extended forms, a) σώω (from which σώζω), whence partic. σώοντες and imperf. σώσκον. b) σώω, from this subj. pres. σῶη, σῶης, σώωσι, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τινά, also ζωούς. 21, 238; hence pass. to be saved, to remain alive, 15, 503; in oppos. to ἀπολέσθαι, 17, 228. b) Spoken of things: νῆας, πόλιν; also σπέρμα πυρός [*semina flammae*, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) to rescue, to deliver, to bring safely, with accus. from what? ἐκ φλοίσβοιο, πολέμοιο, Il. 5, 469. 11, 752; ὑπό τινος, 8, 363. b) to what? ἐς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692;

πόλινδε, 5, 224; μεθ' ὄμιλον, 17, 149. Or this, cf. Thiersch, § 222.

σαπήνη, Ep. for σαπή, see σῆπη.
 Σαρδάνιος, η. ov. ed. Wolf, from which he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates 'with horrible laughter he concealed his anger'; Wiedasch, 'he concealed, with forced laughter, anger in his mind'. used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλως is to be supplied. Σαρδάνιος γέλως, signifies, according to the ancients, 'the scornful laughter of an enraged man' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρῆναι τοῖς ἰδοῦσι or ἀκροῖς χεῖλεσι), hence also σαρδῶς, and signifies prop. showing the teeth, grinning. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδῆ). Eustath. quotes still other explanations [*Sardoniac*, Cowper, whose explanation from the Schol., see ad Od. 20, 359. *Id. Ed.*]

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσιν. flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 388. Od. 9, 293.

Σαρπηδών, ὄνος, ὁ, Ep. form Σαρπηδόντος, 12, 379; Σαρπηδόντι, 12, 37; voc. Σαρπηδόν, 5, 633; from the obsol. Σαρπηδών, son of Zeus and Laodamia, f. 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, f. 876; he was slain by Patroclus, 16, 492 seq. Upon the command of Zeus, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, 11, 667.

*σατήνη, ἡ, a chariot, a war-chariot, h. Ven. 13.

Σατυρίους, εντος, ὁ, a large torrent in Mysia, 6, 34. 14, 445; Σαφριόεις, Strab.

Σάτυριος, ὁ, son of Enops and a river nymph, slain by Ajax, 14, 443.

*σαῦλος, η. ov. (akin to σάλος), particip. affected. σαῦλα βαίνειν, h. Merc. 28.

σαυρωτήρ, ἦρος, ὁ, the lower end of a spear; elsewhere οὐρίαχος, the point at spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153 † (prob. from σαῦρα, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφέα, clearly, certainly, definitely; connected with εἶδεναι, ἐπιστάσθαι, 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

*σαφείας, adv. = σαφῶς from σαφέα, h. Cer. 149.

* σαφής, *és, clear, certain, sure*, h. Merc. 208.

σαῶν, for σαόν, see σαῶν.

σαῶσαι, *σάωσι*, etc., see σαῶν.

σαώτερος, *η, ον*, Ep. compar. from ΣΑΟΣ.

σβέννυμι, only aor. 1 ἔσβεσα, Ep. infin. σβέσσαι, aor. 2 ἔσβην.

1) Trans. in the aor. 1, *to extinguish, to quench, to put out*, with accus. πυρκαϊήν, 23, 237. 24, 791. b) Metaph. *to moderate, to check, to restrain*, χόλον, 9, 678; μένος, 16, 621.

2) Intrans. in the aor. 2, *to go out*, spoken of fire, 9, 471. b) Metaph. *to become calm*, spoken of wind, Od. 3, 182.

σεβάσσομαι, depon. mid. (σέβας), aor. 1 only Ep. 3 sing. σεβάσασατο, *to stand in awe, to be afraid of*, τὶ θυμῷ. *6, 167. 417.

σέβας, τό (σέβομαι), only used in nom. and accus. 1) *reverential fear, awe*, that respect for the opinion of gods and men which restrains a person from doing any thing; *fear, shame*, with infin. 18, 178. h. Cer. 10. 2) *astonishment, wonder, admiration*, at uncommon occurrences; σέβας μ' ἔχει, Od. 3, 123. 4, 75.

σέβομαι, depon. (akin to σέω), *to stand in awe, to be ashamed*, absol. 4, 240. †

σέθεν, Ep. for σοῦ, see σύ.

σεῖ', abbreviated for σεῖο, see σύ.

* Σελήνης. ὁ (later orthography Σελήνης), *Silenus*, foster-father and companion of Dionysus (Bacchus), who followed him always drunk and riding upon an ass. In the plur. οἱ Σελήνοί, generally, the ancient Satyrs, companions of Dionysus. h. Ven. 263.

σεῖο, Ep. for σοῦ, see σύ.

σειρή, ἡ (εἶρω), *a rope, a cord, a string*, 23, 115. Od. 22, 175; σ. χρυσεῖη, a golden chain, 11, 8, 19.

Σειρήν, ἦνος, ἡ, mly plur. αἱ Σειρήνες (from σειρή, the entangling, the enticing), the *Sirens*, mythic virgins, who, according to Homer, dwelt between Ææa and the rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual Σειρήνοιν. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island of Caprea, were called Σειρήνοσσα, Strab. They are the daughters of the river god Achelous and a muse, Ap Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σεῖω (akin to σέω), aor. 1 Ep. σεῖσα, aor. mid. Ep. σεσάμην always without augm., *to shake, to brandish*, with accus. ἔγχεας, 8, 345; and pass. 13, 135; θύπας, *to shake the doors*, i. e. to knock at the doors, 9, 583; ζυγόν, *to shake the yoke*, spoken of running horses, Od. 3, 486. Mid. *to move oneself, to shake, to*

quake, 11, 14, 285. 20, 59; σεῖσατο εἰνὶ θρόνῳ, she was violently agitated, 8, 199.

σέλα for σέλαϊ, see σέλας.

Σέλαγος, ὁ, father of Amphius from Pæsus, 5, 612.

σέλας, aos, τό (akin to εἶλη), dat. σέλαϊ and σέλα. *light, splendour, brightness, a beam*, spoken of fire, 8, 509. Od. 21, 246; of constellations and meteors, 11, 8, 76. h. Ap. 442. b) *a torch*, h. Cer. 52.

σελήνη, ἡ (σέλας), *the moon*, 8, 555; πλήθουσα, the full moon, 18, 484; an image of splendour, Od. 4, 45.

Σελήνη, ἡ, prop. name, *Luna*, the goddess of the moon; in the 11. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6, seq., she is called the daughter of Hyperion and Eurypheassa (of Theia, Hes. Th. 375); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σεληπιάδης, ου, ὁ, son of Selêpius = Evêpius, 2, 693.

σέλινον, τό, *parsley*, a plant which belongs to the family of celery, and grows chiefly in depressed situations, 2, 776. Od. 5, 72. Batr. 54. According to Billerbeck, Flor. Class. p. 70, *hipposelinum s. Smyrniolum olus atrum*, Linn.; according to Heyne, *apium graveolens*, Linn.; also *ελεοσέλινον*; it is mentioned as a food of horses.

Σελλήεις, εντος, ὁ, 1) a river in Elis between the Penêus and the Alphêus, now *Pachinta*, 2, 659. 15, 531. 2) A river in Troas near Arisbe, 2, 839. 12, 97.

Σελλοί, οἱ ('Ελλοί, in a Frag. Pind. in Strab. VII. c. 7), the *Selli*, priests of Zeus in Dodôna, who communicated or explained oracles, 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called *ἀμιπτόδοες*. According to Strab. VII., the original inhabitants of Dodona.

*σέλαμα, ατος, τό (akin to σελίς), *a rower's bench*, generally the upper deck (*transtrum*), h. 6, 47. cf. ζυγόν.

Σεμέλη, ἡ (according to Diod. Sic. 3, 61, from σεμνός), daughter of Cadmus, mother of Dionysus by Zeus. She implored Zeus that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, 14, 323; h. in Bacch. 6, 57. (According to Heffter from σέω, Bœot. = θέω, the frantic, Herm. *soisequa* from σίβειν and ἔλη = *vitis*.)

*σεμνός, ἡ, ὄν (σέβομαι), *venerable, honoured, holy*, prop. spoken of the gods, h. 12, 1. Cer. 486.

σεῖο, Ep. for σοῦ, see σύ.

σεῦ and σευ, see σύ.

σεῦα, Ep. for ἔσσενα, see σεῖω.

*Σεῦτλαῖος, ὁ (σεῦτλον), *Beet-eater*, a frog's name, Batr. 212.

*σεῦτλον, τό, *a beet*, a soft culinary

vegetable, *beta vulgaris*, Linn. Batr. 162.

σῶω, poet. (akin to θέω), aor. Ep. ἔσσω and σῶα, aor. mid. ἔσσωμαι, perf. pass. ἔσσωμαι, pluperf. ἔσσωμαι. The perf. pass. often has a pres. signif. hence partic. ἔσσωμενος, η, ον, with retracted accent. The pluperf. is at the same time Ep. aor. 2 ἔσσωμαι, ἔσσω, ἔσσωτο, Ep. σύτο, 21, 167. The pres. act. not found in Hom., the augment. tenses have double Sigma. 1) Act. trans. prop. to put in violent motion, to drive; hence, according to the prepos. a) to drive, to urge, to chase, τινά κατὰ Νυσοσίον, 6, 133; τινά ἐπί τινι, any one against any one, 11, 293, 294; ἵππους, 15, 681. b) to drive away, to chase away, κίνας, Od. 14, 35; κατὰ ὄρεων, to drive down from the mountains, 11, 20, 189. c) Spoken of inanimate things: to cast, to hurl, κεφαλὴν, 11, 147. 14, 413; αἷμα, to drive out the blood, i. e. to cause to flow, to draw, 5, 208. II) Mid. with Ep. aor. 2 and perf. pass. 1) Intrans. to move oneself violently, to run, to hasten, to rush, ἀνὰ ἄστυ, 6, 505; ἐπί τι, 14, 227. ψυχὴ κατ' ὠτειλὴν ἔσσωτο, the soul rushed to the wound, i. e. escaped through the wound, 14, 519; with infin. σῶατο διώκειν, he hastened to pursue, 17, 463. b) Metaph. spoken of the mind: to desire ardently, to long for. θυμὸς μοι ἔσσωται, Od. 10, 484; esply partic. ἔσσωμενος, ardently desiring, longing for, desirous, with gen. ὁδοῦ, of the journey, Od. 4, 733; and with infin. πολεμίζειν, 11, 11, 717. Od. 4, 416. 2) With accus. trans. a) to drive, to chase, c) to hunt. esply wild beasts, with accus. κάπριον, λέοντα, 11, 415. b) to chase away, to drive, c, 26; τινά πεδιόνδε, 20, 148; metaph. κακότητα, h. 7, 13.

σηκάω (σηκός). aor. pass. 3 plur. σηκάσθην for ἔσηκάσθησαν, prop. to drive into the fold, to fold, spoken of sheep; generally, to shut up, to enclose, 8, 131.†

σηκοκόρος. ὁ (κορέω), one that cleans the stall, a stable-cleanser, a stall-boy, Od. 17, 224 † [a sweeper of my stalls, Cp.].

σηκός. ὁ, an inclosed place: a fold, a stall, 18, 589. Od. 9, 219.

σημα. ατος, τό, a sign, to point out any thing; a token, of a lot, 7, 188; of theft, h. Merc. 136; esply 1) a sign sent by the deity, an atmospheric sign, an aerial token, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, 2, 253. 351. 4, 381. 13, 244. 2) a monumental sign, a mound; hence σημα χεῖραι, 2, 814. 7, 68. Od. 1, 291; generally, a monument. 3) a written sign. σηματα λυγρά, characters of fatal import [but not alphabetical], 11, 6, 168. Od. 1, 291; see γράφω. 4) a mark, 23, 843. Od. 8, 192.

σημαίνω (σημα), fut. σημαίνω, aor. Ep. σημαίνω, aor. mid. ἐσημαίνω. 1) to give a sign to do any thing; hence, to

command, to order, τινί, 1, 289. 10, 56; rarely with gen. τινός, 11, 14, 85; and ἐπί τινι, about any one, Od. 22, 427. 2) Trans. with accus. to mark, to indicate, τέρματα, 11, 23, 358. 757. Od. 12, 26. Mid. to mark any thing for oneself, κληρον, one's lot, 11, 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω) prop. one who gives a signal, a leader, commander, sovereign, 4, 431; esply a driver of horses, 8, 127; βοῶν, a keeper of cattle, a herdsman, 15, 315.

σήμερον, adv. (from τήμερα), to-day, 7, 30. Od. 17, 186.

σήω, poet. σέσηπα, aor. 2 ἐσάην, from which Ep. 3 sing. subj. σαπήη for σαπή, 19, 27. Act. to cause to decay, to rot. Pass. and perf. intrans. to become putrid, to rot, to moulder away. χρεὶς σήπεται, 14, 27. 24, 414. δούρα σέσηται, the timbers are decayed, *2, 135.

*σησαμόεις, εσσα, εν (σήσαμον), full of sesame, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastris, 2, 853.

*σησαμότυρος, ὁ (τυρός), sesame-cheese, i. e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont, in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ιαλιωα, 2, 836.

σθενάρως, ἡ, ὄν, poet. (σθένος), strong, powerful, mighty, epith. of Αἰεῖ, 9, 505.†

Σθενέλαος, ὁ, son of Ithæmenes, slain by Patroclus, 16, 586.

Σθένελος, ὁ (abbrev. from Σθενέλαος). 1) son of Capaneus and Evadne, one of the Epigóni and a leader before Troy, 2, 564. 23, 511; a companion of Diomedes, 9, 48. 2) son of Perseus and Androméda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, 19, 116.

σθένος, εος, τό, poet. strength, power, might, primar. spoken of the bodies of men and beasts. 5, 139. Od. 18, 373. more rarely of inanimate things, 11, 17, 751. 18, 607; esply of strength of heart. courage in war: μέγα σθένος ἐμβάλλειν καρδίῃ, 2, 451. 14, 151. 2) Generally, power, might, 16, 542; forces, 18, 274; esply in periphrasis with gen. of the person (like βίη): σθένος Ἐκτορος, the might of Hector, i. e. the mighty Hector, 9, 351; Ἰδομενῆος, 13, 248.

σίαλος, ὁ, prop. fat, fattened. σὺς σίαλος, a fat swine, 9, 208. Od. 14, 41. 2) Subst. a fat hog, 11, 21, 363. Od. 2, 300.

σιγαλόεις, εσσα, εν, poet. (akin to σιγῆλος), (n itid us), shining, white, gleaming, right, splendid ('magnificent, costly,' V. l.)

1) Spoken of costly variegated or embroidered clothing, χιτῶν, εἴματα, ῥήματα, δέσματα, 11, and Od. 2) Of reins for horses, polished and perhaps adorned with metal, 11, 5, 226. Od. 6, 81. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other

significations, as *tender, soft, covered with foam*, are not proved.)

σιγῶν (σιγή), *to be silent, to be still*, only the imperat. *σιγά*, 14, 90. Od. 14, 493; *σιγᾶν*, h. Merc. 93.

σιγή, ἢ (σίζω), *silence*, only *σιγῆ*, dat. as adv. *in silence, still, quietly*. *σιγῆ ἐφ' ὑμείων*, still before you, 7, 195. *σιγῆ νῦν*, Od. 15, 391 (false reading *σιγῆ νῦν*).

σιδήρειος, η, ον, poet. for *σιδήρεος*, 7, 141. 8, 15, etc.

σιδήρεος, η, ον (*σίδηρος*), 1) *of iron, iron tumult, i. e. of iron arms*, 17, 424; *οὐρανός*, the iron heaven, like *χάλκεος*, because the ancients conceived of it as made of iron. Od. 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron, firm, strong*; *θυμός*, an iron mind, i. e. inexorable, Il. 22, 357; thus *ἦτορ, κραδίη, σοίγε σιδήρεα*, πάντα τέτυκται, *to thee every thing is iron*, Od. 12, 280. *σιδ. πυρὸς μένος*, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with *ει* or *ε* change with the necessity of the metre.)

σίδηρος, ὁ, 1) *iron*; this metal is often mentioned in Homer; he calls it *πολιός, αἰθων, ἰόεις*; this last epithet, 'violet-coloured,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Hom., Od. 9, 391; as an image of hardness, Il. 4, 510. Od. 19, 211. 2) Metonym. *every thing made of iron, arms, furniture*, hence *πολύμηκτος*, Il. 6, 48; and often.

Σιδωνίηθεν, adv. *from Sidon*, 6, 291. †

Σιδώνιος, η, ον (*Σιδών*), Ep. for *Σιδώνιος*, *Sidonian*, of *Sidon*, 6, 289; from which, 1) ἡ *Σιδωνίη*, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) ὁ *Σιδώνιος*, a Sidonian, Od. 4, 84, 618.

Σιδών, ὄνος, ἡ, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, Od. 15, 425.

Σιδών, ὄνος, a *Sidonian*, an inhabitant of the city of Sidon, 23, 743.

σίζω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclops in which Odysseus (Ulysses) twisted the burning stake; only imperf. Od. 9, 394. †

Σικανίη, ἡ, the original name of the island of *Sicilia*, which it received from the Sicani, according to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragas, the latter was called *Sicania*, and the whole island *Sicilia*, Od. 24, 307.

Σικελός, ἡ, ὄν, *Sicilian* or *Sicilian*, elsewhere *Θρινακίη*. γυνὴ *Σικελή*, Od. 24, 11. 366. 389. Subst. οἱ *Σικελοί*, the *Siceli*, according to Thuc. 6, 2. an Italian

people, who, being pressed by the Pelasgi, emigrated to Italy, and first settled near Catana. Hence they dwelt on the eastern coast of the island, Od. 20, 383.

Σικυών, ὄνος, ὁ and ἡ, a town in the country Sicyonia, in the Peloponnesus, at an earlier day *Αἰγυαλοί* and *Μηκῶνη*, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, 2, 572.

Σιμοίς, εντος, ὁ, *Simois*, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, 4, 475. 5, 774. cf. *Τρωϊκός*. 2) the river-god of the Simois, 20, 53.

Σιμοεισίος, ὁ, son of the Trojan Anthemion, slain by Ajax, 4, 474, seq.

σίνομαι, depon. mid. only pres. and imperf. iterat. form *ονέσκοντο*, Od. 6, 6. 1) Prop. *to carry off, to plunder*, with accus. *ἐπαίρους τινί*, Od. 12, 114. b) *to attack in order to plunder, to rob, τινά*, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Generally, *to hurt, to injure, to harm*. *αἰδώς ἀνδρας σίνεσαι*, shame injures men, Il. 24, 45.

σίντης, ὁ, poet. (*σίνομαι*), *a robber, a murderer*, as adj. *plundering, ravaging*, λῆς, λυκος, *11, 481. 16, 353. 20, 165.

Σίντιες, οἱ (= *σίνται*, robbers), the *Sinties*, the earliest inhabitants of the island of Lemnos, who received Hēphæstus when hurled down by Zeus, 1, 594. Od. 8, 294.

Σίτυλος, ὁ (Dor. for *Θεόπυλος*), a branch of mount *Timólus*, on the borders of Lydia and Phrygia, now *Mimus*, 24, 615.

Σίσυφος, ὁ (*Æol.* for *σόφος*), son of *Æolus* and *Enarētē*, husband of *Menopē*, father of *Glaucus*, founder of *Ephýra* or *Corinth*, noted for his cunning and propensity to robbery, 6, 153. He was doomed to roll a stone up a mountain in the under world, which always rolled back, because he betrayed to *Asōpus* that Zeus had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9, 3.

σίτέω (*σίτος*), imperf. mid. *σιτέσκοντο*; act. *to give to eat, to feed*. Mid. *to give oneself food, to eat, to feed upon*, Od. 24, 209. †

σίτος, ὁ, only *wheat*, generally, *grain*, and esply 1) *flour, bread*, prepared from it; in opposition to flesh. *σίτος καὶ κρέα*, Od. 9, 9. 12, 19. 2) Generally, *food, victuals, nourishment*, hence often *σίτος καὶ κίβως*, Il. 9, 706. Od. 3, 479. *σίτος ἠδὲ ποτῆς*, Il. 19, 306. Od. 9, 87. (It never appears as neut. in Hom.; but clearly as masc., Od. 13, 244. 16, 83. 17, 533.)

σίτοφάγος, ον (*φαγεῖν*), *eating grain or bread*, Od. 9, 191. † Batr. 244.

σιφλός (*σιφλός* [πόδα *σιφλός* = *πηρός*, *Ap. Rhod.* 1, 204]), aor. optat. *σιφλώσειεν*, prop. to deform, hence generally

to bring into disgrace, to destroy, to ruin, τινά, 14, 142 † [al., less well, to bring to shame.]

σιωπῶ (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπήσαι, to be silent, to be still, 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. σιωπῆ, in silence, still, 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῆ. they were entirely still, Il. 3, 95. Od. 7, 154. σιω. ἐπινεύειν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, 19, 47; ἐκ πολέμου, 11, 811. Batr. 251.

Σκαίαι, αἰ. πύλαι, the Scæan gate, also called the Dardanian (Δαρδάνιαι); it was upon the west side of the city of Troy, hence the name west gate (σκαίος); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδίον.

σκαίος, ἡ, ὄν, left. ἡ σκαίη, sc. χεῖρ, the left hand; hence σκαίη, with the left, 1, 501. 16, 734. 2) western, perhaps σκαίδν ρίον, Od. 3, 295.

σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποσί, to dance, Il. 18, 572. h. 81, 18.

*σκαλμός, ὁ, the pin, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, ἡ, ον, Scamandrian, on the Scamander. τὸ Σκαμάνδριον πεδίον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδίον, q. v., 2, 465; also λειμὼν Σκαμάνδριος, 2, 467. 2) Subst. name of Astyanax, which his father gave him, 6, 402; see Ἀστυνάαξ. δ) son of Strophius, a Trojan, 5, 49, seq.

Σκάμανδρος, ὁ (σκ never forms posit., cf. Thiersch, § 146. 8), Scamander, a river in Troas, called by the gods Xanthus; it rises, according to 22, 147, seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simoëis, 5, 774, and falls into the Hellespont somewhat north of Sigeum, 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in 22, 147, according to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Lechevalier, and others maintain that both sources still exist, but that the steam of the warm one is only visible in winter.] Now the river is called Mendere-Su. 2) the river-god Xanthus. His contest with Achilles is found 20, 74. 21, 136, seq.

Σκάνδεια, ἡ, a harbour on the southern coast of the island Cythêra, now Cerigo, 10, 268.

*σκάπτω, fut. ψω, to dig, φντά, h. Merc. 90, 207.

*σκαπτήρ, ἦρος, ὁ (σκάπτω), a digger, Fr. 2.

Σκάρφη, ἡ (Σκάρφεια, Strab.), a small town in Locris, not far from Thermopy-

læ, 2, 532. (According to Strab. I. 60 already, 400 years before Christ, destroyed by an earthquake.)

σκαφίς, ἴδος, ἡ (σκάπτω), a small vessel for preserving any thing, a bowl, a tub, Od. 9, 123. †

σκεδάννυμι, aor. 1 ἐσκέδασα, Ep. σκέδασα, only aor. as pres. the poet. form to scatter, to drive apart or let go, with accus. λαόν, 19, 171. 23, 162; ἦρα, 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes. Il. 20, 341; metaph. αἷμα, to shed blood, 7, 330.

σκέδασις, ιος, ἡ (σκεδάννυμι), the act of scattering, dispersion, *Od. 1, 116. 20, 225.

σκέλλω (or σκελέω), Ep. aor. 1 optat.: sing. σκῆλιε, to dry, to parch, to wither, χροά, 23, 191. †

σκέλος, εος, τό, in the broader sense. the entire leg from the hip to the foot: in the narrower, the shank (tibia) with the calf; hence πρυμνὸν σκέλος, the calf (Schol. γαστροκνημίων), 16, 314. †

σκέπαρον, τό (prob. from σκάπτω), a double-edged axe, for hewing wood, a carpenter's axe [used also for smoothing], *Od. 5, 237. 9, 391.

σκέπας, αος, τό (σκεπάω), a cover, a covering, a shelter; ἀνέμοιο, a shelter from the wind, *Od. 5, 443. 6, 210.

σκεπάω, poet. (σκέπας), 3 plur. pres. σκεπώσι, Ep. for σκεπῶσι, to cover, to protect; spoken of the coast, σκεπῶ κύμα ἀνέμων. the wave or the sea from the winds, Od. 13, 99. †

σκέπτομαι, depon. mid. aor. Ep. σκεψάμην, to look at a distance with the hand held over the eyes, to look about, to look around, ἐς τι; μετὰ τι, Od. 13, 247; with αἶ κε, Il. 17, 652; ἐκ θαλάμοιο. h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. διστῶν, ροίζων. 16, 361. h. Merc. 360.

*σκενάω (σκεύος), to prepare, to make ready; absol. to arrange domestic affairs: κατ' οἶκον, in the house, h. Merc. 285.

σκηπῆριον, τό (σκήπτω), = σκῆπτρον, a staff, a sceptre, the ensign of imperial dignity; of Poseidôn, 13, 59; of Priam. *24, 247.

σκηπτούχος (σκῆπτρον, ἔχω), sceptre-bearing, holding the sceptre, epith. of kings, 2, 86. Od. 5, 9.

σκῆπτρον, τό (σκήπτω). 1) a staff, a cane to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Esplly a sovereign's sceptre, the sceptre, a spear without a metallic point, and, according to L. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings esply bore it, 1, 234. Od. 3, 411; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, 18, 505. It was generally an ensign of public action; whoever spoke in an assembly was obliged to hold the sceptre in his hand, and received it from the herald, 23, 568. Od. 2, 37; in taking an oath the sceptre was raised, Il. 7, 412.

0). 327. 3) Metaph. *the royal power, the imperial dignity*, 6, 259. σκήπτρον καὶ ἐμίστες, marks the union of the imperial and judicial power, 2, 206. 9, 99.

σκήπτω, act., a false reading, 17, 437, from ἐνισκίμπτειν; now only mid. to *support oneself*, to lean upon a staff, spoken of old men and beggars, Od. 17, 03. 338; with dat. καὶ μιν ὄτω αὐτῷ ἱκοντι) σκηπτόμενον· κατὶ μιν δόμον Ἄϊος εἶσω, and I think that he will descend to the abode of Hades, supporting himself on the spear [will 'lean on it in his descent to Hell,' Cp.], sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

σκηρίπτω (σκήπτω), only mid. to *support oneself*, to lean upon, Od. 17, 196; spoken of Sisyphus rolling the stone, χερσὶν τε προσὶν τε, to resist or push against it with hands and feet [to shove it, Cp.], Od. 11, 595.

σκιάζω, poet. form σκιάω, aor. subj. σκιάσῃ, to shade or overshadow, to envelope with shade, to veil, with accus. of the night, ἄρουραν, 21, 232. †

σκιάω, poet. σκιάζω, only mid. to *become shady*, to be darkened. σκιάωντο, Ep. for ἐσκιάωντο πᾶσαι ἀγναι, all the streets were dark, *Od. 2, 388. 3, 487.

σκιδνᾶμαι, mid. poet. a form of σκεδάννυμι, in the pres. and imperf. to scatter, to separate, spoken of men: κατὰ κλιτίας, 1, 487; ἐπὶ ἔργα, Od. 2, 252; πρὸς ἰώματα, Od. 2, 258; ἐπὶ νῆα, Il. 19, 277; with infin. 24, 2; spoken of the foam of the sea: ὑψόσσε, to dash on high, 11, 308; of dust: ὑπὸ νεφέων, to whirl upward, 16, 375; of a fountain: ἡ ἀνὰ σῆπον σκιδνᾶται, is distributed through the garden, Od. 7, 130.

σκιερός, ἡ, ὄν, poet. (σκιῆ), *shady, shady, dark*, νέμος, 11, 480; ἄλσος, Od. 20, 278.

σκιῆ, ἡ, Ion. for σκιά, a shadow, a shade, spoken of the souls in Hades, *Od. 10, 495. 11, 207. h. Cer. 100.

σκιόεις, εσσα, εν, poet. (σκιά), *shady, shaded*, i. e. by trees, ὄρεα, 1, 157; dark, gloomy, μέγαρο, Od. 1, 365. 4, 768. There were no windows in the hall, and it received light through the door; or, according to Eustath., because it protected from the heat.) νέφεα, Il. 5, 525. Od. 8, 374.

σκιρτάω, optat. pres. σκιρτῶεν, aor. 1 infin. σκιρτήσαι, Batt. 60; to leap, to spring, ἐπὶ ἄρουραν, upon the earth. *20, 226; and v. 228, ἐπὶ νῶτα θαλάσσης.

σκολιός, ἡ, ὄν, crooked, curved, tortuous, oblique: metaph. σκολιάς κρίνειν θέμιστας, to give perverse judgements, 16, 387. †

σκόλοψ, σπος, ὁ (from κόλος), a body having a sharp point, a spit, 18, 177. 2) Espy a stake, a pale for fortifying the walls of towns and encampments, 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (σκοπός, prop. = σκοπή), a mountain peak, a rock, a cliff, 2, 396; often Od., 12, 73. 95, 101.

σκοπιάω (σκοπιά), prop. to look abroad from a lofty place; generally, to spy, to watch, to observe, 14, 58. Od. 10, 260. 2) Trans. to spy out, to explore, τινά, Il. 10, 40.

σκοπή, ἡ, Ion. for σκοπιά (σκοπός), any elevated place from which observations can be taken, a watch-station, in Hom. always a hill-top ['a rocky point,' Cp.], 4, 275. Od. 4, 524; espy a place near Troy, Il. 22, 145. 2) the act of spying, observation, Od. 8, 302. h. Merc. 99.

σκοπός, ὁ (σκέπτομαι), 1) a looker-out, who from an elevated position surveys the region, a watch, Od. 4, 524; spoken of Helios, h. Cer. 63; also, a scout, = ἐπίσκοπος, Il. 10, 324. 526. 561; generally, an overseer, 23, 359; also a female superintendent, δμωίων, Od. 22, 396; in a bad sense, a liar in wait, Od. 22, 156. 2) In the Od. the point to which one looks, Od. 22, 6; metaph. aim, purpose, ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.

σκότιος, ἡ, ον (σκότος), dark, gloomy; metaph. secret, clandestine, 6, 23. †

σκοτομήνιος, ον (μήνη), in which the moon is obscured, dark, moonless, νύξ, Od. 14, 457. †

σκότος, ὁ (akin to σκιά), darkness, obscurity, Od. 19, 389; espy metaph. the darkness of death, often spoken of the dying, τὸν δὲ σκότος ὅσσε κάλυψεν, Il. 4, 461. h. Ap. 370. In the Il. always in the metaph. signif.; in the Od. only once in the literal.

σकुδμαίνω, poet. form of σκούζομαι, Ep. infin. σकुδμαινόμεν, to be angry at, τινί, 24, 592. †

σκούζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol. 8, 483; τινί, at any one, 4, 23. 8, 460. Od. 23, 209.

σκύλαξ, ακος, ὁ, ἡ (κεύω, κύων), a young animal, espy a young dog, whelp, puppy, *Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

Σκύλλα, ἡ, mly in Hom. Σκύλλη (the nom. Σκύλλα, only Od. 12, 235; that tears in pieces, from σκύλλω), a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85, seq. She is called the daughter of Crataeis, Od. 12, 124 (according to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws, and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Odysseus (Ulysses) of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory of Pelorum, on whose east side there lies at this day a small town Scilla or Sciglio.

σκύμος, ὁ (κύω), like σκύλαξ, a young

animal; esply the young of the lion, (*lion's*) *whelp*, 18, 319.†

Σκύρος, ἡ, an island of the Aegean sea, north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro*, 9, 668. Od. 11, 509; from which Σκύροθεν, from Scyros, Il. 19, 332.

σκύτος, εὖς, τό (cutis), *the skin*; esply dressed skin, *leather*, Od. 14, 34.†

σκυτοτόμος, ὁ (σκύτος, τέμνω), prop. cutting leather; hence, a *worker in leather* [often = *armourer*, fm the use made of leather in the ancient shields, &c.], 7, 221.†

σκύφος, ὁ, (akin to κυφός), *a goblet, a cup*, Od. 14, 112.† (Aristoph. Byz. read σκύφος as neut.)

σκώληξ, ἦκος, ὁ, *an earth-worm, lumbricus*, 13, 654.†

σκόλος, ὁ = σκόλοψ, *a pointed stake*, or, according to Etym. Mag., a kind of thorn, 13, 564.†

Σκῶλος, ἡ, a village of the Theban dominions in Bœotia, 2, 497.

σκάψ, σκωπός, ὁ, *an owl*, the wood-owl, *strix aluco*, Linn. According to Schneider ad Arist. H. A. 9, 19, 11, the *small horned-owl*, *strix scops*, Linn., Od. 5, 66.† (Either from σκέπτομαι, on account of its staring eyes, or from σκώπτω, from its droll form.)

σμαραγέω (akin to μαράσσω), aor. subj. σμαραγίσῃ, *to resound, to roar*, spoken of the sea and of thunder, 2, 210, 21, 199; spoken of the meadow, which resounded with the cry of the cranes, *2, 463.

*Σμάραγος, ὁ, *the blusterer*, a divinity, Ep. 14, 9.

σμερδαλέος, ἐή, ἐόν, lengthened from σμερδνός, ἡ, ὄν, poet. *frightful, fearful, terrific, odious, horrible*, spoken esply of the appearance, δράκων, 2, 309. Od. 6, 137; κεφαλή, Od. 12, 91; hence spoken of brass and of weapons: χαλκός, αἰγίς, σάκος, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut. sing. and plur. σμερδαλέον, σμερδαλέα, as adv. once of the look, δέδορκεν, 22, 95; elsewhere spoken with verbs of sound, βοᾶν, κонаβίζειν, κτυπεῖν, τινάσσεσθαι, 15, 609.

σμερδνός, ἡ, ὄν = σμερδαλέος, and much more rarely used; Γοργεῖη κεφαλῆς, 5, 742; the neut. σμερδνόν, as adv. 15, 687. h. 31, 9.

σμήχω, Ep. Ion. for σμάω, *to wipe off, to rub off, χνόον ἐκ κεφαλῆς*, Od. 6, 226.† σμίκρος, ἡ, ὄν, Att. for μικρός, *small*; in H. on account of the metre, 17, 757. h. Ven. 115.

Σμινθεύς, ἦος, ὁ, epith. of Apollo, according to Aristarch. from Σμίνθη, a town in Troas, because he had a temple there, or from the Æolic σμίνθος, a *mouse*, because these as well as other animals living under the earth, were a symbol of prophecy, 1, 39. According to other critics, as Apion, Eustath., it signifies, mouse-killer, because he once freed one of the priests from a plague

of mice in Chrysa, or because he indicated to the Teucri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

*Σμύρρη, ἡ, Ion. and Ep. for Σμύρα, a noted town in Ionia, on the river Meles, with an excellent harbour, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. ἐσμυξα, *to consume any thing by a smothered fire, to burn down*. κατά τε σμύξαι πυρὶ νῆας, 9, 651. Pass. *to be consumed by fire*, πυρὶ, *22, 411.

σμῶδιγξ and σμῶδιξ, ἡ, *a vein or vein, a tumour, a stripe*, livid with blood, nom. σμῶδιξ, 2, 267; and plur. σμῶδιγγες, *23, 716.

σῶη, see σαῶω.

σοῖο, see σός

σόλος, ὁ (σέλλω), a mass of iron forged for throwing; according to the Schol. and Apoll. a *spherical quoit* (V. 'a ball.' Cp. *an iron clod*). According to Apion and Tryphon, the same with the discus, except that this was always made of stone, the σόλος of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. *Il. 23, 826, 839.

Σόλυμοι, οἱ, the *Solymsi*, a warlike nation, in the country of Lycia in Asia Minor, 6, 184. According to Od. 3, 282, they were neighbours of the eastern Ethiopians. According to Herod. 1. 171, they were the original inhabitants of Lycia, and according to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σόος, ἡ, ὄν, Ep. shortened from σοῖο, which is expanded from σωῖς, a contr. form of ΣΑΟΣ. 1) *healthy, sound, safe*, 7, 310; spoken of the moon, 7, 367. 2) *alive, preserved, delivered*, antith. ἡ δέσθαι, 1, 117. 5, 331; *unhurt, safe*, 21, 382. Od. 13, 364.

σπορός, ὁ (akin with σωρός), a vessel for preserving the bones of the dead, as ara, 23, 91.†

σός, ἡ, ὄν (σύ), Ep. gen. σοῖο for σῶ. Od. 15, 511; *thy, thine*, only without an article: with an art. τὸ σὸν γέρας, Il. 1, 185. 18, 457; the neut. as subst. ἐν σοῖσι, with thy friends, Od. 2, 369. (Ep. form, ρέος, ἡ, ὄν.)

Σούνιον, τό, the southern cape of Attica, with a temple of Athênê, now *Capo Colonna*, Od. 3, 278.

σοφίη, ἡ (σοφός), *dexterity, skill, intelligence, wisdom*, spoken of a ship architect, 15, 412; of music, h. Merc. 451, 511.

*σοφός, ἡ, ὄν, *expert, experienced, intelligent*, Fr. 1, 3.

σῶω, Ep. form from σαῶω, from this σῆς, σῆη, and σῶωσι, see σαῶω.

*σπαργανιώτης, οὐ, ὁ, *a child in swaddling-clothes*, h. Merc. 301.

*σπαργανον, τό (σπάργω), *swaddling-clothes*, h. Merc. 151, 237.

*σπάργω, fut. ξω, *to wrap, to envelope*, τί ἐν φαρῶι, h. Ap. 121.

Σπάρτη, ἡ, *the chief town of Lacedæmon, the residence of Menelaus, on the*

λυράτας, in a valley almost entirely surrounded by mountains, the ruins now ear Magula, see Δακεδαίμων, 2, 582. Id. 1, 93; from which adv. Σπάρτηθεν, from Sparta, Od. 2, 327.

σπάρτον, τό, a rope made of spartum a kind of broom; generally, a rope, a cable. σπάρτα λέλυνται, Ep. (see Rost, § 00. 4. a. Kühner, § 369.), Il. 2. 135.† δ, σπάρτος is a shrub with tough branches, *partium scoparium*, Linn.: *genista* in Pliny. (The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, doubts whether in Hom. the shrub have the name.)

σπᾶω, aor. 1 ἐσπασα, aor. 1 mid. ἐσπατάμην, Ep. σπασάμην and with σσ, imperat. σπᾶσσασθε, particp. σπασσάμεος, aor. 1 pass. ἐσπάσθη, to draw, to draw out, τί, h. Merc. 85; in tmesis, 5, 59; hence pass. σπασθέντος, sc. ἔγχεος, when the spear was drawn out, Il, 458. 1) Mid. to draw out for oneself, to snatch, ὤπας, Od. 10, 166; χεῖρα ἐκ χειρός τινος, Id. 2, 321. ἀορ παρά μηροῦ, to draw the word from the thigh, Il. 16, 473; φάσανον, Od. 22, 74; ἐκ σύριγγος ἔγχος, Il. 9, 387.

σπείω, see ἔπομαι

σπέιος, τό, Ep. for σπέος, q. v.

σπείρον, τό (σπείρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; esply linen cloth for shrouding the dead, Od. 2, 102. 19, 147. 2) Generally cloth, a sail = στία, *Od. 6, 269. 5, 318.

σπείσαι, σπείσασκε, see σπένδω.

Σπείω, οὖς, ἡ (from σπέος, a dweller in a cave), daughter of Nêreus and Dôris, Il. 8, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, Ep. σπείσα, 2 sing. subj. pres. σπένδησθα, Od. 4, 591; iterat. imperf. σπένδεσκε, Il. 16, 227; aor. σπείσασκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honour of the gods upon the earth, the table or the altar, Lat. *spare*; mly absol. (make a libation) or with a dat. of the deity to whom the offering is made: Διί, to present a drink-offering to Zeus. 6, 259; θεοῖς, Od. 3, 34. 7, 137. b) Sometimes with an accus. of that which is offered: οἶνον, Il. 1, 775. Od. 14, 447; or with dat. ὕδατι, to sprinkle with water, Od. 12, 363. c) With dat. of the vessel: δέπαι, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπέος, τό, Ep. σπέιος, gen. σπέιους, at. σπήϊ, 24, 83; accus. σπέιος, Od. 194; plur. gen. σπέιων, h. Ven. 264; lat. σπέοσι, Od. 1, 15; σπήεσσι, Od. 9, 00; a cune, a grotto, a cavern. σπέος appears to be more comprehensive than ἄντρον, cf. h. Merc. 228; and Nitzsch ad Id. 5, 57. [According to Amels, σπέος is used when speaking of the exterior, and ἄντρον of the interior of a hollow space, cf. Od. 9, 182. 216. Am. Ed.] σπέσμα, ατος, τό (σπείρω), seed, seed-

corn, prop. spoken of plants, h. Cer. 208. 2) Metaph. σπέσμα πυρός, the seed of fire, Od. 5, 490.†

Σπερχεῖος, ὁ (that hastens, from σπέρχω), *Sperchîus*, a river in Thessaly, which flows from Mount Tymphrêstus into the Malean gulf, now *Agramela*, Il. 23, 142. 2) a river-god, father of Menesthus, 16, 174.

σπέρχω, poet. only pres. and imperf. Act. prop. trans. to drive on, to press, once intrans. like the mid. ὄθ' ὑπ' ἀνέμων σπέρχων ἀελλαι, when the storms hasten on before the winds, 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin., 19, 317; absol. often in the particp. hastening, fleet, Il, 110. Od. 9, 101; ἐρεμοῖς, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od. 13, 115; of storms, Od. 3, 283.

σπέσθαι, see ἔπομαι.

σπεύδω, aor. ἔσπεισα, from this subj. σπεύσομεν for σπεύσωμεν, 17, 121; fut. mid. σπεύσομαι, 18, 402; mly in particp. pres. 1) Intrans. to hasten, to speed, to make haste, often absol. ἐς μάχην, 4, 225; ὑπό τινος, before any one, Il, 119; εἰς τινα, 15, 402; with particp., Od. 9, 250. b) to take pains, to strive, περὶ Πατρόκλου θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans with accus. to hasten any thing, to accelerate, to urge zealously, τί, 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπήϊ, σπήεσσι, see σπέος.

σπιδής, ἐς (σπίζω), extended, wide. διὰ σπιδίος πεδίοιο, through the wide plain, 11, 754;† the reading of Zenodotus; others read incorrectly δι' ἀσπιδέος π., assuming an adj. ἀσπιδίος, similar to a shield. According to Apoll. Etym. Mag. σπιδής is from σπίζω = ἐκτείνω, and accord. to the Gramm. Æschylus and Antimachus used σπιδίος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, ἄδος, ἡ, a rocky cliff, a rock in the sea, *Od. 3. 298. 5, 401.

*σπινθαρίς, ἴδος, ἡ = σπινθήρ, h. Ap. 442

σπινθήρ, ἦρος, ὁ, a spark, 4, 77.†

σπλάγχνον, τό, only in the plur., τὰ σπλάγχνα, entrails, esply the more important, the heart, liver, and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, 1, 464. Od. 3, 9. 40, 461.

σπόγγος, ὁ, Att. σφόγγος, a sponge (fungus), for cleaning the hands, 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ἡ, Ion. for σποδιά, a heap of ashes, generally = σποδός, ashes, Od. 6, 488.†

σποδός, ἡ, ashes, Od. 9, 375.† h. Merc. 258. (Akin to σβέννυμι.)

σπονδή, ἡ (σπένδω), a libation, a drink-

offering (libatio), of unmixed wine, which was poured out in honour of the gods at feasts and espily in making treaties; hence in the plur. σπονδαί, a solemn league, a covenant, 2, 341. 4, 159.

*σπουδαίος, η, ον (σπουδή), *hasty, zealous, important, χρήμα, h. Merc. 332. σπουδή, ἡ (σπεύδω), 1) haste, zeal, care, diligence, ἀπερ σπουδῆς, without care, Od. 21, 409. 2) earnestness. ἀπὸ σπουδῆς, in earnest. Il. 7, 359. 12, 235. 3) Espily often in the dat. σπουδῆ, as adv. in haste, Od. 13, 279. 15, 209. b) With zeal, with pains; hence, scarcely, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.*

σταδίη, ἡ, see σταδίοσ.

σταδίοσ, η, ον (ἵστημι), *standing, firm. ἡ σταδίη ὑσμίνη, a standing-fight, a close battlr. i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, cf. αὐτοσταδίη, 13, 314. 713; also ἐν σταδίῃ alone: in close conflict, *7, 241. 13, 514.*

στάζω, aor. Ep. στάξα, to drop, to trickle; τινί τι κατὰ ρινῶν, ἐν στήθεσσι, *19, 39. 348. 354. Batr. 232.

στάθμη, ἡ (ἵστημι), a marking-cord, a carpenter's cord, for making a straight line, or a level or line, for making an even surface, 15, 410; δόρυ ἐπὶ στάθμην ἰθύνειν, to hew the wood straight by the line, Od. 5, 245. 17, 341. 23, 197 [squaring it by line, Cp.].

σταθμόνδε, adv. into the pen, into the stall, Od. 9, 451. †

σταθμός, ὁ (ἵστημι), 1) a place of stopping for men and beasts; a station, a stall, a stable, a pen, an enclosure, 2, 470. 5, 140. Od. 16, 45. 2) a post, a pillar, often in the Od., 1, 333. 6, 19. 3) a weight in the scales, Il. 12, 434.

στάμεν, στάμεναι, Ep. for στήναι.

σταμίν, ἴνος, ἡ (ἵστημι), that stands upright, the ribs or side-timbers of a ship, which rise from the keel; ἰκρία ἀπαρῶν θαμίσι σταμίνεσσι, 'fitting the deck or deck-planks (ἰκρία, vid.) to the numerous ribs,' V., Od. 5, 252. † Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (i short from Ep. licence.)

σάν, see ἵστημι.

στάξ', Ep. for ἔσταξε, see στάζω.

στάς, see ἵστημι.

*στάσις, ἰος, ἡ (ἵστημι), *sedition, strife, contention, Batr. 135.*

στατός, ἡ, ὄν (verbal adj. from ἵστημι), *placed, standing; ἵππος, a horse standing in the stall, *6, 506. 15, 263.*

σταυρός, ὁ (ἵστημι), *a stake, a pale, 24, 453. Od. 14, 11.*

σταφυλή, ἡ, *the wine-grape, the vine, a shoot of a vine, 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121. Franke ad Callim. p. 167. as also Bothe, rejects the words: μῆλον δ' ἐπὶ—σταφυλή.)*

σταφυλή, ἡ, *the plumbet, in the car-*

penther's level; then, a plumb-line, a level ἵπποι σταφυλή ἐπὶ νῶτον ἕσαι (i), horses equal on the back by the level (i. e. exactly matched in height), 2, 765. †

στάχυς, υος, ἡ, Ep. also ἀσταχυς, *an ear of grain, 23, 598. †*

ΣΤΑΘ, ground form of ἵστημι. *στέαρ, ατος, τό (ἵστημι), congealed fat fallow, *Od. 21, 178. 183. (στέατος is to be read as a dissyllable.)*

στειβῶ, only pres. and imperf. *to tread, to trample, to tread in pieces, with accus. spoken of horses, νίκνας, 11, 534. 24, 499; εἴματα ἐν βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.*

στεῖλα, Ep. for ἔστελα, see στέλλω. *στελειή, ἡ (στέλλω), the hole or ear of an axe for inserting the helve, Od. 11, 422. †*

στελειών, τό (στέλλω), *the handle of an axe, Od. 5, 236. †*

στείνω, εος, τό, poet. (στεῖνω), 1) *narrowness, a narrow space, 3, 476. 11, 66. 15, 426. Od. 22, 460. στεῖνος ἰδοί, a narrow way, a narrow pass, Il. 23, 412. 2) Metaph. pressure, distress, trouble, h. Ap. 533.*

στεῖνω, Ep. for στεῖνω (στεῖνός), *to make narrow, to contract; in H. only pass. στεῖνομαι, to become narrow, contracted, θυρετρά φεύγοντι στεῖνεται, the gate is too narrow to one flying, Od. 11, 386; λαοὶ στείνοντο, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) to be oppressed, τυράννοι τινί, by any thing, νεκύεσσι, 21, 230; λαχνη, Od. 9, 445. b) to be full, to fill oneself, ἀρῶν, Od. 9, 219.*

στεῖνωσός, ὄν, Ion. form of στεῖνωσός (στενός, ὦψ), *narrow, contracted; ἰ στεῖν. ὁδός, a narrow way, a narrow pass, a gorge, 7, 143. 23, 416; and without ὁδός, Od. 12, 234.*

στεῖνομεν, Ep. for στάμεν, see ἵστημι. *στεῖρη, ἡ, Ion. form for στεῖρα (στεῖρος), the main timber in the bottom of a ship, the keel, 1, 482. Od. 2, 228.*

στεῖρος, η, ὄν, Ion. form of στεῖρος prop. stiff, hard; hence metaph. *unfruitful, unsuitable for cultivation (στρίβη) βούς στεῖρη, *Od. 10, 522. 11, 31, 20, 186.*

στεῖρω, poet. aor. 2 ἔστιχον, prop. *to enter in ranks, to march in, 9, 86. 11, 258; generally, to go, to proceed, to tread; ἐς πόλεμον, to go to the war, 2, 833; ἐπὶ ἄστν, Od. 7, 72; spoken of the sun, Od. 11, 17.*

στέλλω, fut. στελέω, Ep. for στέλα. aor. ἔστελα, Ep. στείλα, mid. ἔσταλάμην, 1) *to place; espily to bring into a becoming condition, with accus. ἐτάρασε, to arrange the companions, 4, 294; hence to prepare, to fit out, νῆα, Od. 2, 287. 14, 248. 2) to send, τινα ἐς μάχην, Il. 12, 325; ἀγγελίην ἐπὶ, to send upon an embassy, 4, 384. 3) to take in, to draw in, ἰστία, Od. 3, 11. 16, 353. It signifies either to take down or to furl the sails;*

here the latter, because *λείραντες* follows; the sails were drawn up to the sail-yard and tied fast to it. They were often let down with the yard. Mid. *to place oneself*, i. e. to prepare oneself, to fit oneself, Il. 23, 285. 2) *to draw in, ιστία* (with reference to the subject [*vela contractare*, Db.]), 1, 433.

στέμμα, ατος, τό (στέφω), prop. a garland; and plur. *στέμματα* Ἀπόλλωνος, the garland or wreath (laurel-wreath) of Apollo. According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, 1, 14, 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (*insula*), h. in Ap. 179.

στανάχεσθ' for *στανάχεσκε*, see *στανάχω*. *στανάχιζω*, poet. form = *στανάζω*, *to sigh, to groan*, 19, 304. Od. 1, 243. Mid. with like signif., Il. 7, 95; metaph. spoken of the earth; ὑπὸ ποσσὶ *στανάχιζετο γαῖα*, the earth resounded, groaned under their feet, 2, 84. (Only pres. and imperf. The form *στανάχιζω* is rejected by Wolf, after the Cod. Ven., cf. Buttm. Lex. s. v., who defends it.)

στανάχω, poet. form of *στανάζω*; iterat. imperf. *στανάχεσκε*, only pres. and imperf. 1) *to sigh, to groan*, spoken of men, 8, 334, 13, 423; of beasts, *to pant*, 16, 393, 489. 2) Metaph. spoken of the sea and of rivers: *to resound, to roar*, 16, 391. Od. 4, 516; *to bemoan, to bewail*, τινά, Il. 19, 392. Mid. = act. intrans. 19, 301; and trans., Od. 9, 467.

Στέντωρ, ορος, ὁ, a herald of the Greeks before Troy, who could cry as loud as fifty others; according to the Schol. an Arcadian, who contended with Herês in shouting and lost his life, 5, 785.

στένω, Ion. *στείνω*, only pres. and imperf. for the most part poet. to make narrow, to contract; then, *to sigh, to groan*, in which signif. H. uses the form *στείνω*, 10, 16, 13, 33; metaph. spoken of the sea: *to roar, to resound*, 23, 230. Cf. *στείνω*.

στερεός, ἡ, ὄν (ιστήμι), compar. *στερεώτερος*. 1) *stiff, rigid, hard*, λίθος, σίδηρος. Od. 19, 494; *βοήη*, Il. 17, 493. 2) Metaph. *hard, severe*, ἔπεα, 12, 267; *κραδίη*, Od. 23, 103. The adv. *στερεῶς*, *just, firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly, severely*, ἀποκρίπειν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. *στερέσαι*, Ep. for *στερήσαι*, *to plunder*, τινά τινος, Od. 13, 262.

στέρνον, τό (στερεός), *the breast*, prop. the upper long part of it, 2, 479, 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106, 23, 365. Od. 9, 443.

στεροπή, ἡ, poet. = ἀστεροπή (ἀστράπτω), 1) *lightning*, 11, 66, 184. 2) splendour similar to lightning, *a flash, a gleam, a beam, brightness*, spoken of metals, 19, 363. Od. 4, 72.

στεροπηγερῆτα, αο, ὁ, Ep. for *στεροπηγερῆτης*, epith. of Zeus, who collects the lightning (ἀγείρω), or according to Apoll. who excites (ἐγείρω) the lightning, *the lightning-sender*, 16, 298.†

(*στεύμαι*), poet. akin to *ἴσταμαι*, only 3 sing. pres. *στεύται*, and 3 sing. imperf. *στεύτο*, prop. *to stand in order to begin any thing*; hence, 1) *to assume the air of being about to do something, to place oneself, to strive*. *στεύτο διαψάων*, thirsting he strove [*to drink*; *πίεειν*, to be borrowed from the following clause, Fäsi], Od. 11, 584; according to Eustath. *ἴστατο*, thirsting he stood. 2) *to promise, to assure, to boast, to threaten*, with infin. fut., Il. 2, 597, 3, 83, 9, 241; and infin. aor., Od. 17, 525. According to Eustath. it arose from a contraction of the form *στέομαι* into *στεύμαι*, the resulting diphthong passing into the other persons also, Kühner, § 242. Anm. Thiersch § 223, f.

στεφάνη, ἡ (στέφω), prop. any thing encompassing the upper part of a body; hence a) *a garland, a crown*, as a female head-ornament, 18, 597. b) *a rim, a brim, a border*, of the helmet, 7, 12, 11, 96; also the helmet itself, 10, 30. c) *the brow of a mountain*. *13, 138.

στέφανος, ὁ (στέφω), *a garland, a crown*, h. 6, 42. 2) Generally any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολεμούντων, Schol.] *πάντη στέφανος πολέμοιο δέδωκε περί σε*, the crown of battle burns every where around thee [Wor, like a fiery circle, all around Environments thee. Cp.]. *13, 736.†

στέφανώω (στέφανος). perf. pass. *ἑστεφάνωμαι*, in H. only mid. *to encompass a thing as a border, to wind oneself*. ἦν περί πάντη φόβος *ἑστεφάνωται*, round about which fear wound itself (which fear encompassed), 5, 739, 11, 36. ἀμφὶ δέ μιν νέφος *ἑστεφάνωτο*, a cloud wound itself about him, enveloped him; 15, 153. περί νῆσον πόντος *ἑστεφάνωτο*, Od. 10, 195. h. Ven. 120. 2) With accus. *to surround, to encompass any thing*. τά τ' (τείρεα) οὐρανὸς *ἑστεφάνωται*, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. Cf. Kühner, § 485. Anm. 2. (The act. is not found at all in H.)

στέφω, 1) *to surround, to encompass, to encircle*; τὶ ἀμφὶ τινι, *to put any thing around any man*, 18, 205; 2) *Metaph. to adorn, to ornament*; μορφῆν ἔπεσσι, his form with the gift of words [better, *formam addit sermoni*]; crowns his discourse with beauty], Od. 8, 170.

στέωμεν, Ep. for *στώμεν*, see *ιστήμι*.

στήη, Ep. for *ἑστη*; *στήηη*, Ep. for *στήη*. see *ιστήμι*.

στήθος, εος, τό (στήναι), prop. that which projects), Ep. gen. and dat. *στήθεσφι*, *the breast*, both male and female, in the sing. and plur. 2, 218, 544, 23, 761; also spoken of beasts, 11, 282. 2) Metaph. *the breast* as the seat of the feet

ings, passions, and thoughts, 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (ἱστημι), a column, 13, 437; espily a) a pillar, a buttress for the support of walls, 12, 259. b) a monumental pillar, a grave-stone, 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ἱστημι.

*στήμων, ονος, ὁ, the warp in the loom, Batr. 83.

στηρίζω (ἱστημι), aor. 1 ἐστήριξα, and Ep. στήριξα, aor. mid. infin. στηρίζεσθαι, 3 sing. pluperf. mid. ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ἰριδας ἐν νέφεϊ, 11, 28; κάρη οὐρανῶ, to sustain the head in the clouds, i. e. to extend, 4, 443. 2) to support oneself, to stand firmly, ποσίν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν. to stand firmly with the feet, I. 21, 242. b) With dat. κακὸν κακῶ ἐστήρικτο, evil pressed upon evil, 16, 111. δεκάτος μεις οὐρανῶ ἐστήρικτο, the tenth month ascended the heavens, h. Merc. 11.

στιβαρός, ἡ, ὄν (στείβω), compar. στιβαρώτερος, ἡ, ὄν, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. thick, firmly, 12, 454. †

στίβη, ἡ (στείβω), prop. condensed vapour, rime, hoar-frost, espily morning frost, *Od. 5, 467. 17, 25.

*στίβος, ὁ (στείβω), a trodden path, a way, a foot-path, h. Merc. 353.

στίλβω, to gleam, to shine, to beam, ελαίῳ, with evil, 18, 596; metaph. spoken of the shining of the skin, κάλλει, χάρισιν, 3, 892. Od. 6, 237; ἀπό τινος, h. 31, 11.

στίλβνός, ἡ, ὄν, poet. (στίλβω), shining, gleaming, beaming, ἔερσαι, 14, 351. †

ΣΤΙΞ, Ep. in the nom. absol. for the prose στίχος, from which gen. sing. στίχος, and nom. and accus. plur. στίχες and στίχας, a row, a rank, espily a rank in battle, sing. 20, 362; mly plur. στίχες ἀνδρῶν, the ranks of men II. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, 18, 602.

στίχασμαι, mid. poet. (στίχος), only 3 plur. imperf. ἐστίχωντο for ἐστίχοντο, to proceed in a line, generally, to march, to advance, spoken of warriors, εἰς ἀγορῆν, 2, 92; ἐς μέσσον, 3, 266; of ships, *2, 516. 602.

Στιχίος, ὁ, leader of the Athenians before Troy, slain by Hector, 13, 195. 15, 329, seq.

*στοιχεῖον, τό (prop. dimin. from στοῖχος), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.

στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα πολέμοιο, ὕσμινος, the jaws of war, of the battle, poet. for the desolating

war, 10, 8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, ὠσαν,' belongs to a later period:) proverbial, ἀνὰ στόμα ἔχειν, διὰ στόμα εἰπεῖν, to carry in the mouth, i. e. to utter, 14, 91. ἀπὸ στόματος εἰπεῖν, to speak out freely, Batr. 77. 2) the mouth, the opening of rivers, 12, 24. Od. 5, 41. στ. ἡϊόνος (V. an inlet of the shore, II. 14, 36. (It was a coast stretching far into the sea [rather, into the land bounded on both sides by promontories, λαύρης, the termination of the sweet, Od. 22, 137. 3) Generally, the most conspicuous part; hence the face, II. 6, 41. 16, 410. b) Spoken of a spear: κατὰ στόμα, at the point, 15, 389. c) the pincers of a crab, Batr. 300.

στόμαχος, ὁ (στόμα), a mouth, hence in Hom. the gorge, the throat, *3, 27. 17, 47. 19, 266.

στόναχέω, poet. (στοναχή), only inf. aor. στοναγήσαι, to sigh, to lament, II. 124. † cf. Buttm., Lex. p.

στοναχή, ἡ, poet. (στένω), the act of sighing, groaning, a sigh, often in the plur. 2, 356. Od. 5, 83.

στοναχίζω, see στεναχίζω.

στονοῖς, εσσα, εν, poet. (στόνος), συλ. of sighs, i. e. causing many sighs, hence lamentable, mournful, κήδεα, Βέλεα: ἐνὶ Od. 17, 102; αἰοδή, a dirge, II. 24, 721.

στόνος, ὁ, poet. (στένω), the act of sighing, groaning, the rattling in the throat of the dying, 4, 445. 10, 483. Od. 23, 40.

στορέννυμι, aor. 1 ἐστόρεσα. Ep. στερεσα from στρώννυμι, perf. pass. ἔστρωμαι, 3 sing. pluperf. pass. ἔστρωτο (the pres. does not occur), 1) to spread, to lay down any thing (sternere); λέχος, to prepare a couch, 9, 621. Pass. h. Ven. 158; also δέμνια, τάπητας, Od. 4, 361. 13, 73; ἀνθρακίην, to spread the coals, II. 9, 213. 2) to make level, to render passable, prop. spoken of a road, the πόντον, Od. 3, 158.

Στρατή, ἡ (appell. στρατιή, an army) a town in Arcadia, in Strabo's time destroyed, 2, 606.

Στρατιός, ὁ (appell. στρατιή, an army, son of Nestor and Anaxibia, Od. 3, 413.

στρατός, ὁ (στράω = στορέννυμι.) Ep. gen. στρατόφιν, 10, 347; a camp, an encamped army, and generally, an army, I. 10. Od. 2, 30.

στρατόμαι, mid. (στρατός), 3 plur. imperf. ἐστρατόωντο, Ep. for ἐστρατώωτο, to be encamped, 3, 187; πρὸς ταίχας, *4, 377. cf. Buttm., Gr. Gram. I. p. 499.

*στρεβλός, ἡ, ὄν (στρέφω), 1) turned, twisted, crooked. 2) Spoken of the eyes squint, Batr. 297.

στρεπτός, ἡ, ὄν (στρεφω), verb. adj. twisted, wound. στρ. χιτων, a chain coat of mail, which was formed of metallic rings, according to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, 5, 113. (Passow, with

Schol. Ven.: a tunic of twisted work.)
2) that may be easily turned, *pliable*,
volatile, γλώσσα, 20, 248; hence *tract-*
able, *manageable*, φρένες, 15, 203; θεοί,
9, 497.

στρεύομαι, depon. pass. poet. (akin
to στράγγω), prop. to be expressed drop
by drop, hence to *become gradually en-*
feebled, *exhausted*, to *become weary*, ἐν
αὐτῇ δριόσῃ, 15, 512; ἐν νήσω, Od. 12,
351.

στρεφεδίνεω, poet. (στρέφω, δινέω), to
whirl around in a circle; pass. to *turn*
oneself round in a circle. στρεφεδίνθηεν
(Ἐρ. for ἐστρεφεδινήθησαν) δέ οἱ ὄσσε,
his eyes [*'wasam dizzy at the stroke,' Cr.*],
Il. 16, 792.† [According to Meiring,
from στρέφεσθαι δίνη. *Am. Ed.*]

στρέφω, fut. στρέψω, aor. Ἐρ. στρέψα,
iterat. στρέψασκον, fut. mid. στρέφομαι,
perf. pass. ἐστραμμαι, aor. 1 pass. ἐστρέ-
φθην, 1) Act. intrans. to *turn*, to *turn*
about, to *brnd*, with accus. ὄφρον, Od. 4,
520; espily ἵππους, to *turn* the horses,
Il. 8, 168. Od. 15, 205; pass. στρεφθείς,
firmly twisted, Od. 9, 435. 2) Intrans.
to *turn oneself*, to *turn about*, Il. 18, 544;
ἀνά ὄμους, v. 546. εἰς Ἐρεβος στρέψας,
Od. 10, 528. Mid. with aor. pass. 1)
to *turn oneself*, to *turn*, Il. 18, 488. ἐνθα
καὶ ἐνθα στρέφεται, to *turn oneself*
hither and thither, 24, 5; hence 1) to
turn oneself to, 12, 42. ἐστραμμένοι ἀλ-
λήλων, h. Merc. 411; or to *turn oneself*
from; ἐκ χώρας, to *go from* the region.
G, 516. 15, 645. 2) Like *versari*, to *turn*
oneself about, to *have intercourse with*,
with accus. h. Ap. 175.

στρέψασκον, see στρέφω.

στρόμβος, ὁ (στρέφω), prop. a twisted
body, hence a *whirlwind*, 14, 413.†

στρουθός, ἡ, a *sparrow*, *2, 311. 317
(elsewhere also ὁ στρ.)

στροφάλιγξ, λιγγος, ἡ (στροφαλίζω), a
whirlwind, espily *κοιῆς*, of dust, 16, 775.
21, 503. Od. 24, 39.

στροφαλίζω, poet. (στρέφω), a strength-
ened form, to *turn*, ἡλάκατα, Od. 18,
315.†

Στρόφιος, ὁ (dexterous, from στροφή),
father of Scamandrius, 5, 49.

στροφή, ὁ (στρέφω), a *twisted cord*, a
string, a *rope*, a *girdle*, the band of a
wallet, *Od. 13, 438. 17, 198. 2) a *swath-*
ing-hand, h. Ap. 123.

στρονώνυμι, see σπορέννυμι.

στροφάω, poet. form of στρέφω, to
turn, ἡλάκατα, Od. 6, 53. 17, 97. Mid.
to *turn oneself*, κατὰ τινα, to *any one*,
Il. 13, 557. δ) to *turn oneself* hither
and thither, i. e. to *abide*, to *remain*,
κατὰ μέγαρον, 9, 463; ἐκάς, 20, 422. h.
Cer. 48.

στυγέρος, ἡ, ὄν, adv. *stygērōs* (στυ-
γέω), prop. *hated*, *abhorred*; generally,
hateful, *abominable*, *horrible*. a) Spoken
of persons: Αἰδῆς, 8, 368; *stygērōs* δέ
οἱ ἐπλετο θυμῷ, he was odious to her
in the soul, 14, 158. δ) Of things: πό-
λεμος, σκότος, γάμος, πένθος, 4, 240. Od.

1, 249. 16, 126. Adv. *stygērōs*, *terribly*,
horribly, Il. 16, 123. Od. 21, 374. 23, 23.

στυγέω, aor. 2 ἐστυγον, aor. 1 ἐστύξα,
causat. 1) Pres. with aor. 2 to *hate*, to
abhor, to *fear*, τινά, 7, 112. Od. 13, 400.
δ) to *stand in awe of*, to *fear*, with infin.,
Il. 1, 186. 8, 515. 2) In the aor. 1 to
render odious, *frighful*, τῷ κέ τεφ στύ-
ξαιμι μένος, Od. 11, 502.

Στύμφηλος, ἡ, Ion. for Στύμφαλος, a
town in Arcadia on the Stymphalian
lake, 2, 608; famous in mythology on
account of the Stymphalian birds.

Στύξ, Στυγός, ἡ (the horrible). 1) A
river in the under world, by which the
gods swore the most dreadful and sacred
oath, 2, 755. Od. 8, 369. The Cocytus
is a branch of it, Od. 10, 514. 2) As a
nymph, daughter of Oceanus and Tethys,
Hes. Th. 361. h. Cer. 424. She dwelt,
according to Hes. Th. 778, at the en-
trance of the under world; her stream is
a branch of Oceanus, and, as a part of it,
flows from the world above to the world
below, Il. 15, 37. Zeus granted to her,
Hes. Thes. 383, the honour to be the
most sacred oath of the gods, 14, 271.
Od. 5, 183. According to Hes. Th. 783,
seq., any one of the immortals, who had
sworn a false oath, was obliged to lie
down a full year breathless in sickness.
Perhaps the fable was derived from the
Arcadian fountain near Nonakris, whose
water was said to be deadly, Hdt. 6, 74.

Στύρα, τά, a town on the island of
Eubœa, 2, 539.

στυφελίζω (στυφελός), fut. στυφελίξω,
aor. ἐστυφέλιξα, Ἐρ. στυφέλιξα, 1) to
strike, to *thrust*, to *shake*, with accus.
ἀσπίδα, 5, 437; τινά, 7, 261; νέφεα,
to scatter the clouds, 11, 305. δ) to *thrust*
away, to *chase away*, τινά ἐξ ἐδῶν, ἐκ
δαιτύος, ἐκτός ἀταρπιτοῦ, 1, 581. Od. 17,
234. 2) Generally, to *push hither and*
thither, to *abuse*, to *insult*, τινά, Il. 21,
380. 512; pass., Od. 16, 108. 20, 318.

σύ, person. pron. of the second person,
nom. Ἐρ. πῆνη. gen. Ἐρ. σέο, σεῦ, σεῖο,
τεοῖο, 8, 37; σέθεν, dat. σοί, τοί, accus.
σέ (σε). The common gen. σουῖ is not
found in Hom., σοί is always orthotone,
τοί always enclitic: *thou*, gen. *thine*.
σύγε, σύπερ, and connected with αὐτός,
in which case it always retains the accent,
3, 51. 19, 416; hence we should write
σοί αὐτῷ for σοι αὐτῷ, Od. 4, 601. 5, 187.
6, 39; cf. Thiersch, § 204, 205. Rost,
Dial. 44. Kühner, § 301.

συνβόσιον, τό (βόσις), a *herd of swine*,
with συνών, 11, 679. Od. 14, 101 (with ε
lengthened).

συνβότης, αο, ὁ (βόσκω), a *swine-herd*;
often, *Od. 4, 640.

σύγε, see σύ.

συγκalέω (καλέω), partep. aor. συγ-
καλέσας, to *call together*, to *collect*, with
accus. *2, 55. 10, 302.

συγκλονέω, poet. (κλονέω), to *con-*
found, to *put in confusion*, with accus.
13, 722.†

συγκυρέω, poet. (κυρέω), aor. I optat. συγκύρσειαν, *to strike together, to meet, to jostle* (of chariots), 23, 435. †

συγχέω (χέω), aor. I συνέχευα, infin. συχχεύαι, partep. συγχέας, Ep. syncop. aor. 2 mid. σύγχυτο, 1) *to pour together*, espily with the ruling notion of disorder. *to confound, to confuse, to blend, to cast together*, ψάμαθον, 15, 364; and pass. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void*, ὄρκια, 4, 269; κάματον, ἰούς, 15, 366, 473. b) In a mental respect, *to confuse, to sadden, to disquiet*, θυμόν, νόον, 9, 612. 13, 808; ἄνδρα, Od. 8, 139. (V. 'to destroy.')

συκῆ, ἡ, contr. συκῆ, a fig-tree, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, *Od. 24, 341.

σύκον, τό, a fig, Od. 7, 121. † Batr. 31. συλάω, fut. σω, aor. optat. συλήσειε, subj. συλήσω, partep. συλήσας, also often 3 sing. imperf. ἐσύλα, and dual συλήτην, 13, 202. 1) *to take away, to take down*, with accus. πῶμα φαρέτρης, 4, 116; τόξον, *to take out* (of the case), 4, 105. 2) Espily spoken of despoiling slain enemies, *to take away, to plunder, to strip, τεύχεα ἀπ' ὤμων*, 6, 28; and τεύχεα, alone, 4, 466. b) With accus. of the pers. *to rob, to plunder, to despoil*, νεκρούς, 10, 343; and τινὰ τεύχεα, *to despoil any one of arms*, 6, 71. 15, 428. 16, 499; poet. form συλεύω, *11.

συλεύω, poet. form of συλάω, *5, 48. 24, 436.

συλλέγω, Ep. and Att. συλλέγω (λέγω), partep. aor. συλλέξας, aor. I mid. συλεξάμην, Ep. συλλεξάμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect*, τί, 18, 301. Mid. *to lay together for oneself*, ὅπλα ἐς λάρνακα (his implements), 18, 413. b) Spoken of persons, *to assemble*, with accus., Od. 2, 292. (Bothe in his ed. has always συλλ.)

συμβάλλω or ξυμβάλλω (βάλλω), aor. 2 συνέβαλον, Ep. σύμβαλον, aor. mid. συνεβαλόμην; of the Ep. syncop. aor. act. ξυμβλήτην (as if from βλήμι), Od. 21, 15; infin. ξυμβλήμεναι, Il. 21, 578; Ep. syncop. aor. mid. ξυμβλήτο, 14, 39; ξυμβλήντο, 14, 27; subj. ξυμβλήτας, Od. 7, 204; partep. ξυμβλήμενος, (Od. 11, 127; from which Ep. fut. συμβλησόμεαι, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers. ὕδωρ, *to unite the water*, 4, 453; ῥόας, 5, 774; espily in war, ῥινούς, ἔγχεα, *to clash spears and shields together*, 4, 447. 8, 61; metaph. πόλεμον, *to begin a battle*, 12, 181. b) Spoken of persons: *to bring together, to put together, to art together*, in battle, ἀμφοτέρους, 20, 55; with infin. μάχεσθαι. 3, 70. 2) Intrans. like the mid. *to fall in with, to meet, τινί*, Od. 21, 15; espily, *to meet in battle, to fall upon another*, with infin., Il. 16, 565; Ep. aor. 21, 578. Mid. *to fall in with, to meet*, with any one, τινί, often in

the Ep. aor. 2. Il. 14, 27. 231. Od. 6, 31 espily *to meet, in battle, to come to the conflict*, Il. 16, 565.

Σύμη, ἡ, an island between Rhodus and Cnidus, on the coast of Caria, ἄνδρ. Συμη; from which Σύμηθεν, from Συμ. 2, 671.

συμάρπτω, poet. (μάρπτω), partep. aor. συμάρψας, *to grasp together, to break off*, τί, 10, 467. †

συμμητιάομαι, depon. mid. (μητιάομαι), infin. pres. συμμητιάσθαι, Ep. for συμμητιάσθαι, *to consult together, to deliberate*, 10, 197. †

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνέμιξα, aor. pass. συνεμίχθην. 1) *to mingle together, to unite*, τί, h. Merc. 81; espily spoken of love, θεούς γυναῖκα. h. Ven. 80. Mid. *to mingle, to mix* (with reference to the subject), spoken of rivers, with dat. Πηνειῶν, 2, 753; of pugilistic combat, in tmesis, 23, 687; see μίγνυμι.

συμμίσγω, Hom. for συμμίγνυμι. συμμίω, in tmesis, see μύω. σύμπας, ἄσα, ἄν, Ep. and Att. ξύμπας (πᾶς strengthened by σύν), only in the plur. *all together*, 1, 241. (The Att. ξύπαντα stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiasκα § 175, 4.)

συμπίγνυμι (πίγνυμι), aor. I συνέπιγα. *to join together, to cause to coagulate, to curdle or concreate*, γάλα, 5, 903. †

συμπίπτω (πίπτω), *to fall together, to meet in battle*, only aor. 2 in tmesis, 1256. 21, 687; spoken of the wind, Od. 2, 295; cf. πίπτω.

συμπλατάγω (πλατάγω), aor. συμπλατάγησα, Ep. fut. συνεπλατ., *to strike together, to clap the hands*, 21, 192. †

συμφερός, ἡ, ὄν (συμφέρω), brought together; hence, *united, connected* συμφερτή δ' ἀρετή πέλει ἀνδρῶν, και μέλε λυγρῶν, the united force, even of weak men, avails somewhat, 13, 157 (Thus Köppen, Spitzner, aft. Eustat. πέλει must then be rendered by, ὁμοῦ ἐφέξει [Arist. καὶ σφόδρα κακῶν ἀνθρώπων εἰς ταῦτόν συνελθόντων γίνεται τῆ ἀρετῆ]). The other explanation, συμφερτή for συμφέρουσα, i. e. ὠφέλιμη does not suit the context.)

συμφέρω (φέρω), fut. mid. συνοίσομαι. prop. *to bring together*, only mid. *to meet with, like congedi, to meet in conflict, to engage in combat*, πτόλεμόν. 8, 400; μάχη, *11, 736.

συμφράδμων. ονος, ὁ, ἡ, poet. (φράδμων), *deliberating with, aiding with counsel*, 2, 372. †

συμφράζομαι. mid. (φράζομαι), aor. συνεφρασάμην, Ep. συμφρασσάμην. 1) *to consult, τινί*, with any one, Od. 15, 202; βουλᾶς τινί, *to give counsel to any one*, Il. 1, 537. 9, 374. 2) *to deliberate by oneself, to ponder*, θυμῶν, Od. 4, 462.

*σύμφωνος, ὄν (φωνή), *consonant, harmonious*, h. Merc. 51.

σύν, Ep. and old Att. ξύν, the latter rarely used, and only for some metrical reason. I) Prep. with dat. primary signif. *with* (cum). 1) Spoken of place, indicating coexistence of persons: *with, together with, in company with; σύν ταίροις*, often with the implied notion of assistance, *σύν θεῷ*, with the help of the deity. 3, 439. 9, 49; *σύν Ἀθήνῃ*, 10, 90. Od. 8, 493. b) Spoken of things: *ἔν νηυσί, σκήπτρῳ*, Il. 1, 179. 2, 187; *ἔν τεύχεσι, ἐντεσι, ἀνεμος σύν λαίλαπι*. 7, 57. 2) Spoken of causal relations:) In indicating the means, by which any thing is produced: *with, by means of, σύν νεφέεσσιν*, Od. 5, 293. b) In assigning the measure by which the actions limited, *σύν τε μεγάλῳ ἀπέτισαν*, Il. 4, 61. II) As adv. at once, at the same time, together, 1, 579. 4, 269. 23, 879; *ἔν δύο*, two together, 10, 224. III) In composition it has the signif. of the adv., *with, at once, together*, and also that of accomplishing.

συναγείρω, Ep. and Att. *ξυναγείρω* (*ἀγείρω*), aor. I Ep. *ξυνάγειρα*, aor. I mid. Ep. *ξυναγείρατο*, Od. 14, 323; Ep. aor. 2 mid. *συναγρόμενος*, to bring together, to collect, spoken of persons and things, Il. 0, 21; *βίοντο*, Od. 4, 90. Mid. to collect or bring together for oneself, with accus. *τῆματα*, Od. 14, 323; *ἵππους*. Il. 15, 80 (*συναγείρεται*, shortened subj. aor. I mid. where Spitzner has adopted *συναίεται*, after the Schol. A.). b) Intrans. *οἱ ἀσπείροι*, in partep. aor. 2 mid. 11, 37. 24, 802.

συναγνῆμι, Ep. and Att. *ξυναγνῆμι* (*ἄγνῆμι*), aor. I Ep. *ξυνάεφα*, to break in pieces, to shiver, to shatter, with accus. *γχοῦ*, 13, 166; *νήας*, Od. 14, 383; *τέκνα* breaks in pieces, Cp. (of a lion)), Il. 11, 14. (Hom. employs the form with ξέν without metrical necessity.)

συνάγω, Ep. and Att. *ξυνάγω* (*ἄγω*), ut. ξω, aor. 2 *συνήγαγον*, to lead together, to bring or gather together, with accus. *γεραῖα νηόν*, to collect the marons into the temple, 6, 87; *ἄρκια θεῶν*, 269; *φόρτον τινί*, Od. 14, 291. b) *Μεγαρή*, as *συμβάλλειν Ἀρηα*, to join or join a battle, Il. 2, 381; also *ἐρίδα Ἀρηος*, 6, 861; *ὑσμίνην*, 16, 764; *πέεμον*. h. Cer. 267.

συναγείρω, poet. (*ἀγείρω*), aor. *συνήγειρα*, prop. 1) to lift up together, in tmesis, 4, 590. 2) to take together, *σύν δ' ἤπειρον αἶσι*, viz. ἵππους ('he bound them together with straps,' V.), 10, 499. Mid. *ἵστρος συναγείρεται ἵππους*, ed. Spitzner, or harness together, cf. *συναγείρω*, *15, 80. (Eustath. explains it in the two last passages, by *συμπλέκειν, συζευγνύνειν*; *ἀγείρειν* is compounded of *ἀ* (*άμα*) and *είρω*, and thus equivalent to *ἁμοῦ ἴρειν*; but cf. *παρήγορος* and *συνήγορος*).

συναίνομαι, poet. (*αἰνῶμαι*), to take together, to collect, with accus. 21, 502. †

συναίρω (*αἰρέω*), aor. 2 *συνείλον*, to take together, to gather together (with

violence and haste), with accus. *χλαῖναν* Od. 20, 25. 2) to take away, to tear away to crush (Schol. *συνέτριψε*), ὄφρυς [*dash'd both his brows In pieces*, Cp.], Il. 16, 740

συναντάω, poet. *ἀντέω* (*ἀντάω*), imperf. dual. *συναντήην*, aor. I mid. *συναντησάμην*, to meet with any one, Od. 16, 332. Mid. = act. to come against, to meet, τινί, Il. 17, 134.

συνάντομαι, poet. form of *ἀντάω*, in the pres. and imperf. 7, 22. 21, 34. Od. 4, 367. 15, 538.

συναράσσω (*ἀράσσω*), fut. ξω, aor. Ep. *συναράξα*, to strike together, to dash in pieces, with accus. 12, 384. Od. 12, 412; only in tmesis.

**συναραρίσκω* (*ΑΡΩ), only in the perf. *συνάρησα*, intrans. to be joined together, to be united, h. Ap. 164.

**συναρωγός*, ὁ (*ἀρωγός*), an assistant, an aid, h. 7, 4.

συνδέω, Ep. and Att. *ξυνδέω* (*δέω*), aor. I Ep. *συνέδησα* and *ξυνέδ.*, infin. *ξυνδῆσαι*. 1) to bind together, to bind fast, to fetter, τινά, 1, 399; *πόδας*, Od. 10, 168. h. Merc. 82. 2) to bind up, spoken of a wound, Il. 13, 599. (In the Il. always the Att. form.)

**συνδύο*, as dual (*δύο*), two and two, two together, h. Ven. 74 (in Il. separate).

συνέδραμον, see *συντρέχω*.

συνεργάθω, Ep. form for *συνεργῶ*

(*εἶργω*), to enclose, to shut up, 14, 36. † *συνεργῶ*, Ep. for *συνεἶργω*, prop. to enclose together: then, to bind together, τὶ λύγισιν. Od. 9, 427. 12, 424; *χιτῶνα ζωστήρι*, to bind together the tunic with the girdle. *Od. 14, 72.

συνείκοσι, Ep. and Att. *ξυνείκοσι*, twenty together, Od. 14, 98. †

σύνειμι (*εἰμί*), fut. infin. Ep. and Att. *ξυνείσεσθαι*, to be together, to live with, οἷζυι πολλῇ, Od. 7, 270. †

σύνειμι (*εἰμί*), Ep. and Att. imperf. 3 plur. *ξυνίσταν*, partep. *ξυνιόντες*; on the other hand, *συνίτην*, 6, 120. 16, 476 (Bothe with ξ), to go or come together, ἐς χώρον ἕνα, 4, 446. 8, 60; ἐς μέσον, 6, 120; esply in a hostile signif. to meet together, to fall upon one another, 14, 393; with *μάχεσθαι*, 20, 159; or *ἐρίδι*, 20, 66; absol. to fight; *περὶ ἐρίδος*, from a spirit of strife (*πραΐρα*), *16, 476.

συνελαύνω, Ep. and Att. *ξυνελαύνω* (*ἐλαύνω*), aor. I *συνήλασα*, Ep. *σύν ελασσα*, infin. *ξυνελάσσειν*, to drive together, with accus. *ληῖδα ἐκ πεδίων*, 11, 677; *βοῦς*, h. Merc. 106; to draw together, *κάρη χεῖράς τε*, h. Merc. 240; *ὀδόντας*, to chatter with the teeth, in tmesis, Od. 18, 98: esply to bring together in battle, to urge to engage in contest, *θεοὺς ἐρίδι*, Il. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

σύνελον, Ep. for *συνείλον*, see *συναίρω*. *συνεοχμός*, ὁ (Att. *ξυνεοχμός*, Bih.), poet. for *συνοχμός* (*συνέχομαι*), a joining, κεφαλῆς τε καὶ αὐχένος [*where neck and spine unite*, Cp.], 14, 465. †

συμπεριδω (ἐπειδω), to press together, in tmesis, στόμα, Od. 11, 426. †

συνερίθως, ὁ, ἡ (ἐρίθως), a coadjutor, Od. 6, 32. †

συνέσειε, see συσσειώ.

σύνσις, ἡ, Ep. and Att. ξύνσις (συν-ημι), prop. the act of meeting, uniting, confluence, ποταμῶν, Od. 10, 515. †

συνεχής, ἐς (συνέχω), holding together. 2) spoken of time: perpetual, uncensuring. The neut. sing. συνεχές as adv., perpetually, unceasingly (continenter), 12, 26; also συνεχές αἰεὶ, Od. 9, 74.

συνέχω, Ep. and Att. ξυνέχω (ἔχω). Ep. perf. συνοχῶκα, prop. to hold together, i. e. intrans. to strike together, to unite, 4, 133, 20, 415, 478. τὸ δὲ ὤμω ἐπὶ στήθος συνοχῶκότε, his shoulders were curved together towards the breast [were o'er his breast contracted, Cp.], 2, 218. (Perf. simple ὄχα, ὤχα, and with Att. redupl. ὄκωχα, see Thiersch, § 232, 61. Butt., p. 283. Kühner, § 168.)

*συνήθεια, ἡ (ἦθος), 1) dwelling together. 2) custom, a customary manner. συνήθειαι μαλακαί, consuetudines molles, = consuetudo leniter tangendi fides. Franke, h. Merc. 485.

συνημοσύνη, ἡ (συνήμων), connexion, union, hence a promise, an agreement, 22, 261. †

συνήγορος, ον (συνείρω), associated, united. φόρμιγγι δαίρι συνήγορος ('the seasonable companion of a banquet'), Od. 8, 99. †

συνθεσίη, ἡ, poet. (συντίθημι), an agreement, contract, covenant, 2, 339; in the plur. a commission, *5, 319.

συνθῆω (θέω), fut. συνθεύσομαι, to run together; metaph. to run happily, to go well, Od. 20, 245. †

συνίημι. Ep. and Att. ξυνίημι (ἴημι), pres. imperat. ξυνίει, Od. 1, 271; imperf. 3 plur. ξύνιον for ξύνισσαν (but Spitzner, with Aristarch., ξύνιεν), Il. 1, 273; aor. 1 ξυνίηκα, Ep. for ξυνίηκα, aor. 2 imperat. ξύνει, aor. 2 mid. ξύνετο, subj. 1 plur. συνώμεθα. I) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. ἐριδι μάχεσθαι, to contend in strife [rather ἐριδι ξυνίηκεν (commisit)] (ὥστε) μάχεσθαι (ἐριδι), N.], 1, 8, 7, 210. 2) to understand, to observe, to hear (cf. consicere); mly with accus. of the thing and gen. of the pers. ὄρα θεᾶς, ἔπος τινός, 2, 182. Od. 6, 289. b) With gen. pers. Il. 2, 26; rei, 1, 273. II) Mid. 1) to unite, to come together, to agree, ἀμφί τι, 13, 282. 2) Like act. to perceive, to observe, τοῦ ξύνετο, Od. 4, 76.

συνίστημι (ἴστημι), only intrans in the perf. partep. to stand together. b) to arise, to begin, πολέμιον συνιστατός, 14, 96. † συνοίσομεθα, see συμφέρω.

συνορίω, poet. (ὀρίω), to move with or together, act. only in tmesis, 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, 4, 332. †

συνοχή, ἡ, Ep. and Att. ξυνοχή (συν-

έχω), the act of holding together. μέγας ἐν ξυνοχῆσιν ὁδοῦ (V., with the Schol. in the narrow part of the way), 23, 331. συνοχῶκότε, see συνέχω.

συνταράσσω (ταράσσω), to throw into confusion, only in tmesis, 1, 579 (δαίρι 'with confusion mar the feast,' Cp.); see ταράσσω.

συντίθημι (τίθημι), only aor. 2 mid. I sing. σύνθετο, imperat. often σύνθε. act. to put together. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence with and without θυμῷ (animo componere), to observe, to notice, to perceive, to understand, with accus. βουλήν, αἰοιδίην, 7, 4. Od. 1, 328, 16, 259. b) Absol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντριψις, neut. σύντρια, three together. Od. 9, 429. †

συντρέχω (τρέχω), aor. 2 συντρέπω. to run together, in a hostile sense. I rush upon each other, *16, 335, 337. (On the constr. of the dual with the plur. see Rost, § 100. 4. e. Kühner, § 371.)

*Σύντριψις, ἴβος, ὁ, ἡ (τριβω), Crusk. prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνίημι.

Σύριη, ἡ, Ep. for Σύρος, an island in the Aegean sea, between Delos and Perros, now Sira, according to Strab. X. p. 487; see Ottfr. Müller's Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀρτυγία; cf. Voss alte Weltk. II. p. 295. Völcker, Hom. Geogr. p. 24.

σῦριγξ, γος, ἡ, prop. any reed, hence 1) a pipe, espily a shepherd's pipe or pipe of Pan, 10, 13, 18, 526. h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), *19, 387.

*σῦρίζω (σῦριξ), to whistle, spoken of a spear, Fr. 72.

σπάρηγγυμι (ρήγγυμι), fut. ξω, to strike together, to strike in pieces. *break in pieces, metaph. κακοῖσι συνήρηκται (he is battered with troubles, Cp. Od. 8, 137. †

*σῆρω, to draw, to pull, to drag, with accus. Batr. 87.

σῦς, σνός, ὁ and ἡ dat. σῦι, plur. nos. σῦες, always uncontr. dat. σῦσι, Ep. σῦεσι, accus. σῦας and σῦς, a swine. *bair, a sou, mly masc. σῦς κάπριος ἀκ κάπριος, 5, 783. 7, 257; also ἀγριος. d. 338. cf. ὄς.

*συσσειώ (σειώ), aor. συσσειώ, *drive together, βοῦς. h. Merc. 94.

σῦτο, Ep. for ἔσσυτο, see σειώ.

συνφειός and συνφειός, ὁ (σῦς), a sty. *hog-pen, Od. 10, 234, 14, 13; συνφειός to the sty, *Od. 10, 320.

συνφορβός, ὁ (φέρβω), a swine-herd often Od. παῖς σῦφ., the young swine-herd, Il. 21, 282. cf. ὄφορβός.

σφάζω, aor. 1 ἐσφαξα and Ep. σφάξα perf. pass. ἐσφαγμαί, to slay, with accus. βούν, 9, 466; frequently spoken of σαρ-

fices: to cut off the neck after they were slain, *to slaughter*, I, 459. Od. 3, 454. Pass. II. 23, 31. Od. 10, 532.

σφαίρα, ἡ, a sphere; and generally, any round body, a ball. σφαίρην παίζειν, to play at ball, *Od. 6, 100. 115. 8, 372.

σφαιρηδόν, adv. in the form of a sphere, 13, 204.†

σφάλω, aor. I Ep. σφήλα, infin. σφήλαι, to cause to fall, espily by striking out a leg (*supplantare*); generally, to *throw* a man, τινά, 23, 719. Od. 17, 469.

σφαραγέομαι, mid. poet. = σμαραγέω, to rattle, to roar, to hiss, Od. 9, 390. 2) to be filled, to be full. οὐβάτα σφαραγεύρω, Od. 9, 440.

σφάσ, enclit. for σφέας, see σφεῖς.

σφέ, enclit. accus. plur. of σφεῖς.

σφεδανός, ἡ, ὄν, poet. *violent, impetuous, terrible*, only neut. adv. κελεύειν, *11, 165. 16, 372. (It is mly derived from σπεύδειν, as if σπεδανός; others from σφαδάν, akin to σφοδρός.)

σφεῖς, plur. of the pron. of the third person, gen. σφῶν, Ep. σφέων (always monosyllabic), σφέων, dat. σφίσι (ν), Ep. and Ion. σφί (ν), accus. σφέας (monosyllabic and dissyllabic), Ep. σφάς and rarely σφέ, 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφέων are enclitic; σφάς and σφέ always; σφέ, according to Buttm., in Lexil., is shortened from σφωέ, and prop. dual. 1) they, *their*, in Hom. always personal, cf. Od. 10, 355; strengthened, σφέας αὐτούς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for ὑμεῖς, II. 10, 398; cf. Thiersch, § 204, 205. Rost, Dialect. 44, p. 204. Kühner, § 301.

σφέων, see σφεῖς.

σφέλας, aor. τό, plur. Ep. σφέλα, Od. 17, 231; a *footstool*, Od. 18, 394. cf. Buttm., Gram. § 54. Rem. 3.

σφενδόνη, ἡ, a sling, espily the string of the sling, spun of wool, which later was made of leather, 13, 600.† It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, 13, 712—721.

σφέτερος, ἡ, ον (σφεῖς), pron. of the third pers. plur. *their*, as it now stands, with Aristarch., everywhere in Hom. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, substantively (*ad sua*), Od. 1, 274. 14, 9.

σφηκῶς, poet. (σφήξ), perf. pass. ἐσφήκωμαι, to draw closely together, into the form of wasps; generally, to bind fast, κλοχμοὶ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο, the locks were wound about With twine of gold and silver [Cp.], 17, 52.†

Σφήλος, ὁ (adj. σφήλος, easy to shake), son of Bucolus of Athens, 15, 338.

σφήλεν, Ep. for ἐσφήλε, see σφάλω.

σφήξ, σφηκός, ὁ, a wasp, *12, 167. 16, 259. According to Bothe we are not here to understand common wasps (*vespa vulgaris*), but hornets (*vespa crabronum*). Linn.

σφί and σφίν, see σφεῖς.

*σφίγω, to contract, to draw together πόδας κατὰ γαστέρας, to draw the legs to the body, Batr. 71, 88.

σφοδρῶς, adv. (from σφοδρός), vehemently, violently, impetuously, Od. 12, 124.†

σφονδύλιος, ὁ, Ep. for σφόνδυλος, a vertebra of the back-bone; plur. *the vertebrae*, 20, 483.†

σφός, σφή, σφόν (σφεῖς), sing. his, her, it (*suus*), plur. *their*, like σφέτερος, I, 534. Od. 2, 237. σὺν σφοῖσιν τεκέεσσι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεκέεσσι.

σφύρα, ἡ, a hammer, a mallet, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm., Ausf. Gram. § 33, 4. p. 142.

σφύρόν, τό, the ankle, 4, 518; plur. *6, 117.

σφῶ, 1) Abbrev. for σφῶϊ. 2) For σφωέ, Ep.

σφωέ, see σφῶϊν.

σφῶ, Ep. σφῶϊν and σφῶϊ, gen. and dat. σφῶϊν, contr. σφῶν, Od. 4, 62; cf. Thiersch, Gram. § 204, 6; accus. σφῶϊ and σφῶ, dual of the second personal pronoun, *ye two*; often ἀμφοτέρω σφῶϊ, II. 7, 280; see Thiersch, § 204. Rost, Dial. 44. p. 412. Kühner, § 301.

σφῶϊν, dat. dual of the third personal pronoun, accus. σφῶ, Ep. σφωέ; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφῶϊν ἀμφοτέροισιν, Od. 20, 327. σφῶ for σφωέ stands II. 17, 531; σφῶ, on the other hand, is found in Bothe, cf. Thiersch, Gram. § 204, 6. Rem.

σφῶϊτερος, ἡ, ον (σφῶϊ), your two, belonging to you two, II. 1, 216.†

σχεδίη, ἡ, prop. fem. of σχέδιος, subaud. νηῦς, a vessel built in haste, by Odysseus (Ulysses) for a shift: a raft, *Od. 5, 33. 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Ameis, it is derived from σχεῖν, akin to σχεδόν; cf. the German *Gebünde*, contignatio. Am.]

σχεδίην, Ep. adv. (prop. fem. of σχέδιος), near, in the vicinity, 5, 830.†

Σχεδῖος, ὁ (adj. σχέδιος). 1) son of Iphitus and Hippolytê, leader of the Phocians, slain by Hector, 2, 517. 2) son of Perimides, another leader of the Phocians, 15, 515.

σχεδόθεν, adv. from the vicinity, 16, 807. 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχεδόν, adv. poet. (σχεῖν, εἶχω). in the vicinity, near, absol. οὐτάζειν, εὐαίνειν, εἶναι, 5, 458. 11, 488. δ) As prep. with gen. ἐλθεῖν τινος, to come near any one, 5, 607. Od. 4, 439; with dat. Od. 2, 284. οὐ σχεδόν ἦν ὑπερβορέειν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses

could reach it, Il. 12, 53. 2) *παρ*, spoken of time: σοὶ δ' αὐτῷ φημι σχεδὸν ἔμμεναι, 13, 817.

σχεθεῖν, Ep. σχεθέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. *to hold, to restrain*; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχεῖο, see ἔχω.

Σχερίη, ἡ (prob. from *σχερός*, the land), *Scheria*, the blessed land of the Phææces, Od. 5, 34, 280. According to the local indications furnished Od. 6, 204, 279, it may be considered as the island furthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later *Κέρκυρα*, now *Corfu*, cf. Thuc. I, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129). Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1853, attempts to prove at large. Not inappropriately has the German *Schlaraffenland* (Pays de Cocagne), been compared with it.

σχέτιος, ἡ, ον (σχεῖν, ἔχω), the fem. only 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) *strong, powerful, impetuous, bold, rash*; mly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Heracles, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203, 17, 150. Od. 9, 351, 478. The fem. *σχετλίη*, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called *σχέτιος* by Diomedes. Here and in 18, 13. Od. 12, 279, expositors endeavour to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbus*, to be translated *wicked or prodigious, astonishing*. 2) Often spoken of gods, and esply of Zeus, *harsh, severe, cruel*, 2, 111. 9, 19. Od. 3, 161; spoken of the gods generally, Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with ἔργα, Od. 9, 295. 14, 83. 22, 413.

σχέτο, Ep. for ἔσχετο, see ἔχω.

ΣΧΕΩ, obsol., another form of ἔχω, q. v.

σχίζη, ἡ (σχίζω), *split wood, a billet of wood*, 1, 462. Od. 14, 425.

σχίζω, aor. 1 ἔσχισα, *to split, to cleave*, with accus. in tmesis, Od. 4, 507; generally, *to separate, to divide*, h. Merc. 128.

σχοῖατο, Ion. for σχοῖντο, see ἔχω.

σχοῖνος, ὁ, *a rush, a bulrush*, also a place overgrown with rushes, Od. 5, 463. † Batr. 213.

Σχοῖνος, ἡ, a town in Bœotia, on the river Schrenus, not far from Thebes, 2, 497. Strabo calls it *χώρα*; the region

received the name from the *ρῦσες* growing thereabouts.

σχόμενος, ἡ, ον, see ἔχω.

σώσκον, see σαώω.

σῶζω, the comm. form instead of the Ep. σαώω, only σῶζων, Od. 5, 490; † see σαώω.

σῶκος, ἡ, ον, Ep. (σωκέω), *strong, powerful* (V. 'that blesses'), epith. of Hermès, 20, 72. (The derivation from *σάοικος*, that preserves the house, according to Apion, is fanciful.)

Σῶκος, ὁ, a Trojan, son of Hippasus, slain by Odysseus (Ulysses), 11, 427.

σῶμα, ατος, τό, *a body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, 7, 79. 23, 169. Od. 11, 53. [According to Aristot., sanctioned by Passow and Ameis, it is always spoken of a dead body in Hom., whether of men or beasts. According to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, cf. Eustath. ad l. c.]

σῶς, contr. from *σάος*, occurs in Hom. only in the nom. sing. *safe, unhurt*, 2, 332. Od. 15, 42. 2) *sure, certain*, according to the Schol. *complete*, σῶς ὄλεθρος, Il. 13, 773. Od. 5, 305; α. σῶος.

*σωτήρ, ἦρος, ὁ (σῶζω), *a deliverer, a preserver*, h. 21, 5. 33, 6.

Σῶχ', poet. shortened from Σῶκε, voc. from Σῶκος.

σῶω, see σαώω.

T.

T, the nineteenth letter of the Greek alphabet, hence in Hom. the sign of the nineteenth rhapsody.

τ', with an apo-trophe 1) for τῆ. 2) More rarely in Hom. Doubtful for τῆ in μέντ' according to Bothe, Il. 4, 54; Wolf μέν τ', and in τᾶρ, see this word.

ταγός, ὁ (τάσσω), *an arranger, a leader, a commander*, 23, 160. † (Mly α, hence Bothe and Spitzner have adopted τ' ἔγω, which is the ancient reading.)

ΤΑΩ, obsol. theme of the defect. partep. aor. 2 with Ep. redupl. τεταγῶ. *to seize, to grasp, to lay hold of, to take*, τεταγῶν, seizing by the foot, *1, 591. 15, 23. According to the Schol. = λαβῶν and akin to ΤΑΩ, τείνω, cf. Buttin., Lex. p.

ταθείς, τάθη, see τείνω.

*Ταίναρον, τό (also ὁ Ταίναρος. Orph. Scylax; ἡ Ταίναρος, Pind.). *Tanarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Poseidōn, above a cave, where was the entrance to Hades, h. Ap. 412.

ταλαεργός, ὄν, poet. (ἔργον). enduring in labour, toil-enduring, burden-bearing [*strong to toil*, Cp.], epith. of the mule, 23, 654. 662. Od. 4. 636. 21, 23.

Ταλαμείνης, οὐς, ὁ, poet. for Ταλαμείνης, a leader of the Mæonians, 2, 865.

Ταλαϊονίδης, αὐ, ὁ, Ep. for Ταλαονίδης, son of Talaus = Adrastus, 2, 566. 23, 678.

τάλαντον, τό (ΤΑΛΑΝ, prop. that bears), prop. a scale, in the plur. the balance, scales, 12, 433. b) Metaph. the scales for the decision of Zeus (since Zeus weighs the fates of men in a gold-n balance), 8, 69, 16, 658. 19, 223; δίκης, h. Merc. 324. 2) that which is weighed, a specific weight, whose value cannot be determined, the talent, always with χρυσοῦ, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

ταλαπείριος, ον (πειρα), that has sustained many trials, = τλήμων, miserable, wretched, ξείνος and ἰκέτης, *Od. 7, 24. 14, 511. h. Ap. 168.

ταλαπενθής, ἐς (πένθος), enduring-suffering, patient, θυμός, Od. 5, 222. †

τάλαρος, ὁ (prob. from ΤΑΛΩ), a basket, a spinning-basket, so called because the wool which was daily weighed out to the slaves, was put in it, Od. 4, 132; also a fruit and cheese-basket, Il. 18, 568. Od. 9, 247. Mly of wicker-work; but also made of metallic rods, Od. 4, 132.

τάλας, τάλαινα, τάλαν (ΤΑΛΩ), voc. tālar, h. Merc. 160; enduring, suffering, miserable, wretched, Od. 18, 327; sometimes impudent, Od. 19, 68.

ταλασίφρων, ονος, ὁ, ἡ, poet. (φρήν), having an enduring soul, spoken of one who has sustained many battles, generally, courageous, spirited, brave, underrified, Il. 4, 421; often spoken of Odysseus (Ulysses), Od. 3, 84. 4, 241.

ταλαύριος, ὁ (ΤΑΛΑΩ, ῥίνος). epith. of Arès, who makes resistance with a leathern shield, or who fights against shields, generally, steadfast, unwearied, invincible. 5, 289, 20, 78. The n-ut. as adv. τό μοί ἐστι ταλαύρινον πολεμίζειν; according to the Schol. τό stands for δι' ὅ, therefore can I steadfastly combat; or τό is metaleptic for ἦ, referring to βῶν, *7, 239. cf. Thiersch, § 267. Damn, on the other hand, explains τό by ὅ, and refers it to the whole clause: which enables me, etc.

ταλάφρων, ονος, ὁ, ἡ, poet. shortened for ταλασίφρων. 13, 300. †

ΤΑΛΑΩ, an assumed theme for the defect. aor. 1 ἐτάλασα. Ep. σσ, subj. ταλάσσω. to venture, to dare, to undertake, with infin. following, *13, 829. 15, 164. 17, 166.

Ταλθύβιος, ὁ, a herald of king Agamemnon before Troy. In Sparta, at a later period, he was worshipt as a hero, i, 320.

τάλλα, contr. for τὰ ἄλλα.

τάμε, ταμέειν, see τάμνω.

ταμεσίχως, οος, ὁ, ἡ (χρός), cutting or

wounding the skin, lacerating the body (V. body-piercing), chiefly epith. of spears, *4, 511. 13, 340.

ταμίη, ἡ (τάμνω), a stewardess, a house-keeper, also γυνή, ἀμφίπολος ταμίη, 6, 381. Od. 1, 139; see ταμίης.

ταμίης, ον, ὁ (τάμνω), prop. a distributor, that divides to each one his portion, a steward, a provider, a ruler, 19, 44; hence spoken of Zeus: ταμίης πολέμοιο (arbiter of war, V.), 4. 84. 19, 224; of Æolus: ἀνέμων. Od. 10, 21.

τάμνω, Ep. and Ion. for τεμνω, fut. τεμῶ, aor. 2 ἔταμον, Ep. τάμον, always without augment, infin. ταμίειν, Ep. ταμέειν, aor. 2 mid. ἐταμόμην, infin. ταμέσθαι, perf. pass. τέτμημαι. (From τέμνω, only pres. infin. τέμνειν, Od. 3, 175; imperf. τέμνον, h. Cer. 382; and fut. τεμεῖ, Il. 13, 707; but where Butt. and Spitzner would read τέμει as pres.), Ep. for τμήγω, 1) to cut, to hew, to split, and, according to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, to cut out, spoken of things animate and inanimate, ἀρῶν ἐκ κεφαλῶν τρίχας, 3, 273, βέλος ἐκ μηροῦ, 11, 844; κεφαλὴν ἀπ' ὤμοιῦν, 17, 26; esply a) Spoken of persons: χρῶα χαλκῶ, 13, 501; τινα διαμελεῖστί, to hew a man limb by limb [Cp.], Od. 18, 339. b) Spoken of beasts: prop. to carve, generally, to slay, Il. 19, 197 (as a sacrifice); esply ὄρκια τάμνειν, to conclude a treaty, like foedus ferire, from the slaughtering of the victim on such occasions. 2, 124; and often, see ὄρκια; also φιλότητα καὶ ὄρκια πιστά, 3, 73. 94. 256. cf. 4, 155. b) Spoken of trees and wood: to cut down, to fell, also to hew, δένδρα, 11, 83; δούρατα, Od. 5, 243; pass. μελήν χαλκῶ ταμνομένη, Il. 13, 180. cf. Od. 17, 597.

c) Spoken of motion through space, like secare, of a ship: πέλαγος, κύματα, Od. 3, 175. 13. 88: ἤερα, h. Cer. 382; of the plough: τεμεῖ δέ τε τέλσον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding ἀροτρον, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of τεμεῖ as fut., Spitzner, after the Cod. Ven., has adopted τέμει, because the fut. can hardly be defended, cf. Butt., Gr. Gram. p. 388. The early critics improperly refer τεμεῖ to ζυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) to cut out, i. e. to separate, to cut off, to measure off. hence τέμενος τινα, 6, 194. 20, 184. Mid. 1) to cut off for oneself, to cut in pieces, with accus. κρέα, Od. 24, 304; to fell for oneself, δούρα, Od. 5, 243. τάμνοντ' ἀμφὶ βῶν ἀγέλας, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528. cf. περιτέμνω. 2) to cut out for oneself, to separate, ταμέσθαι ἀροτρον, 9, 550. It is better, with Spitzner, to take ταμέ

σθαι as dpt on ἄροσιν πεδίοιο ταμέσθαι, sc. ἀράτρω, arable land, to plough. [And half of land commodious for the plough, Cp.]

ταναγκής, ἐς, gen. ἐός, poet. (ἀκῆ), with a long point or blade, long-pointed, long-headed, long-bladed, epith. of the spear and the sword, 7, 77. 24, 754. Od. 4, 257.

ταναός, ὄν, poet. (τείνω), stretched, extended, long, lofty, αἰγανέη, Il. 16, 589; † ἀσταχύς, h. Cer. 454. (Later also three endings.)

τανυόπους, ποδός, ὁ, ἡ, Ep. for ταναόπους (ποῦς), stretching the feet, long-legged, or swift-running, μῆλα, Od. 9, 464. † h. Ap. 304.

τανυλεγής, ἐς (ταναός, λέγω), that stretches out long, that extends at length, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Zeus and Hades, or of Tmōlus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once served up his son Pelops at a feast of the gods in order to prove their omniscience. As a punishment, he was made to stand in Hades up to the neck in water, and yet obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from τανταλεία, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched.

τανυγλωσσός, ὄν, poet. (γλώσσα), having a long tongue, long-tongued, κορώναι, Od. 5, 66. †

τανυγλώχιν, ἴνος, ὁ, ἡ (γλωχίν), having a long point, long-pointed, epith. of an arrow, 8, 297. †

τανυήκης, ἐς, poet. (ἀκῆ), having a long point, long-pointed, long extended. ἄορ, 14, 386. Od. 10, 439; once ὄζοι, Il. 16, 768.

τάννυμαι, poet. for τανύομαι. after the conjug. in μι; from this τάννται, 17, 393; † see τανύω.

τανύπεπλος, ὄν, poet. (πέπλος), having a long upper garment or robe, as the noble women wore it (whereas slaves tucked it up), as Helen, 3, 228. Od. 12, 375. ταν. πλακοῦς, jocularly: a cake surrounded by sugar and spices, Batr. 36.

*τανυπτερός, ὄν, poet. shortened from τανυσίπτερος, h. Cer. 89.

τανυπτερυξ, υγός, ὁ, ἡ, poet. (πτέρυξ), with outspread wings, long-winged, broad-winged. i. e. swift-flying, οἰωνοί, ἄρηη, *12, 237, 19, 350.

τανυσίπτερος, ὄν (πτέρον), = τανυπτερυξ, *Od. 5, 65, 22, 468.

τανυστός, ὄν, ἡ, poet. (τανύω), the act of stretching or drawing, τόξου, Od. 21, 111. †

*τανυσφυρός, ὄν, poet. (σφυρόν), prop.

having stretched ankles, slender-footed. h. Cer. 2, 77.

τανυφύλλος, ὄν, poet. (φύλλος), prop. having a long bark, prob. of a tree growth, lofty, perhaps because in peeling it tears into long pieces, κράνεια, 16, 767. †

τανυφύλλος, ὄν, poet. (φύλλον), having long leaves or thick leaved, ἔλαια, *Oe 13, 102, 23, 190.

τανύω, poet. lengthened from τείνω fut. ὑσω, Ep. σσ, and τανύω. Od. 2, 174; aor. 1 Ep. ἐτάσσασα. τάνυσσα, aor. 1 mid. Ep. ἐτανύσσαμ and τανύσσαμην, perf. pass. τετάσσμαι aor. 1 pass. Ep. τανύσθη (τάνυται, Ep. shortened for τανύεται, Il. 17, 393, εἰς the conjug. in μι), 1) to stretch, i. e. to extend, to expand, to spread out, with accus. ἴριν, 17, 547. β) to stretch, i. e. to draw, to bend, to strain, τόξον, βίον, χορδήν ἑ. κόλλοπι, Od. 21, 407; hence pass. to be stretched, to be tense or strained, γαστήρ τάνυσθεν, Od. 16, 176; ἔπνοος, to guide. Il. 23, 334; κανόνα, to fly or pass the shuttle, 23, 761; metaph. to more violent, to excite, ἐρίδα πολέμοιο, 14, 389; μέγην. 11, 336 (ἐρίδος πείραρ ἐπ' ἀμφοτέρω τάνυσσαν, 13, 359; see ἐπαλλάσσω: πόνον, 17, 401; hence pass. to exert oneself, to hasten, to run, to leap, 16, 375; ἐν ῥυτῆρσι τάνυσθεν, 16, 475. 2) to stretch out, to prostrate, to place, to sit. ὀβελούς, 9, 213; τράπεζαν often, τῆν ἐν κονίης, 23, 25. Od. 18, 92; hence pass. to lie extended, Il. 9, 468. 10, 136, 13, 392; ἡῆσος τετάνυσται, Od. 9, 116 cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τόξον, i. 4, 112; χορδᾶς, h. Merc. 51. 2) to extend oneself, to stretch oneself out, Od. 9, 298.

τάπηρ, ἦτος, ὁ, a carpet, a cover, which was spread over seats and beds, 9, 264 Od. 4, 124.

τᾶρ, according to some Gramm. contr. from τοῖ ἄρ; hence Bothe: τᾶρ. 1, 5. 2. 268; according to others doubtful, hence Wolf: τ' ἄρ for τὲ ἄρ, cf. Buttman. Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. 1 ἐτάραξα, Ep. intrans. perf. τέτρηχα, from the Att. form θράττω. Ion. θρήττω, 1) to stir, to stir up, ὑπερ of storms: πόντον, to stir up the sea. Od. 5, 291; metaph. to perplex, to inquiet, to disturb, φένας, Batr. 16. δαῖτα, Il. 1, 579; see συνταράσσω. 2) The perf. 2 τέτρηχα has an intrans. signif. to be inquiet, stormy, spoken of an assembly of the people, 2, 95, 7, 34. (The form θράττω arose by metathesis from τράσσω, where τ passes in θ on account of ρ. and the vowel is lengthened (partep. θράττων); from this the perf. τέτρηχα, see Buttman, in Lexil. and Gram., p. 302. Rost, p. 330. Kühner. § 155.)

*ταρβαλέος, ἡ, ὄν, poet. (τάρβος), terrible, terrified, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 Ep. τᾶρ

βησα, iterat. imperf. *τάρβεσκον*, 1) Intrans. to be terrified, to be fearful, Il.; with the adjunct *θυμῷ*, 7, 51. 2) Trans. to fear, to be afraid of, with accus. 6, 469. 11, 405.

τάρβος, eos, τό, *terroure, fear, fright, alarm*, *24, 152. 181.

ταρβοσύνη, ἡ, poet. = *τάρβος*, Od. 18, 342. †

Τάρνη, ἡ, a town in Lydia, at mount Τμῶλιος, later *Sardes*, 5, 41.

ταρπήμεναι, *ταρπήναι*, see *τέρπω*.

ταρσός, ὁ (*τέρσω*), 1) a *crate or frame* of wicker-work for drying any thing upon [a *strainer*, Cp.], Od. 9, 219. 2) any level surface, espily *ταρσός ποδός*, a *foot-sole, a sole*, Il. 11, 377. 388.

Τάρταρος, ὁ, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, 8, 13, seq. cf. *Ἄϊδος*. Here are the Titans, Kronos (Saturn), Iapetus, etc., 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οἱ, *ταρφέα*, τά (*τάρφος*, *τρέφω*), defect. adj. used only in the plur., to which as fem. *ταρφειαί* belongs; *thick, frequent, dense*, epith. of arrows, *ιοί*, 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. *thickly, frequently, densely, often*, Il. 12, 47. 13, 718. (The derivation from *ταρφή* is incorrect; on the other hand, at a later date, in *Æschylus* *ταρφύς* actually occurs: see *Buttm.*, Gr. Sprachl. § 64. Rem. 2.)

ταρφειός, ὁ, only in the fem. plur. *ταρφειαί*, *thick, crowded, frequent, νιβάδες, κόρυθες*, 12, 158. 19, 357. (According to *Buttm.*, Gr. Sprachl. § 64. Rem. 2, to be accented prop. *ταρφέαι*.)

Τάρφη, ἡ, a town in Locris, west of Ceta, according to *Strabo* the later *Pharygæ*, 2, 533.

ταρφή, see *ταρφέες*.

τάρφθη, Ep. for *ἐτάρφθη*, see *τέρπω*.

τάρφος, eos, τό (from *τρέφω* by a transposition of the letters), *thickness, a thickset*, only in the dat. plur. *ἐν τάρφεσιν ὕλης* [in the deep recess of a wood, Cp.], *5, 555. 15, 606.

ταρχῶ (poet. for *ταρχεύω*), fut. *ταρχῶσω*, aor. subj. *ταρχύσωσι*, prop. to embalm, and generally, *to inter, to bury*, aor. μέκων, 7, 85; *τύμβῳ τε στήλῃ τε*, *16, 456.

ταύρειος, η, ον (*ταῦρος*), prop. of a bull; then of *bull's hide, of ox-hide*, epith. of a shield and of a helmet, *10, 258. 13, 161. 16, 360.

ταῦρος, ὁ, a *bull, an ox*, *ταῦρος βοῦς*, 17, 389. Bulls were espily offered in sacrifice to the superior gods, also to river-gods, 11, 728. 21, 131.

ταφῆος, η, ον, Ep. and Ion. *ταφεῖος* (*τάφος*), *belonging to burial*. *ταφ. φᾶρος*, a shroud, *Od. 2, 99. 19, 144.

Τάφιοι, οἱ, a tribe of the Leleges, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leuca-

dia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called *Teleboæ*, Apd. 2, 4. 5. cf. *Mannert VIII*. s. 96.

Τάφος, ἡ, the largest of the islands inhabited by the Taphians; according to *Dodwell*, now *Meganisi*, Od. 1, 417. *Voss* places it, *Alt. Weltkunde*, p. 6, at the *Achelous*.

τάφος, ὁ (*θάπτω*), 1) *interment*, and the customary solemnities connected with it, a *funeral solemnity*, *Πατρόκλοιο τάφ.*, 23, 619. 680. 2) *Especially a funeral feast, δαινύναι τάφον*, to give a funeral feast, 23, 29. Od. 3, 309.

τάφος, eos, τό, poet. (ΘΑΦΩ), *ast'ishment, amazement, wonder*, *Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ἡ (akin to *τάφος*), a *trench*, 7, 341. 450. Od. 21, 120; espily about walls, Il. 8, 179. 9, 349.

ταφών, partcp. aor. 2 of ΘΑΦΩ, q. v.

τάχα, adv. (from *ταχεία*), *quickly, swiftly, immediately, soon*, only of time, *τάχα δῆ*, quickly indeed, Od. 1, 251; and ἦ *τάχα*, Od. 18, 73. 19, 69; *τάχα ποτε*, quickly sometime, Il. 1, 205; in *Hom.* never: *perhaps, probably*, cf. *Nitzsch*. ad Od. 8, 202.

ταχέως, adv. (*ταχύς*), *quickly, soon*, 23, 365. †

τάχιστος, η, ον, see *ταχύς*.

ταχος, eos, τό (*ταχύς*), *swiftness, rapidity*, *23, 406. 515.

ταχύπωλος, ον (*πῶλος*), *having swift horses*, an epith. of the Greeks, *4, 232; and often.

ταχύς, εἶα, ὄ, compar. *θάσσων*, neut. *θάσσον*, superl. *τάχιστος*, η, ον, *swift, quick, active, hasty*, *ταχύς ποδός*, swift-footed. 13, 249; and with infin. *θέειν*, 16, 186. Od. 3, 112. The neut. of the comp. *θάσσον* stands as adv. Il. 2, 440. Od. 2, 307. Of the superl. *Hom.* has only the neut. plur. as adv. *τάχιστα*, most quickly, very fleetly, ὅ, τι *τάχιστα*, as quickly as possible, Il. 4, 193. Od. 5, 112.

ταχυτής, ἦτος, ἡ (*ταχύς*), *fleetness*, 23, 740. Od. 17, 315.

ΤΑΩ, an assumed theme, 1) for the derivation of the imperf. *τῆ*, q. v. 2) Incorrectly for the formation of the tenses of *τείνω*.

τέ, an enclitic particle: *and* (que), the most universal copula, unites related and co-ordinate notions and clauses. It stands 1) Single, chiefly in connecting notions which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, 1, 5. cf. 57, 159. 2) When doubled, *τέ...τέ*, it marks the correspondence of connected clauses, *as—so, both—and*, *πατήρ ἀνδρῶν τε θεῶν τε*, 1, 544; also often in a series, 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, *τέ περ*, Od. 21, 142, *τέ καί* and *καί τε*, see *καί*; Ep. also *τ' ἠδέ*, Il. 2, 206. 9, 159; and

more rarely τ' ἰδέ, ed. Spitz., 8, 162. 4) By τέ H. also connects different modes and tenses, 8, 347. 10, 224. cf. Thiersch, Gram. § 312. 11. 5) By a use peculiar to the Epic poets τέ very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connexion of the sentences; a) With relatives, ὅστε, *he who, namely he, ὅστις τε. οἷός τε, ὅσος τε, ἄτε.* b) After relative particles, ἔνθα τε. ὅτε τε, ὡς τε, ὥσει τε, ἵνα τε. c) Οἱ γάρ τε, μὲν τε, δέ τε, see these conjunctions.

Τεγεη, ἡ, an old town in Arcadia, having a famous temple of Athênê, now in ruins. *Paleo Episcopi* near Tripolitza, 2, 607.

τέγος, ον (τέγος), *under the roof, τέγχοι θάλαμοι*, apartments under the roof for the daughters of Priam, 6, 248.† The Schol. explain it by ὑπερῶοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence, more correctly with Heyne and Köppen, under the roof of the house, not under the porch.

τέγος, εος, τό, a roof, a cover, Od. 10, 559. 11, 64. 2) Any covered part of the house, a room, a chamber, a hall, *Od. 1, 333. 8, 458.

τεθάλνῃα, τέθηλα, see θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναίην, and τεθνάμεναι, τεθναῖσι, see θνήσκω.

τεθνεῶς, and τεθνεῶς, and τεθνεῶς, see θνήσκω.

τεῖν, Dor. for σοί, see σοί.

τεῖνω, aor. 1 ἔτεινα, perfl. pass. τέταμαι, 3 sing. τέταται, pluperf. 3 sin. τέτατο, 3 dual τετάσθην, aor. 1. pass. ἐτάθην, Ep. τάθην. 1) to stretch, a) to extend, to stretch out, to spread out, ἡνία ἐξ ἄντωνος, to bind the reins fast to the chariot seat, 5, 262. 322; and pass. ὄχευς τέτατο ὑπ' ἀνθερωῶνος, the fastening extended under the chin, 3, 372; τελαμῶνε τετάσθην, 14, 404; τέταθ' ἰστία, Od. 11, 11. Metaph. λαίλαπα τεῖνειν, to spread a storm, Il. 16, 365; νύκτα, O. l. 11, 19. b) to stretch, to bend, to draw, to make tense, τόξον, Il. 4, 124; ἴσον πολέμου τέλος, to draw equally the end of the war, i. e. to accord to both parties a similar issue, 20, 101; pass. 12, 436; metaph. ἐπὶ Πατρόκλῳ τετατο κρατερὴ ὕσμίνη, a fierce battle arose about Patroclus, 17, 453; ἵπποισι τάθη δρόμος, the race was attained by the horses, i. e. the horses stretched to the race, 23, 375; ἀπὸ νύσσης, their race was stretched from the barriers, 23, 758. Od. 8, 121. 2) to stretch along, to lay down, φάσγανον τέτατο, the sword hung down, Il. 22, 307; espily to stretch upon the ground, τινὰ ἐπὶ γαίῃ, 13, 655; ἐν κονίῃσιν, 4, 526. 544.

Τερεσίης, ao, Ep. for Τερεσίας, Τερεσίας, son of Eueres and the nymph Cha-

rielo, a noted prophet of Thebes. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Hêrê made him blind; Zeus, on the contrary, gave him the gift of prophecy, and a life of many ages, Od. 10, 492. 11, 32. 267. 23. 251.

τεῖρος, εος, τό, Ep. for τέρας, cf. Thiersch, Gram. § 188, 13; used only in the plur. τὰ τεῖρα, *the heavenly signs*, the constellations by which seamen and travellers by land direct their course, 18, 485.† h. 7, 7.

τεῖρω, only pres. and imperf. prop. to rub, to rub off, metaph. to rub out, to exhaust, to enfeeble, to oppress, to weaken, spoken of the body, by age, wound, hunger, with accus. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: to torment, to distress, τινὰ κατὰ φρένας, 15, 61; κῆρ, Od. 1, 342; often pass., τερεσθαι, to be pressed, exhausted in battle, Il. 6, 387. 9, 248; χαλαρῶ, 17, 376; τέθει, Od. 2, 71.

τεῖροσπλήτης, ου, ὁ (πελάζω, ἐπλήμην), approaching the walls, *the assailer of walls, the assailant of fortresses*, epith. of Arês, *5, 31, 455.

τεῖρίζω, aor. 1 mid. Ep. ἐτειχίσσατο, to build a wall; mid. to build a wall for oneself; τεῖχος, 7, 449.†

τεῖχιῶς, εσσα, εν (τεῖχος), surrounded with walls, walled, epith. of fortified towns, *2, 559. 646.

τεῖχιον, τό = τεῖχος, of which it is a dimin., but only in form, a wall, espij of a court, *Od. 16, 165. 348.

τεῖχος, εος, τό, a wall, espily a city wall, which served as a fortification; in Hom. any kind of a wall or entrenchment made of cast up earth, before Troy, ἀμφίχυτον τεῖχος, 20, 145. The margin was prob. covered with stone. So also at the Grecian camp, 9, 349. 12, 399. 438.

τεῖως, adv. Ep. for τείως.

τέκε, τεκείν, see τίκτω.

τεκμαίρομαι, depon. mid. (τέκμαρ), aor. 1 Ep. τεκμηράμην, prop. to place a mark, hence 1) to establish, to appoint, to determine, spoken espily of the deity and of fate, κακά τινα, 6, 349. 7, 70; also of Alcinoüs, πομπήν τινα, Od. 7, 317; generally, to indicate, to communicate, to predict, ὀλεθρόν τινα, Od. 11, 112. 2) Later, to decide with oneself, to conclude, h. Ap. 285. (The act. is later.)

τέκμαρ, τό, indecl. poet. 1) a mark, a border. an end, 13, 10; εὐοσεῖν τέκμαρ to find an end or an issue, Od. 4, 373. 466; εὐρέσθαι τέκμαρ, Il. 16, 472; τέκμαρ Ἰλίου, the end of Troy, i. e. the destruction, 7, 30. 9, 48. 2) Generally, a sign, a token, a pledge, by which any thing is assured. μέγιστον τέκμαρ ἐξ ἐμῶν the greatest token from me (V. 'the most sacred pledge of my promises'), 1, 528; a divine omen. h. 32, 13.

τέκνον, τό (τίκτω), that which is born

a child; often as a friendly address, with adj. masc. φίλε τέκνον, 22, 84. b) a young one, of animals, 2, 311, 11, 113. Od. 16, 217.

τέκον, Ep. for ἔτεκον, see τίκτω.

τέκος, εος, τό, poet. = τέκνον (τίκτω), dat. plur. τέκεσσι and τεκέεσσι, a child, Διὸς τέκος, 2, 157 Od. 2, 177. 2) a young one, of beasts, Il. 8, 248, 12, 222.

τεκταίνομαι, depon. mid. (τέκτων), aor. I Ep. τεκτηνάμην, to construct, to build, to prepare, with accus. νῆας, 5, 63; χέλυν, h. Merc. 25. Metaph. to devise, to plot, μῆτιν, *10, 19.

Τεκτονίδης, αὐ, ὁ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (τέκτων), building, construction, architecture, plur. ('works of architecture,' V.), Od. 5, 250.†

τέκτων, ονος, ὁ (akin to τεκεῖν, τεύχω), one who prepares or makes any thing, a workman, an artist; κεραοφόος, one who works in horn, 4, 110; esply a carpenter, a builder or architect, 5, 59. Od. 17, 384; also τέκτονες ἄνδρες, 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n. Am. Ed.]

ΤΕΚΩ, absol. theme of τίκτω.

τελαμών, ὄνος, ὁ (τλήαι), prop. a bearer, a holder, esply. 1) a belt, a leathern strap on which the sword was carried, 2, 388. 5, 796, 798; and also the shield, 7, 304; sometimes also the short sword, 18, 598; hence two are mentioned in 14, 404; often of costly fabric, 11, 38. Od. 11, 610. 2) a band, for binding up wounds, Il. 17, 290.

Τελαμών, ὄνος, ὁ, son of Æacus, brother of Peleus, king of Salamis, father of Atias (Ajax) and Teucer, 17, 293. Od. 11, 553.

Τελαμωνιάδης, ον, ὁ, son of Telamon = Ajax and Teucer, 9, 623. 13, 709.

Τελαμώνιος, η, ον, Telamonian, of Telamon, by way of distinction from Ajax, son of Æleus, 2, 528. 13, 67. 76. 170.

τελέω (poet. lengthened from τέλλω), pres. and iterat. imperf. τελέθεσκε, h. Cer. 241, to arise, to become, to be, with the implied notion of coming into being, νῦξ ἤδη τελέθει, it is already night, 7, 282. 293. cf. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ον (τέλος), superl. τελειότατος, η, ον, finished, hence, perfect, complete, spoken of sacrificial animals, which were requir'd to be spotless and perfect, 1, 66. 24, 34 (or, as others say, because they must be full-grown); the eagle is called τελειότατος πεπετηγών, the most perfect among birds of omen, because his omen, as coming from Zeus, was most certain, *8, 247. 24. 315.

τελείω, Ep. lengthened for τελέω.

*τέλειος, η, ον = τέλειος, h. Merc. 129.

τελεσφόρος, ον (φέρω), prop. act. bringing the end, bringing to perfection or maturity; Ζεύς, who brings the end of all things, h. 2, 2; and often τελεσφόρον εις ἐναντιόν, to the full-perfecting year (because, according to the Schol.,

in this every thing comes to maturity). According to others, reflex. to the self-perfecting or complete year, 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

*τελετή, ἡ (τελέω), accomplishment, end, Batt. 305.

τελευτάω (τελευτή), σω, aor. I Ep. τελευτήσα, fut. mid. τελευτήσομαι, with pass. signif. 13, 100; aor. I pass. ἐτελευτήσθην, 1) to finish, to accomplish, to bring into operation, with accus. ἔργα, 8, 9; γάμον to consummate, Od. 24, 126; ὄρκον, to finish an oath, i. e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; κακὸν ἡμάρ τι, to bring to any one the day of evil, Od. 15, 524. 2) to cause to be fulfilled, to fulfil, spoken of promises and wishes; τί, Il. 13, 375; ἐέλωρ, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, to be fulfilled, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ἡ (τελέω), 1) accomplishment, completion, τελευτήν ποιῆσαι, to bring to pass, Od. 1, 249. 16, 126. 2) a termination, an end; βιότοιο, Il. 7, 104. h. 6, 29; metaph. an end, an aim, an object, μῦθοιο, 9, 625.

τελέω, Ep. τελείω, according to the necessity of the metre (τέλος), fut. τελέσω, Ep. τελέω, aor. I ἐτέλεσα, Ep. σο, and τέλεσα, perf. pass. τετέλεσμαι, aor. pass. ἐτελέσθην. 1) to bring to an end, to finish, to end, τί, δρόμον, 23, 373. 768; ὄδον, Od. 10, 490; with partcp. οὐδ' ἐτέλεσσε φέρων, he did not quite bring it, Il. 12, 222; hence pass. to be finished, accomplished, fulfilled, often τὸ καὶ τετελεσμένον εἶσται, which will also be accomplished, 1, 212; τετελεσμένος also signifies, that may be fulfilled, that may be accomplished, 1, 388. 2) to accomplish, to execute; κότον or χόλον, to satisfy one's anger, 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, to fulfil, ὑπόσχεσιν, ὄρκια, Od. 10, 483. Il. 7, 69; μῦθον, Od. 4, 776; ἔπος τι, Il. 1, 108. 3) to accord, to grant, to present, τι, τι. Il. 9, 157; ἀγαθόν, Od. 2, 34; γῆρας, Od. 23, 286; δῶρα, h. Cer. 369; esply to pay, spoken of established tributes, θέμιστας, Il. 9, 156. 298.

τελῆεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελήεσσαι ἐκάτομβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), 1, 315. Od. 4, 582. τελήεντες οἰωνοί, perfect birds of omen, which give sure omens, h. Merc. 544.

τέλλω, aor. I ἔτελλα, perf. pass. τέταλμαι, in H. only in tmesis, ἐπιτέλλω, q. v. τέλος, εος, τό, 1) end, boundary, aim, very often spoken of things and actions: accomplishment, completion, issue. τέλος ἔχειν, to have an end, to be finished, 18, 378. τέλος μῦθων ἐκέσθαι, to reach the end of the discourse, i. e. to have said every thing, 9, 56; hence τέλος μῦθον, the whole of the discourse, 16, 83; πολέ-

μοιο, the end of the war, 3, 291: hence also, *the issue, the decision*, ἐν γὰρ χειρὶ τέλος πολέμου, ἔπειον δ' ἐνὶ βουλήν [‘tongues in debate, but hands in war decide,’ Cp.], 16, 630; often periphrastically, τέλος θανάτου, the end of death, the end brought on by death, 3, 309. Od. 5, 326. b) *accomplishment, completion, γάμοιο*, Od. 20, 74. τέλος ἐπιτιθέναι μύθη, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come, Od. 17, 496. c) The point of time in which any thing must happen, *the appointed time*, μισθοίο, the time of reward, Il. 21, 450. 2) *the aim, the object, the design*, Od. 9, 5. b) *the extremity, eis τέλος*, to the extreme, h. Merc. 462. 3) *a troop, a squadron of warriors*, 7, 380. 10, 470. 11, 730.

τέλοσδε, Ep. for eis τέλος, adv. *to the end, to the limit, θανάτοιο τέλοσδε*, *9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, *the end, the limit, the boundary, ἀρούρης*, the boundary of the field, i. e. the bounded field, *13, 707. 18, 544.

*Τελφούσα, Ep. and Ion. for Τιλφούσα (Τιλφούσσα, Apd., Τιλφώσσα, Pind.), 1) a fountain in Bœotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλφούσσα, contr. from Τιλφώσσα, from τίλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

*Τελφούσιος, ὁ, epith. of Apollo, h. Ap. 387.

τέμενος, εος, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, *a royal demesne*; a lot assigned to aby, 6, 194. Od. 6, 293; generally, *a field, cultivated land*, Il. 18, 550. 2) Esply a portion of land dedicated to a deity, often *a grove*, with a temple, 2, 696. 8, 48. Od. 8, 363.

Τεμίσση, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotefend, Spohn, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Köpke, Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempse or Tensa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τάννω, q. v.

τέμω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἔτεμνον and τέμνον (prop. for ἐτέτεμον with syncop.), subj. τέμης, τέμῃ, *to reach, to attain, to overtake*, with accus. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch, Gr. § 232. 144.

Τένεδος, ἡ, an island of the Ægean Sea, on the coast of Troas, with a town of the same name, now *Tenedo*, 1, 452. Od. 3, 159.

Τευθηρών, ὄνος, ὁ, a leader of the Magnètes from Thessaly, 2, 756.

τένων, ὄνος, ὁ (τένω), prop. the drawer; *a tendon, a sinew*, esply *a muscle of the neck*, 4, 521; and often: Od. 3, 449: only dual or plur. in Hom.

τέξω and τέξομαι, see τίκτω.

τέο, Ep. and Ion. for τινός and τίνος.

τεοίο, Ep. for σοῦ, see σύ.

τέός, ἡ, ὄν, Ep. and Dor. for σός, *thy, thine*, often, 1, 138, and Od. 1, 295.

τέρας, ατος, Ep. αος, τό, nom. plur. Ep. τέραα, Od. 12, 394; Ep. τείρεα, γεν. τεράων, dat. τεράεσσι, *a sign, a token, an omen, a miracle, a prodigy* (prodigium, portentum), esply spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Zeus, 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. b) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, 12, 209. 2, 324. h. Ap. 302; hence, *a terrific sign, a signal, πολέμοιο*, 11, 4. 17, 548; spoken of Gorgo, τέρας Διός, 5, 742.

*τερατώπος, ὄν (ᾠψ), of wonderful appearance, *wonderful to behold*, h. 19, 36.

τέρητρον, τό (τέρέω), *a gimlet*, *Od. 5, 246. 23, 198.

τέρην, εἴνα, εν (τέρω), gen. ενος, prop. rubbed off; hence *tender, soft, delicate*, esply ἀνθεα, φύλλα; masc. only, τέρησιν χροά, 4, 237; fem. τέρεινα γλήχων, h. Cer. 209.

τέρμα, ατος, τό (akin to τέρας), end, limit, goal, esply in the race-course, around which the chariots turned, otherwise νύσσα, 23, 309. 323. b) *the mart* at which the discus was hurled, Od. 1, 193.

τερμίδεις, εσσα, εν, poet. (τέρμα), *extending to the earth*; ἀσπίς, χιτών, a shield [that swept his ankle. Cp.], a tunic reaching to the ground, 16, 803. Od. 19, 212.

Τερπιάδης, ου, ὁ, son of Terpis = Πημιος, Od. 22, 330.

τερπικέρανος, ὁ (κέρανος), delighting in lightning, *the thunderer*, epith. of Zeus, 1, 419. Od. 14, 268; and often.

τερπνός, ἡ, ὄν (τέρπω), *rejoicing, charming*, only as a varia lectio, Od. 8, 45; now τέρπειν.

τέρπω, αor. 1 ἔτερψα, h. Pan. 47; fut. mid. τέρψομαι, αor. 1 mid. optat. τερψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188.† Hom. has also the αor. 2 mid. with a change of the vowel. ἔταρπον (only ταρπόμεθα, Il. 23, 10. 24. 636. O. 4, 295); and often with redupl. τεταρπόμεν (τετάρπετο, τεταρπόμεσθα, τεταρπόμενος); also the αor. pass. in a triple form: 1) The αor. 1 pass. ἐτέρφθη. Od. 5, 74. 8, 131. 17, 174. b. 18, 45; and with a change of the vowel. ἐταρφήν, Od. 19, 213; 3 plur. τάρφθεν. Od. 6, 99. 2) The αor. 2 pass. ἐταρπησ, 3 plur. τάρπησαν, subj. 1 plur. τραπέισθε. Ep. for ταρπόμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. ταρπήναι, Ep. ταρπόμεναι, *to satisfy, to refresh, to recreate, to*

rejoice, in charm, τινά, and dat. instrum. λόγους, by words, Il. 15, 393; θυμὸν φόρμιγγι, 9, 189; θυμὸν πεσοσίοι, Od. 1, 107; to cheer, ἀκαχήμενον, Il. 19, 312; with partic. αἰδῶν, Od. 17, 385. Mid. with aor. mid. and pass. 1) to satisfy oneself, to refresh oneself, to recruit oneself, with gen. ἐδῆτύος ἠδὲ ποτήτος, Il. 11, 780. Od. 3, 70; ὕπνου, εὐνῆς, Il. 24, 3. Od. 23, 346; ἡβῆς, to enjoy youth, Od. 23, 212; metaph. γόοιο, to sate oneself with lamentation, Il. 23, 10; and often. 2) Generally, to rejoice oneself, to delight oneself; with dat. of the thing, φόρμιγγι, with the harp, 9, 186; αὐδῆ, δαιτί, etc. b) With partic. 4, 10. Od. 1, 369; and often. c) With the adjunct: θυμῷ, φρεσίν, Il. 19, 313. Od. 8, 368; also with accus. θυμόν, φρένα, ἦτορ, κῆρ, to rejoice one's heart, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπέιομεν εὐνηθέντε, Od. 8, 292, constr. εὐνηθέντε λέκτρονδε; τραπέιομεν is not derived from τρέπω, but from τέρω, cf. Buttm., Gr. Gram. § 114, under τέρω, Note.

τερπώλη, poet. for τέρψις, satisfaction, delight, merriment, Od. 18, 37. †

τερσαῖνα (τέρσομαι), aor. 1 ἐτέρηνα, Ep. τέρω, trans. to dry, to dry up, to wipe off, αἷμα, 16, 529. †

τερσημεναι, see τέρσομαι.

τέρσομαι, Ep. aor. 2 ἐτέρησεν; from this, infin. τερσηῖναι and τερσημεναι, 16, 519. Od. 6, 98; to dry, to become or to be dry, ἔλκος ἐτέρωσεν, Il. 11, 267; ἠελίῳ, Od. 7, 124; with gen. ὄσσε δακρυόφιν τέρωσεντο, the eyes were dried from tears, Od. 5, 152.

τερψίμβροτος, on (βροτός). παν-*rejoicing or cheering*, epith. of Helios, *Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιοι, on (βοῦς), worth four oxen or cattle, Il. 23, 705. †

τεσσαράκοντα, indecl. forty, Il. often, and Od. 24, 341. †

τέσσαρες, οἱ, αἱ, τέσσαρα, τά, four (with which Hom. has also the Æol. πίσυρες); 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩ.

τεταλμαι, perf. pass. from τέλλω, see ἐπιτέλλω.

τέταμαι, see τεῖνω.

τετάρπετο, τεταρπόμεσθα, τεταρπόμενος, see τέρω.

τέταρτος, η, ον, Ep. τέτατος, by transposition, 21, 177 (τέσσαρες); the fourth. The neut. τέταρτον and τὸ τέταρτον, as adv. for the fourth time, 5, 438. 13, 20. Od. 21, 128.

τετάσθην, see τεῖνω.

τετεύξομαι, see τεύχω.

τετεύχεται, see τεύχω.

τετεύχεται, see τεύχω.

τετευχῆσθαι, infin. perf. pass. derived from τεύχεα, to be armed, equipped, Od. 22, 104; † see Thiersch, Gram. § 232. 146.

τετίμημαι (from the obsol. theme TIEΩ, akin to τίω), a perf. pass. with pres. signif.; from this 2 dual τετίησθον, 8,

447; partic. τετιμημένος, also partic. perf. act. τετιώς, to be troubled, dejected, sad. τετιμημένος ἦτορ, troubled in heart, 8, 457. The perf. act. has the same signif. τετιήσες, 1, 13; and τετιήσῃ θυμῷ, 11, 555.

τετιήσες, see τετίμημαι.

τέτλαθι, τετλαῖην, τετλάμεν, τετλάμεναι, see τλήναι.

τετληώς, ότος, see τλήναι.

τετμημένος, η, ον, see τάμνω.

τέτμον, es, e, see ΤΕΜΩ.

τετράγνος, on (γῶα), four acres in size, ὄρχατος, Od. 7, 113. Subst τὸ τετράγνον, a field four acres in size [Cp.], *Od. 18, 374.

τετραθέλυμος, on, poet. (θέλυμον), having four layers; σάκος [a four-fold buckler, Cp.], a shield having four coats of ox-hide, 15, 479. Od. 22, 122.

τετραῖνω (a form of τιτράω), only aor. Ep. τέτρηνα, to bore, to pierce through, τι, 22, 396; τέτρηψω, Od. 5, 247. 23, 298.

τετράκις, adv. four times, Od. 3, 306. †

τετράκκυκλος, on (κύκλος), having four wheels, four-wheeled, ἀπήνη, ἀμαξα, 24, 324. Od. 9, 242; in the last passage ᾶ.

τετράορος, on (ᾶρω), drawn by four horses, harnessed four together, ἵπποι, Od. 13, 81.

τετραπλή, adv. in a four-fold manner, four-fold, 1, 128. †

τέτραπτο, poet. for ἐτέτραπτο, see τρέπω.

*τετράς, ἄδος, ἡ, the number four. 2) a period of four days' time. τετράδι τῆ προτέρη, on the fourth day of the month, h. Merc. 19.

τέτατος, η, ον, poet. for τέτατος, 13, 20. Od. 2, 107.

τετραφάληρος, on (φαληρός), according to the Schol. and App. = τετράφαλος, having four knobs or bosses. Thus Heyne and Köppen; or, with four-fold rings or chains; since φάλαρα are rings on the back of the helmet (κρίκοι τινές ἐν τοῖς παραναβασίω). These explanations are rejected by Buttm., Lex. sub voc. φάλος, since in both passages, *5, 743. 11, 41, the poet has ἀμφίφαλος κυνή τετραφάληρος together. He compares φαληρός with φαληριώω and takes it as a crest, or an epith. of the crest, hence: 'having a quadruple crest.'

τετράφαλος, on (φάλος), an epith. of the helmet; the common definition is: a helmet having four studs or bosses; according to Buttm., Lex. in voc. φάλος, and Köpke, Kriesgw. de Griechen. p. 94, better, a helmet with four cones for the crest, *12, 384. 22, 315; see φάλος.

τετραπάτω, see τρέπω.

τετραχθά, adv. poet. for τέτραχα, four-fold, in four parts, 3, 363. Od. 9, 71.

*τετράχυτρος, on (χύτρος), containing four pots, as wide as four pots, Batr. 258.

τέτρηνα, see τετραῖνω.

τέτρηχα, τετρήχει, see ταράσσω.

τετρίγα, τετριγώτας, see τρίζω.

τέτροφα, see τρέφος.

τέττα, a friendly mode of address used by a younger person to an older, *father*, 4, 412. †

τέττιξ, ἴγος, ὁ, dat. plur. τεττίγεσιν, a cicada or locust (*cicada ornis*, Linn.), s. *cicada plebeia*, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a comparison for the clearness of the human voice, 3, 151. †

τέτυγμαί, see τεύχω.

τετυκεῖν, τετυκέσθαι, τετυκοίμην, see τεύχω.

τετυξαι, τετύχθαι, see τεύχω.

τετυχηκα, see τυγχάνω.

τεῦ, contr. from τεο, see τίς.

Τευθρανίδης, ου, ὁ, son of Teuthros = *Axylus*, 6, 13.

Τεύθρας, αντος, ὁ, 1) a Greek from Magnesia, slain by Hector, 5, 705. 2) the father of Axylus, q. v.

Τεύκρος, ὁ, son of Telamon (Τελαμώνιος) and of Hesionē of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, 6, 31. 8, 281, seq. 13, 170. According to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

*Τευμησός, ὁ, or Τευμησός, Strab., a village in Bœotia, not far from Thebes, where Zeus concealed Europa, h. Ap. 224.

Τευταμίδης, ου, ὁ, son of Teutamias = *Letus*, 2, 843.

*τεῦτλον, τό, Att. for σεῦτλον, a beetle (*beta*), Batr.

τεύχω, from this τετευχῆσθαι, q. v.

τεύχος, εος, τό (τεύχω, prop. what is made), a tool, an implement, an instrument; esply a) a warlike implement, equipment, weapon, always in plur.; also ἀρτήα and πολεμῆα τεύχεα, 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) ships' furniture, ships' tackle, according to Eustath., Od. 15, 218. 16, 326. 360. According to Nitzsch ad Od. 4, 784. *luggage*, or better, *equipments of arms*, and not = ὄπλα.

τεύχω, poet. fut. ξω, aor. ἔτευξα, Ep. τεύξα, perf. only partep. τετευχώς, intrans. Od. 12, 423; † fut. mid. τεύξομαι, aor. (ἐτευξάμην), infin. τεύξασθαι, h. Ap. 16, 221; perf. pass. τέτυγμαί, Ep. and Ion. 3 plur. τετευχάται, infin. τετύχθαι, pluperf. pass. ἐτετύγμην, Ep. 3 plur. ἐτετεύχато, aor. 1 pass. ἐτύχθην, fut. 3 τετεύξομαι, 11, 12, 345. 358. Also the purely Ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετυκεῖν, aor. 2 mid. τετυκοντο, infin. τετυκέσθαι, with middle signif. (N.B. τετεύχεται ἄλγεια, 13, 346. ed. Wolf, which, according to the Schol. and the context, is 3 plur. imperf., is in form inadmissible;

the correct reading is ἐτεύχεται, cf. Buttm., Gr. Gram. § 114, under τεύχω; Rost, p. 410; the old reading τετευχάτων as perf. with act. signif. according to Passow and Thiersch, § 232. 146, is likewise to be rejected. 1) to prepare, to make ready, to make, to build, prim. spoken of human labours of the hands and mind, with accus. δάματα, σκῆπτρον, σάκος, εἰδωλον; again spoken of repasts: δαῖτα, δόρπον, κυκεω, 11, 624; ὄμβρον (of Zeus), 10, 6. Μετара, to prepare, to occasion, to cause, ἀλγά τινι, κῆδεα, 1, 110. Od. 1, 244; φύλοισιν, πόλεμον, Od. 24, 476; παλιώξιν, 11, 15, 70; θανάτῳ τινι, Od. 11, 409, 408, 407, 276; γάμον, Od. 1, 277. b) With double accus. αὐτοὺς ἐλώρια τεύχε κύνεσσιν, he made themselves (i. e. the bodies), a prey to the dogs, 11, 1, 4; hence, 2) Pass. to be prepared, ἐκ τυος; fut. mid. with pass. signif. 5, 653; often in the perf., pluperf., and aor. a) to be prepared, made, formed, with gen. of the material, χρυσοῖο, of gold, 18, 574; κασιτέροιο, Od. 19, 226; in like signif. τετευχώς, Od. 12, 423; with dat. κερασσι, Od. 19, 563. The perf. partep. pass. τετυγμένος is often used as an adj. and signifies: well wrought, well made, beautifully wrought; also metaph. νόον ἐν στήθεσσιν τετυγμένον οὐδὲν ἀεικής, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. b) Esply in the 3 sing. perf., pluperf., aor. pass., and fut. 3, to become, to arise, to be, 11, 4, 84. 5, 78. 402; οἶον ἐτύχθη, 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. to prepare for oneself, to build for oneself, in the imperf. δαῖτα, Od. 10, 182; fut. mid. δόρπον, 11, 19, 208; aor. 1 mid. νηόν, h. Ap. 248; and often in the aor. 2. δαῖτα, 1, 467. Od. 8, 61.

τέφρη, ἡ, Ep. and Ion. for τέφρα (θήπτω), ashes, with which the head and clothes were sprinkled as a token of grief, *18, 25. 23, 251.

τεχνάω, act. only infin. aor. τεχνησάτω, Od. 7, 110; mly τεχνάομαι, mid. fut. τεχνησάμαι, aor. ἐτεχνησάμην, to form with art, to make, to make beautifully, with accus. Od. 5, 259. 11, 613. Metaph. to devise cunningly, to prepare artfully, τί, 11, 23, 415; generally, to use craft, h. Ap. 326.

τέχνη, ἡ (τεκεῖν), 1) art, trade, 3, 61. Od. 3, 433. 11, 614. 2) dexterity in art, Od. 6, 234; esply in a bad sense: ἀτίβος, cunning, Od. 4, 455. 529; in the plur., Od. 8, 327. h. Merc. 317.

τεχνήεις, εσσα, εν, poet. (τέχνη), εἰς βίαί, ingenious, artful, Od. 8, 297. † A. V. τεχνηέντως, artificialis, Od. 5, 270. †

τέψ, τέων, see τίς.

τέως, Ep. and Ion. τεῖως, adv. 1) until then, as long as, in the mean time, always spoken of time, prop. answering to the relative ὅως, 20, 42. Od. 4, 91; or to ὄφρα, 11, 189. b) Often absol.

meanwhile, in the meantime, 24, 658. Od. 10, 348. 15, 231. 16, 130. 2) Poet. for *ἔως*, to avoid the hiatus, h. Ven. 226. Cer. 66. 138. (τέως is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20, 42, τέως at the beginning of the verse is trochaic, unless τέως stood there, cf. Thiersch, Gram. § 168. 10. Rem.—τέϊως, only in the Od.)

τῆ, old Ep. imperat. derived from the ground theme ΤΑΩ, *take*, and always in connexion with an imperat. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. It never takes an accus.; the only apparent exception is Od. 10, 287, but the acc. there belongs to ἔχων.

τῆ, adv. (prop. dat. fem. of ὅ), 1) *in this place, here, there*, 5, 858; and often *metaph. in this manner, thus*, Od. 8, 510. 2) *Relat. Ion. and poet. for ἧ, in which place, where*, Il. 12, 118. 21, 554. 3) *Rarely, thither*, 5, 752.

τῆδε, adv. = τῆ, cf. ὅδε.
τῆθος, eos, τό, an *oyster*, plur. τῆθεα, 16, 747. †

Τηθύς, ὕος, ἡ, daughter of Uranus and Γεα, wife of Oceanus, mother of the river-gods and the Oceanides (prob. from τῆθη, grandmother), 14, 201. 302.

τηκεδών, ὄνος, ἡ (τήκω), the act of liquefying or dissolving, hence, *a wasting away, a consumption*, Od. 11, 201. †

τήκω, perf. 2 *τέτρηκα*, with pres. signif. 1) *Trans. in the act. to melt, to dissolve, with accus. metaph. θυμόν, to consume the heart (by grief)*, Od. 19, 264. 2) *Mid. with perf. II. intrans. to melt, to flow down, to dissolve*, spoken of snow, Od. 19, 207; generally, *to vanish, to disappear, to pine away*, from grief or desire, Od. 5, 396. 19, 204; *τέτρηκα κλαίονσα*, I pine away with weeping, Il. 3, 176.

*τηλαυγής, ἐς (αὐγῆ), *far-shining, beam-ing, illuminating*, h. 31, 13.

τῆλε, adv. like τηλοῦ, *in the distance, far, abroad*, Od. 2, 183. 2) *With gen. fur from, φίλων*, Il. 11, 817. Od. 2, 333; also ἀπό τινος, Od. 3, 313; ἐκ τινος, Il. 2, 863.

τηλεδαπός, ἡ, ὄν (τῆλε), *from a distant land, foreign, strange, ξένοι*, Od. 6, 219. 19, 351. 2) *situated at a distance, νῆσοι*, Il. 21, 254. (According to the Gramm. contr. from τῆλε and ΔΑΠΙΟΣ = δάπεδον; according to Buttm. τῆλε and ἀπό, see ἀλλοδαπός.)

τηλεθάω, poet. lengthened from θάλω, θηλέω, θαλέω, only in the part. pres.: *τηλεθάων, fem. τηλεθάωσα*, by Epic extension for *τηλεθῶσα, τηλεθάων, to become verdant, to be in bloom, to flourish*, 6, 148. 17, 55. h. 6, 41; metaph. *παῖδες*, 22, 423; *χαίτη*, blooming, i. e. abundant hair, 23, 142. (On the change of θ into τ when a syllable is inserted, see Buttm., Gr. Gram. § 18. p. 79.)

τηλεκλειτός, ὄν, poet. (κλείω), *far-famed*, epith. of illustrious men, 14, 321. Od. 11, 308. 19, 546.

τηλέκλιτος, ὄν poet. (καλέω), *far-*

called, called from a distance, epith. of allies, *5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for *τηλεκλειτός*; against this Buttm. contends, Lex. sub voc., because allies are often called *κλειτοί*, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted *τηλεκλειτός*.

τηλεκλυτός, ὄν (κλυτός) = *τηλεκλειτός*, 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. *τηλεμάχος*, fighting at a distance), son of Odysseus (Ulysses) and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Athênê accompanied him under the form of Mentor, Od. 1—4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15—24.

Τηλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphémus the misfortunes that were to befall him, Od. 9, 507, seq.

τηλέπυλος, ὄν, poet. (πύλη), *wide-gated*, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. *Δαιστρυγόνος*.

Τηλέπυλος, ἡ, a town of the Læstrygones, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, *Formia*, now *Mola di Gaëta*, Cic. Ep. ad Att. 2, 13.

τηλεφανής, ἐς, poet. (φαίνομαι), *that appears at a distance, visible at a distance*, Od. 24, 82. †

Τηλεφίδης, ὄν, ὁ, son of Telephus = Euryphylus, Od. 11, 519. Telephus, son of Heracles and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλικός, ἡ, ὄν (correlat. of ἡλικός), *of the size, of such an age, as old, as large*, spoken of younger and older persons, 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (τῆλε), *from a distance, from afar, ἤκειν*, 5, 478. 2) *far*, 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (τῆλε), 1) *far, at a distance, εἶναι*, 8, 285. Od. 1, 22. 2) *far away, far hence*, Il. 1, 30. Od. 2, 365.

τηλόσε, adv. (τηλοῦ), *at a distance, far, far away*, *4, 455. 22, 407. h. Merc. 414.

τηλοτάτω, adv. superl. of τηλοῦ, *furthest, at the greatest distance*, Od. 7, 322. †

τηλοῦ, adv. *far*, 5, 479. 2) *far from*, with gen., Od. 13, 249. 23, 68.

τηλύγετος, ἡ, ὄν, a Hom. epith. of children according to the explanation of the old Gramm. (from τῆλε or τηλοῦ and ΓΕΝΩ, γέγασ), prop. *late-born*, i. e. born in the old age of the parents, 5, 153. Od. 4, 11; hence 2) *very dear tenderly beloved*, for the most part spoken of sons, Il. 9, 143. 285. 492. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) *In a bad sense: tender, weakly, puny, because*

such late-born children are commonly spoilt by tenderness (cf. 9, 143). τηλύγετος ὤς, as a nurseling, 13, 470. Butt., Lex. sub voc., would derive it from τελευτή, so that τελεύγετος arose by a standard composition, and τηλύγετος, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Döderlein in Comm. de Voc., τηλύγετος; and Bothe ad Il. 3, 175, from θήλυς (θάλλω), and γάω, so that it signifies prop. *being of a blooming age*. (The derivation of the ancients deserves the preference; espy since Apoll. Dysc. (de pron. 329) tells us that τῆλυ was a collat. form of τήλε.)

τῆμος, adv. of time, Ep. (= τῆμαρ), then, at that time; it refers prop. to a foregoing ἤμος, Il. 23, 228; often τῆμος ἄρα, 7, 434. Od. 4, 401; τῆμος δῆ, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. ἐς τῆμος, to that time, Od. 7, 818. cf. Butt., Lex.

τῆπερ or τῆ περ, Ep. for ἧπερ, where, 24, 603. Od. 8, 510.

Τῆρεια, ἦ, a high mountain in Mysia near Zelia, τὸ Τηρείης ὄρος, 2, 829 (according to Eustath. from τηρεῖν τὰ κύκλω).

*τηρέω, fut. ἦσω, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.

Τηρύγετον, τό, Ion. for Ταύγετον, Taygetus, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now Monte de Maina, Od. 6, 103.

τηρσιος, η, ον, poet. empty, vacant, unprofitable, vain, fruitless, ὁδός, *Od. 3, 316. 15, 13; ἔπος, h. Ap. 540. (Of uncertain derivation; according to some, Ion. for ταύσιος = αὔσιος from αὔτως.)

τιεσκον, see τίω.

TIEΩ, obsol. theme of τετινῆμαι and τετινῶς, q. v.

τίη, poet. strengthened for τί, why, wherefore, why then, also τῆ δέ, 15, 244; τῆ δῆ, 21, 436. Od. 15, 326. (τιῆ from τί, like ἐπειὴ from ἐπει, cf. Butt., Lex. sub voc. δέιλη, 9.)

τιθαιβώσωω, to build, to construct, spoken of bees, Od. 13, 106.† (Akin to τιθάς, τιθασσός.)

τιθέω, poet. form of τίθημι, of which Hom. uses only 3 sing. pres. τιθεῖ, and imperf. ἐτίθει and τίθει. see τίθημι.

τιθῆμεναι and τιθήμενος, see τίθημι.

τίθημι, pres. 2 sing. Ep. τίθησθα, 3 plur. τιθεῖσι, infin. τιθήμεναι, Ep. for τίθεισαν; also from the form τιθέω, 3 sing. imperf. ἐτίθει and τίθει, fut. θήσω. Ep. infin. θησόμεναι, aor. 1 ἐθήκα and θῆκα, only sing. and 3 plur. ἐθήκαν, 6, 300; aor. 2 from this, 3 plur. without augment. θέσαν, subj. θῶ, Ep. θείω, 2 and 3 sing. θείης, θείη, Od. 10, 301. 341; better θῆης, θῆη, (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. θέωμεν, Od. 24, 485; and θείομεν for θῶμεν, Il. 23, 244; optat. θείην, 3 plur.

θεῖεν, imperat. θές, infin. θεῖναι, Ep. θέμεναι, θέμεν, mid. pres. part. Ep. τιθήμενος for τιθέμενος, fut. θήσομαι, aor. 1 only 3 sing. θήκατο, 10, 31, 14, 187; aor. 2 ἐθέμην, often 3 sing. θέτο, optat. sinz. θέιτο, imperat. θέο for θεῖ, infin. θέσθαι, part. θέμενος, η, ον, cf. Thiersch, § 224. 89. Ground signif. to place, put, or lay, any one or any thing any where; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in τὶ ἐν τινι, like ponere in aliqua re, also with dat. without prep., Od. 13, 364; more rarely ἐν τινι, ἐπί with dat., and gen. μετὰ with dat., ἀμφὶ with dat., ἀνά with dat. and accus., ὑπὸ with dat. and accus. τὶ ἐν πυρὶ, to put any thing in the fire, Il. 5, 215; τὶ ἐν χεῖρεσσι, 10, 529; ἐς λάρνακα, 24, 795. 797; κυνὴν ἐπὶ κρατὶ, to put the helmet on the head, 15, 480; ἐπ' ἀπήνης, to lay any thing upon a vehicle, Oa. 6, 252; τὶ ἄμ βωμοῖσι, Il. 8, 441; ἀνά μῦρικήν, 10, 456; τὶ ὑπ' αἰθούσῃ, 24, 644; ὑπὸ ῥίνα, Od. 4, 445. b) Metaph. spoken of mental states: μένος τινὶ ἐν θυμῷ, to put courage into one's heart. Od. 1, 321; θυμόν τινι, Il. 24, 49; νόον, βουλὴν ἐν στήθεσσι, 13, 732. 17, 470; ἔπος τινὶ ἐν φρεσὶ, to put a word into any one's mind, i. e. to give to consider, Od. 11, 146; τέλος μύθου, Il. 16, 83. Esply a) to place, to put up, spoken of prizes: ἀεθλα, 23, 263; δέπας, 23, 656. 750. Od. 11, 546. b) to establish, to appoint, to order, τέματα, Il. 23, 333; τιμὴν τινι, 24, 57; hence spoken of the gods: ἠ αἰλιότ, to ordain, Od. 8, 465. c) to put up, to arrange, ἀγάλματα, Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and generally, like ποιέω, to make any thing, to prepare, to produce; primar. spoken of an artisan, 18, 541. 550. 561; metaph. ἀλγέα τινι, to occasion woes to any one, 1, 2; φῶς ἐτάροισιν, to afford light or safety to the companions, 6, 6; ἔργα, to occasion works [troubles], μετ' ἀμφοτέρουσιν, 3, 321; σκέδασιν, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. with subst. τιθ. τινὰ ἱερίαν, to make any one priestess, Il. 6, 300; again, τινὰ ἄλοχον, 19, 298. Od. 13, 163; adj. τινὰ πηρόν, to make any one blind, Il. 2, 599. cf. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, to put, place, lay, for oneself, e. g. κολεῶ ἄορ, to put the sword in the sheath, Od. 10, 333; ἀμφὶ ὤμοισιν ἔντα, to put arms upon the shoulders, Il. 10, 34. 149; ξίφος, Od. 8, 416; metaph. τὶ ἐν φρεσὶ, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; κότον τινὶ, to cherish anger against any one, Il. 8, 449; αἰδῶ ἐν στήθεσσι, 13, 122. 2) to make, prepare, cause, for oneself, δαῖτα, 7, 475. ε) τίθεσθαι ἀπίδα, to prepare well oneself

shield, 2, 382; οίκια, δῶμα, to build a house, 2, 750. Od. 15, 241; μάχην, to begin the battle, Il. 24, 402. cf. 17, 158. 3) to make, with double accus. θυμὸν ἄγριον, to make one's spirit fierce, 9, 629; τινὰ θέσθαι γυναῖκα, Od. 21, 72.

*τιθηνομαι, depon. mid. (τιθήνη) (rarely act.), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παῖδα, h. Cer. 142.

τιθήνη, ἡ (τιθή), a nurse, a female attendant, 6, 384. Διωνύσοιο τιθήνας, the nurses of Dionysus, are the Hyades, nymphs of Nysa, who brought him up, cf. Apd. 3, 4. 4.

τιθήσθαι, Dor. and Ep. for τίθης, see τίθημι.

Τίθωνός, ὁ, son of Laomedon, 20, 337; whom Eos (Aurora) bore away on account of his beauty, and took as a husband, see Ἡώς. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219—239.

τίκτω, fut. τέξω, mly τέξομαι, Ep. also τεκούμαι, from this τεκείσθαι, h. Vrn. 207; aor. 2 ἔτεκον, Ep. τέκον, infin. τεκεῖν, Ep. τεκέειν, Ep. ἐτεκόμην and τεκόμην, to bring into the world, to bear, prop. spoken of the mother, with accus. παῖδα. νόον, mly τινί, 6, 22; also ὑπό τινι, 2, 714. 728. b) to beget, to generate, spoken of the father; often in the aor. mid. 5, 154. 546; but not solely, cf. 2, 742. 22, 48; of both parents, 22, 234. Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω, 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, 22, 406. cf. v. 78. Batr. 70; πέλειαν, Od. 15, 527. Mid. to pluck out, with reference to the subject, χαιτήν, Od. 10, 567 (as a mark of grief); hence, τίλλεσθαι τινα, to bewail any one (by plucking out the hair), Il. 24, 711.

*τίμδοχος, on, poet. (ἔγω), having honour, honoured, h. Cer. 258.

τιμάω (τιμή), fut. τιμήσω, aor. ἐτίμησα, fut. mid. τιμήσομαι, with pass. signif. h. Ap. 485; aor. 1 mid. ἐτίμησάμην, 22, 235; perf. pass. τετίμημαι, to value. 1) Spoken of persons: to honour, to esteem, to venerate, to hold in honour, τινά; also τινά δωτήνῃσι, to honour any one with presents, 9, 155; hence pass. τετιμήσθαι σκήπτρω, 9, 38; ἔδρη, κράσειν, 12, 310; once with gen. τετιμήσθαι τιμῆς, to be esteemed worthy of honour, 23, 649. cf. Kühner, § 469. c. 2) Of things: to value, to esteem, δοῦδην, h. 24, 6. Mid. = act. with reference to the subject, τινά, 22, 235; περί κήρι, Od. 19, 280. 20, 129.

τιμή, ἡ (τίω), value, hence 1) estimation, honour, esteem, espily a place of honour, office, the dignity of gods and of kings, Od. 5, 335; βασιληΐς, Il. 6, 193; also alone, the royal dignity, dominion, 2, 197. Od. 1, 117. 2) the valuation of a thing, espily a determination of value as a recompense for any thing plundered;

hence requital, punishment, compensation, restitution, satisfaction. ἀρυσσθαί τινι τιμήν, to seek requital or procure satisfaction for any one, Il. 1, 159. 5, 552. ἀποτίνειν, τίνειν τιμήν τινι, 3, 286. 288. 459; ἄγειν, Od. 22, 57.

τιμήεις, εσσα, εν (τιμή), contr. τιμῆς, accus. τιμῆντα, 9, 605. 18, 475. Comp. τιμηέστερος, Od. 1, 398. Superl. τιμηέστατος, Od. 4, 614. 1) Spoken of persons: valued, honoured, esteemed, Il. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit. with contr. τιμῆς for τιμήεις (as Wolf has substituted for the gen. τιμῆς), 9, 601; and accus. τιμῆντα, Cf. Buttm., Gr. Gram. § 41. 9. 15.

τιμῆντα, τιμῆς, see τιμήεις.

τίμιος, η, on, valued, honoured, spoken of persons, Od. 10, 38.† h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, aor. 1 ἐτίναξα, aor. mid. ἐτιναξάμην. aor. pass. ἐτινάχθην, to shake, to move, to brandish, δούρα, ἔγχος, hence also ἀστεροπήν, αἰγίδα, 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, 3, 385; θρόνον, to overturn the seat, Od. 22, 88; spoken of the wind: to strew, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐκτινάσσω. Mid. τινάξασθην πτερά, they shook their wings, or struck with their wings, 2, 151.

τίνωμαι, poet. form of τίνομαι, mid. to cause to atone, to punish, τινά, 3, 279. 19, 260. Od. 13, 214; τί, Od. 24, 326. (τίνωμαι is preferred by Buttm., Gr. Gram. II. § 112. Rem. 19.)

τίω (τίω), fut. τίσω, aor. ἔτισα, infin. τίσαι, fut. mid. τίσομαι, aor. 1 ἐτίσάμην (without perf.), 1) to atone, to pay, to discharge. τιμήν τινι, to pay a compensation (make satisfaction or amends) to any one, as a punishment, 3, 289; θωήν, Od. 2, 193. b) to expiate, to atone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; ὕβριν, φόνον, Od. 24, 352. Il. 21, 134; more rarely with accus. of the pers. τίσεις γνωτόν, thou shalt make atonement for the brother, 17, 34; with dat. κράσι, Od. 22, 218. 2) Generally, to pay, to discharge, with accus. ζωάγρια, Il. 18, 407; εὐαγγέλιον, to reward the tidings, Od. 12, 382. Mid. 1) to cause to atone, to cause to pay to oneself, Od. 13, 15; hence 2) Mly to punish, to chastise, to revenge. a) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: φόνον τινός, Il. 15, 116; βίην, λώβην, Od. 23, 31. Il. 9, 218. c) Mly accus. of the pers. and gen. of the thing: τινά κακότητος, to punish any one for wickedness, 3, 366; ὑπερβασίης, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. ἐτίστατο ἔργον ἀεικῆς Νηληΐα, he caused Neleus to expiate the impious deed, Od 15 236. (s is long in the Ep. writers.)

τίπτε, Ep. syncop. for τίποτε, before an aspirate τίφθ', 4, 243; *what then? why then?* 1, 202. Od. 1, 225.

Τίρυνς, θος, ἡ, *Tiryntha*, a town in Argolis, fortified by the Cyclopes with great walls (τειχίωσσα), the residence of Perseus, 2, 559.

τίς, τί, an indefin. pron. (enclit.) Ep. and Ion. declen. gen. τέο, τεῦ, 2, 388. Od. 3, 348; dat. τέω, τῷ, accus. τινά, τί, dual τινέ, plur. nom. τινές, accus. τινάς. 1) Any one, *a certain one, some one*; with subst. it is translated by *a, an, τις ποταμός, τις νῆσος*, neut. τί, *any thing, something*. εἴ τις, if any one, εἴ τι, if any thing; mly with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (aliquis), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for πᾶς; εὐ μέν τις δόρυ θηξάσθω, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes τί after a negation, h. Merc. 143. 3) In connexion with adj. and pron. it gives prominence to the notion, which according to the connexion may consist in strengthening or weakening, *somewhat, tolerably, very, ζάκοτος τις*, 3, 220; *τις θαρσαλέος*, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. τί stands as an adv. in connexion with adverbs, in the signif. *somewhat, a little, in some degree*, in a certain respect, Il. 21, 101. 22, 382; and often with negat. 1, 115.

τίς, τί, gen. τίνος, interrog. pron. (always orthotone), Ep. and Ion. declen. gen. always τέο and τεῦ, plur. gen. τεών, Il. 24, 387. 1) *who? what one?* τί, *what? what sort of?* ἐς τί, *how long?* 5, 465. τί μοι ἐρίδος, καί ἀρωγῆς, supply πρᾶγμα, *what have I to do with contention and aid?* 21, 360. 2) Rarely as dependent interrogative, 18, 192. Od. 15, 423. 17, 368. 3) τί often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see τίπτε for τί ποτε. 4) τί with a partic. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see πάσχω.

τίσις, ιος, ἡ (τίω), *value*; hence, 1) *recompense, requital, satisfaction*, Od. 2, 76. 2) *Especially atonement, expiation, punishment, vengeance*, Il. 22, 19; τινός, for any thing, h. Cer. 368. ἐκ γὰρ Ὀρέστιαο τίσις ἔσσεται Ἀτρείδαο, *vengeance will come from Orestes for the son of Atreus*, Od. 1, 40.

τιταίνω, poet. (a form from τείνω with redupl.), aor. ἐτίθηνα, *to bend, τόξα*, 8, 266. 1) *to stretch, to draw out*; hence also, *to draw, ἄρμα, ἄροτρον*, 2, 390. 13, 704. 2) *to extend, to spread out, to stretch out, χεῖρε*, 13, 354; *τάλαντα*, to hold up the balance, 8, 69; *τράπεζαν*, Od. 10, 334; generally, 3) *Intrans. to stretch oneself, to hasten, to speed*, Il. 23, 403; like the mid. Mid. *to stretch or draw for oneself* (sibi), τόξα. 5, 97. 11, 370. Od. 21, 259; ἐπί τι. b) *to stretch oneself, to exert oneself*, spoken of birds,

Od. 2, 149. *Especially spoken of horses: to exert themselves in running, to stretch in the race*, Il. 22, 23. 23, 518.

*Τιτάνοκτόνος, ὁ (κτείνω), *Titan-slayer*, Batr. 282.

Τίτανος, ὁ, a mountain in Thessaly, named from τίτανος = γύφος, 2, 735.

Τιταρήσιος, ὁ, a river in Thessaly, not far from Olympus, afterwards called Eurótas, which flowed into the Pêneius, 2, 751.

Τιτῆν, ἦνος, ὁ, Ep. and Ion. for Τιτῆν, plur. οἱ Τιτῆνες, the Titans, son of Uranus and Gæa 5, 898; an earlier race of gods, to which belonged Oceanus, Coeus, Creius, Hyperion, Iapetus, Kronus (Saturn). In an insurrection under Kronus (Saturn), they hurled their father from the throne, and in company with their brother ruled heaven. But soon after Kronus (Saturn) hurled them to Tartarus; enraged as which, Gæa (Terra) instigated Zeus, the son of Kronus (Saturn), to rebellion, who dethroned his father, and banished him to Tartarus. They are first mentioned 5, 898, where they are called Οὐρανίωτες. The name Τιτῆνες stands in 14, 279 h. Ap. 33. Batr. 283. According to Hes. Th. 207, the name signifies *those striding*, from τιταίνω, according to Etym. Mag., as it were, οἱ τιταίνοντες τὰς χεῖρας, *Tedones*, Herm.

τιτρώσκω, see τρώω.

Τιτυός, ὁ, son of Gæa (Terra), a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Lêtô (Latona), and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576, seq. According to Hom. he dwelt in Eubœa; later writers say in Panopeus. The latter call him the son of Zeus and Elara, Apd. 1, 3. 12.

τιτυσκομαι, Ep. (from the Ep. τετυκῆσθαι), only in the pres. and imperf., and having a like signif. with τεύχων and τυχεῖν. 1) With accus. *to prepare, to arrange*; πῦρ, to kindle a fire, 21, 342: spoken of horses, ἵππους ὑπ' ὄχεσφι, to harness the horses in the chariot, 3, 41. 13, 23. 2) More frequently = τυχεῖν, *to aim at, ἀντα*, Od. 21, 48; *especially with missiles*, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: δουρί, ἰοῖσι, 13, 159. 21, 582. b) Metaph. φρεσί, to aim in mind, i. e. *to have in view, to have in mind*. 13, 558: spoken of ships, ὄφρα σε τῇ πέμψωσι τιτυσκομένοι φρεσὶ νῆες, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθ' for τίπτ', see τίπτε.

τίω, poet. imperf. iterat. τίεσκον and τίεσκετο, fut. τίσω, aor. 1 ἐτίσα and τίσα, perf. pass. τετιμένος = τιμάω. 1)

ε, value, to esteem worth. to prize at, with accus. τρίποδα δωδεκάβουον, to value a tripod at twelve oxen, 23, 703; cf. v. 705; τίειν τινα ἐν καρὸς αἴσῃ, 9, 378. (see κάρ.) 2) Metaph. to value, to esteem, to honour, to distinguish, τινα, often ἴσον or ἴσα τινα, 5, 467. 13, 176; ὁμῶς τινα, 5, 535; περί τινος, before any one, 18, 81. Pass. to be honoured, τινί, by any one, 5, 78. 11, 58; partcp. τετιμμένος, 20, 426. Od. 13, 28. h. Ap. 479 (the signification to atone, from τίσω, ἔτισα, belongs to τίνω).

ΤΑΗΜΙ, an assumed pres. for τλήναι.

*τλήμοσινῃ, ἢ (τλήμων), endurance, patience, suffering, distress, h. Ap. 191.

τλήμων, ονος, ὁ, ἢ (τλήναι), 1) suffering, enduring, patient. 2) That ventures much, venturing, adventurous, bold, as epith. of Odysseus (Ulysses), 10, 231. τλήμων θυμός, *5, 670. 21, 430; impudent. h. Merc. 296.

τλήναι (verb defect. from the obsol. theme ΤΛΑΩ, of which there occur, aor. 2 ἔτλην, often 3 sing. Ep. τλήῃ, Ep. ἔτλαν for ἔτλησαν, optat. τλαίην, imperat. τλήθι (also Ep. aor. ἐτάλασα), perf. with pres. signif. τέτληκα, ας, ε, only in the sing. imperat. τέτλαθι. άτω, optat. τετλαίην, infin. τετλάμεναι and τετλάμεν, poet. for τετλάναι, partcp. τετλήως, ὄτος. 1) to bear, to endure, to suffer. absol. and with accus. ῥίγιστα, 5, 873; πολλά ἐκ τινος, 5, 384; τετλήοτι θυμῷ, Od. 4, 447. 11, 181; also κραδίη τετληγία, Od. 20, 23. 2) to take upon oneself, to venture, to undertake, to be bold, to dare, with θυμῷ and infin. following, Il. 1, 228. 4, 94; τάδε μὲν καὶ τετλάμεν εισορόωντες, we must bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and χρῆ is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm., however, in the Schol. ad Od. prefers the old reading τέτλαμεν, i. e. τετλήκαμεν. So also Voss (Bothe, Fäsi).

Τληπόλεμος, ὁ, son of Heracles and Astydḗ (Astydameia, Pind.), he slew his uncle Licymnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, 2, 653, seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, 16, 416.

τλητός, ἢ, ὄν (τλήναι), prop. suffered, endured; act. enduring, patient, steadfast, θυμός, 24, 49. †

τμάγεν, Ep. for ἐτμάγησαν, see τμήγω. τμήγω, Ep. form of τέμνω, to cut; from this aor. 1 ἐτμηξα, aor. 2 ἐτμαγον, aor. 2 pass. ἐτμάγην, of which there occurs only, τμηξας, 11, 146; in tmesis and 3 plur. aor. pass. τμάγεν.

τμήθην, adv. (τέμνω), so as to cut; so as to make a gash, or draw blood; of a spear, ἐπήλθε, 7, 262. †

Τμῆλος, ὁ, a mountain in Lydia, near Sardis, abounding in wine and saffron, now Bosdag, 2, 866. 20, 385.

τόθι, adv. poet. there, Od. 15, 239; † h. App. 244. cf. Heriu. ad h. Ven. 258.

τοί, enclit. partic. according to Buttm. and Passow prop. an old dat. for τῷ; origin. therefore, accordingly, consequently, but even in Hom. simply, truly, certainly, indeed. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐρέουσα ἔπος, 1, 419; μήτι τοι, 23, 315. 2) Esply it is used when what is said has a proverbial character: οὐκ ἀρετῇ κακὰ ἔργα κίχάνει τοι βραδύς ὤκυν (the slow overtakes the swift), Od. 8, 329. 2, 276. Often with other particles: δέ τοι, γάρ τοι, ἢ τοι, etc. (According to Damm, it is prop. dat. of the personal pron. (for σοί); he is followed by Nägelbach ad Il. p. 175 [and it is a probable opinion].)

τοί, 1) Dor. and Ep. for σοί, q. v. 2) for οἱ, see ὁ, ἢ, τό.

τοιγάρ, partic. (from τοί and γάρ). it stands mly at the beginning of a sentence, and signifies: therefore, then, accordingly, hence, τοιγάρ, ἐγὼν ἐπέω, 1, 76. Od. 1, 179 (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοί stands for σοί.)

τοίος, ἢ, ον (τός), demonstr. pron. such, such like, thus constituted (talis), answers prop. to the relative οἷος; but often stands for οἷος, also οἷοσις, 20, 250. Od. 17, 421; ὅς, Il. 7, 231. 24, 153. Od. 2, 286; rarely ὅπως, Od. 16, 208; for the most part absolute, also with dat. τεύχεσι τοίος, 11, 5, 450. 2) With infin. it signifies: to be capable, to be able, ἡμεῖς δ' οὐ νύ τι τοιοῦ ἀμυνόμεν, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: exceedingly, entirely, perfectly, τύμβος ἐπιεικῆς τοίος, prop. τοῖος οἷος ἐπιεικῆς, Il. 23, 246. cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῖον, as adv. very, exceedingly, Il. 22, 241. θάμα τοῖον, Od. 1, 209. σιγῇ τοῖον, in perfect silence, Od. 4, 776.

τοῖοσδε, ἦδε, ὄνδε = τοῖος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, 5, 372. 21, 509. Ovi. 1, 371; with accus. τοῖοσδε δέμας καὶ ἔργα, such in form and deeds, Od. 17, 313. 6) With infin. Il. 6, 463; cf. τοῖος.

τοιούτος, αὐτη, οὔτο. Ep. and Att. in the neut. τοιούτον (τοῖος, οὔτος), Od. 7, 309. 13, 330; a strengthened τοῖος, such, so constituted, refers prop. like οὔτος to what precedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοῖοδεσι and τοῖοδεσσι, see ὅδε. τοίχος, ὁ, a wall; esply a wall of a house, and of a court, 9, 219. 16, 212. Od. 7, 86. 2) the side of a ship, Il. 15, 382. Od. 12, 120.

τοκάς, ἄδος, ἢ (τίκτω), bearing, having borne, σῦς, Od. 14, 16. †

τοκεύς, ἔως, and ἦος, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. parents, 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) the act of bearing, birth, 17, 5, 19, 119. h. Cer. 101. 2)

that which is born, a child, posterity, γενεή τε τόκος τε, 15, 141. Od. 15, 175. 3) Μεταφρ. *usury, interest, reward*, Batr. 186.

τολμάω (τόλμα), fut. *τολμήσω*, aor. Ep. *τόλμησα*, like *τλήναι*, 1) *to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin.* 8, 424. Od. 9, 332; with partcp. Od. 24, 162; absol. *θυμός μοι ἐτόλμα*, Il. 10, 232. 17, 68. 2) Rarely with accus. *to undertake, πόλεμον*, Od. 8, 519.

τολμηεις. εσσα, εν (τόλμα), full of spirit, bold, daring, rash, θυμός, 10, 205; steadfast, Od. 17, 284.

τολυπεύω (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. *to bring about any thing with ruin-taking, to prepare, to finish, δόλους, to devise a stratagem*, Od. 19, 137; *πόλεμον*, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἡ (τέμνω), a cut, i. e. the act of cutting. 2) the part cut off, *the stump of a tree*, 1, 235. †

*τόμος, ὁ (τέμνω) = *τομή*; τόμος ἐκ πτερίνης, a slice of ham, Batr. 37.

Τομῦραι, αἰ = *αἰμαντεῖαι*, the oracle of Zeus in Dodōna; thus read some critics for *θέμιστες*, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. *τοξάζοιαιτο*, fut. *σομαι*, Od. 22, 72; *to shoot with the bow*, absol. and τινός, at any one, *Od. 8, 218. 22, 27.

τοξευτής, ὁ (τοξεύω), an archer, 23, 850. † *τοξεύω (τόξον)* = *τοξάζομαι*, with gen. 23, 855. †

τόξον, τό, 1) a bow (for shooting), poet. often in the plur. τὰ τόξα, because it consisted of two parts [or according to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quiddam ad arcum pertinet." Am. Ed.]. The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, according to 4, 109, seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string (τισταίνειν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλκειν, ἀνέλκειν), cf. 4, 105, seq. 11, 375. 582. Od. 19, 572. 2) Poet. *the act of shooting, archery*, Il. 2, 718. 12, 350.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, *archery*, 13, 314. †

τοξότης, ου, ὁ, Ep. *τόξοτα (τόξον)*, an archer, 11, 385. †

τοξοφόρος, ου (φέρω), bearing a bow; archer, epith. of Artemis, 24, 483. † of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see *πρίν*.

τοπρόσθεν, adv. see *πρόσθεν*. *τορεῖν*, Ep. defect. aor. 2 *έτορον*, 2d partcp. aor. 1 *τορήσας*, h. Merc. 119, pierce through, to thrust through, τί, any thing, 11, 236. †

τορνῶω (τόρνος), Hom. only in the mid. aor. 1 Ep. 3 plur. *τορνῶσαντο*. subj. *τορνῶσεται*, Ep. for *τορνῶσται*, Od. 1. c., to make round, to round off, with accus. σῆμα, Il. 23, 255; *έδαφος νηός*, to level the bottom of a ship with its own curve. Od. 5, 249.

ΤΟΣ, ΤΗ, ΤΟ, obsol. ground form of the article.

τοσάκι, Ep. *τοσσάκι*, adv. so many times, as often, with reference to ὄσσια, 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ου, also *τόσσος. η, ου*, as great, as much, as far, as long, as strong, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, 4, 430; Od. 2, 28. τρίς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far, with verbs and adj. and with ὅσον correlating, 3, 12. 6, 450; more rarely with ὥς, 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τῷ δὲ καὶ τόσον, κ.τ.λ., whose body the armour elsewhere entirely covered (according to Spitz.), 22, 322. cf. 23, 554.

τοσόσδε, τοσσηδε, τοσσόνδε, Ep. also *τοσσόσδε, τοσσῆδε, τοσσόνδε*, = *τόσος*, strengthened by the enclitic *δέ*, with a correlating ὅσος, 14, 94; and connected with τοιόσδε, 2, 120. *τοσσόνδε*, and *τοσσόνδε*, as an adv. 22, 41. Od. 21, 253.

τοσοῦτος, τοσαυτή, τοσοῦτο, Ep. also *τοσσοῦτος, τοσσαυτή, τοσσοῦτο* and *τοσοῦτον*, Od. (τόσος and οὔτος), a strengthened τόσος, 1) so great, so much, καὶ σε τοσοῦτον ἔθηκα, I reared thee thus great, 11, 9, 485. 2) *τοσοῦτο* or *τοσοῦτος*, Od. 8, 203, so very, so much, Od. 21, 402; with a superl., Il. 23, 476.

τοσσάκι, Ep. for *τοσάκι*. *τόσσος, η, ου*, Ep. for *τόσος*. *τοσσοῦτος, αυτή, οὔτο*, Ep. for *τόσοῦτος*.

τότε, adv. of time: then, at last, at that time, 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often *τότε καὶ, τότε γε, καὶ τότε δή. καὶ τότε' ἔπειτα*. 3) With an article, οἱ τότε, those at that time, or the then living, 11, 9, 559. 3) It often forms the apodosis, esp'y in sentences of time, 21, 451; esp'y Ep. *ὅγ τότε*, 1, 476. Od. 9, 59; also *καὶ τότε δή*, 11, 8, 69; *καὶ τότε' ἔπειτα*, 1, 478; rarely after conditional clauses, 4, 36. Od. 11, 112.

τοτέ, adv. once, *sum-times, τοτέ μιν—τοτέ δέ*, now—now. Od. 24, 447, 448. It also stands alone, 11, 11, 63, ed. Spitzner (where Wolf reads *τότε*.)

τοτρίτον, adv. for the third time, *ισ τρίτος*.

τοῦ, gen. of ὁ, and of τίς; but *το* enclit. for τινός.

τοῦνεκα, contr. for τοῦ ἐνεκα, therefore, *on that account*, I, 96. Od. 13, 194.

τοῦνομα, contr. for τὸ ὄνομα, q. v.
τόφρα, adv. of time, 1) *so long, in the mean time, the while*, prop. it answers to ὄφρα, which generally follows it, but often precedes, 4, 221. 9, 550; it also relates to ἕως, 10, 507. Od. 2, 76; ὅτε δὴ, Od. 10, 571; πρὶν, Il. 21, 100. 2) *so long as, until, untill the time*, here also follows ὄφρα, 1, 509. h. Cer. 37. 3) Absol. *meantime, in the meantime*, 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, a he-goat, Od. 9, 239. † τράπεζα, ἡ (prop. for τετράπεζα, having four feet), a table; ξενίη, the guest-table, as a symbol of hospitality, Od. 14, 158. 17, 155. Mly each guest had his own table, Od. 15, 466. 17, 333; and espily Od. 22, 74, where the suitors use the table as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπεζεύς, ἦος, ὁ (τράπεζα), at the table, belonging to the table, only as adj. κύνες τραπεζῆς, table or house-hogs, 23, 173. Od. 17, 309; and πυλαωροί, Il. 22, 69.

τραπέομεν, Ep. for ταρπῶμεν, see τέρπω.

τραπέω, Ep. to tread grapes, Od. 7, 125. †

τραφέμεν, see τρέφω.
τράφην, see τρέφω.
τραφερός, ἡ, ὄν (τρέφω), congealed, *solida, compacta, firm*; hence ἡ τραφερή, the solid land, the continent, ἐπὶ τραφερήν τε καὶ ὑγρὴν, 14, 308. Od. 20, 9. h. Cer. 43.

*τράχηλος, ὁ, the neck, Batr. 82.
τρεῖς, οἱ, αἱ, τρία, τά, three, 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρίς.

τρέμω (τρέω), only pres. and imperf. to tremble, to shake, to quake, 13, 19; spoken of a robe, 21, 507. 2) Espily for fear, 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 ἔτρεψα, Ep. τρέψα, aor. 2 ἔτραπον, sometimes intrans. 16, 657. Mid. aor. 1 ἔτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἔτραπόμην, Ep. τραπόμην, perf. pass. τίτραμαι, espily τετραμμένος, imperf. τετράφθω, Il. 12, 273; plurperf. 3 sing. τέτραπτο, and 3 plur. τετράφαθ', Ep. for τετράφατο, aor. 1 pass. ἐτρέφθην, Ep. 14, 7, mly ἐτράφθην, from which τραφῆναι, Od. 15, 80 (τραπέομεν, Od. 8, 292, belongs to τέρπω). 1) Act. to turn, to direct, to guide, to govern, with accus. according to the relation indicated by the connected adv. and prepos. a) to turn away, to direct, to a place, εἰς τι. Il. 13, 7; πρὸς τι, 5, 605; παρὰ τι, 21, 603; ἀνά τι, 19, 212; ἐπί

τινι, 13, 542; ἐπὶ τι, 13, 4; τέτραπτο πρὸς ἰθὺ οἱ, he was turned directly towards him, 14, 403; τινὰ εἰς εὐνήν, to bring any one to bed, Od. 4, 294; μῆλα πρὸς ὄρος, to drive the sheep to the mountain, Od. 9, 315; θυμὸν κατὰ πληθύν, to turn one's mind to, Il. 5, 676; ἵππους φύγαδε, the horses to flight, 8, 157. 257; and without ἵππους, 16, 657; spoken of battle: to turn to flight, to repulse, τινά, 15, 261. b) to turn around, to turn about, πάλιν τρ. ἵππους, to turn back the horses, 8, 437; πάλιν ὄσσε, 13, 3. c) to turn from, to avert, to repel ἀπό τινος, 16, 645. 22, 16. d) Metaph. to turn, to change, φρενας τινός, 6, 61. 2) Intrans. to turn oneself, like the mid. aor. 2 act., φύγαδε, 16, 657. II) Mid. and Pass. 1) to turn oneself, to betake oneself, to apply oneself, ἐπὶ ἔργα, 3, 432; εἰς ἀρχιστύν, Od. 1, 422; aor. 1 mid. absol. αἰχμὴ ἐτράπετο, the point bent. Il. 11, 237. Espily a) like versari, to have intercourse, to travel, τραφῆναι ἀν' Ἑλλάδα, Od. 15, 60. b) πάλιν τραπέσθαι τινός, to turn from any one, 18, 138; ἐκάς τινος, Od. 17, 73. c) Metaph. to change, to turn, τρέπεται χρῶς, his colour changes (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ἦδη μοι κραδίη τέτραπο νέεσθαι, already was my heart disposed to return, Od. 4, 260 (poet. from τροπάω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 ἔθρεψα, Ep. θρέψα, aor. 2 ἔτραφον (trans. in 23, 90, where now stands ἔτρεφε, see at the end); perf. τέτροφα, intrans. aor. 1 mid. ἐθρεψάμην, only optat. θρέψαιω, aor. 2 pass. ἐτράφην, 3 plur. τράφην for ἐτράφισαν. 1) Act. 1) to make compact or thick, to cause to congregate or curdle, with accus. γάλα, Od. 9, 246. 2) Mly to feed, to nourish, to rear, to bring up, to nurse, spoken of children, τινά, Il. 1, 414. 2, 548; τινὰ πημά τινι, to rear any one as a pest, 6, 282; of beasts: ἵππους, κύνας, to keep horses, dogs, 2, 766. 22, 69; of plants: to raise, 11, 741. b) Metaph. ὕλη τρέφει ἄγρια, the forest nourishes wild beasts, 5, 52; to cause to grow, ὕεσιν ἀλοίφην, Od. 13, 410; χαιτήν, Il. 23, 142. II) Mid. 1) Trans. to rear for oneself, τινά, Od. 19, 368. † 2) Intrans. mid. with perf. 2 and aor. pass. 1) to congeal, to attach itself firmly, περὶ χροῖ τέτροφεν ἄλμη, Od. 23, 237. 2) to be nourished, to grow, to grow up, Il. 1, 251. 4, 723. The forms ἐτραφέτην ὑπὸ μητρί, 5, 555: τραφέμεν for τραφέειν, 7, 199. 18, 436. Od. 3, 28; ἐτραφ' for ἐτραφε, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif. cf. Butt. m., Ausf. Gram. under τρέφω, Kühner, § 244. Thiersch, on the contrary, § 215. 45, supposes an Ep. shortening for ἐτραφῆτην, τραφῆναι, etc., accented ἐτράφ' with Herodian, as aor. 2 pass.

τρέχω, aor. 1 ἔθρεξα, only Ep. iterat.

from *θρέασκον*, 18, 599. 602; aor. 2 *ἔδραμον*, *to run*, *to haste*, *to hasten*, πόδασσι, 18, 599; metaph. spoken of inanimate things, of an auger, *Od.* 9, 385.

τρέω, 3 sing. *τρέι*, aor. 1 *ἔτρεσα*, Ep. *τρέσσα*, *to tremble*, *to quake*: in Hom. according to Aristarch. always: *to fly from fear*, 5, 296 11, 546. *Od.* 6, 138; *ὑπὸ τεῖχος*, *to fly under the wall*, *Il.* 22, 143 (the signif. *to quake*, prob. 17, 332. 21, 288). 2) *Trans. to fear*, *to tremble at*. τί, 11, 554. 17, 663. N.B. *φωνή τρέι*, the voice trembles, Herm. conject. h. Ven. 238, for *ρέει*.

τρήρων, *ωνος*, ὁ, ἡ (τρέω), *trembling*, *fearful*, epith. of doves, 5, 778. 22, 140. *Od.* 12, 63.

τρητός, ἡ, ὄν, verb. adj. from *τιτράω*, *pierced*, *perforated*, λίθος, *Od.* 13, 77; often *τρητὰ λέχεια*, spoken of royal beds, prob. *beautifully perforated*, of *perforated work*, *Il.* 3, 448. *Od.* 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, *Od.* 23, 198.

Τρηχίς, ἶνος, ἡ, Ep. and Ion. for *Τραχίς*, an old town in Thessaly on the Mallean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called Ἡράκλεια, 2, 682.

Τρήχος, ὁ, an Ætolian, slain by Hector, 5, 706.

τρηχύς, εἶα, ὕ, Ion. for *τραχύς*. *rough*, *uneven*, *rugged*, *steep*, *stony*, λίθος, 5, 808; ἀκτῆ. *Od.* 5, 425; also epith. of towns and islands, *Il.* 2, 717. *Od.* 9, 27.

(τρήχω), an erroneously assumed pres. for the Hom. perf. *τέτρηχα*, see *ταράσσω*.

τρίαυνα, ἡ (τρεῖς), a *trident*, the comm. weapon of Poseidon, 12, 27. *Od.* 4, 506.

**τριβος*. ὁ (τριβω), prop. *rubbing*, *exercise*, *practice*, *expertness*, h. Merc. 447.

τριβω, infin. pres. Ep. *τριβεμένοι*, aor. 1 *ἔτριβα*, infin. *τριψαί*. 1) Prop. *to rub*; hence spoken of grain: *to thresh*, κρι, 23, 496 (which was done by oxen); *μοχλὸν ἐν ὀφθαλμῷ*, *to turn the stake in the eye*, *Od.* 9, 333. 2) *Metaph. to exhaust*, *to enfeeble*, *τριβεσθαι κακοῖσι*, *to exhaust oneself by sufferings*, *Il.* 23, 785.

τριγληνος, ὄν (γλήνη), *having three eyes*, *ἔρματα τρίγληνα*, either with three eyes or openings, or having three stars [*'triple-gemmed,' Cp.*], 14, 183. *Od.* 18, 298.

τριγλωχίν, ἶνος, ὁ, ἡ. poet. (γλωχίν), *three-barbed*, *triple-barbed*, epith. of an arrow, *5, 393. 11, 507.

τριετής, ἔς (ἔτος), *of three years*, *three years old*, only adv. *τρίετες* (with retracted accent), *three years long*, **Od.* 2, 106. 13, 377.

τριζω, perf. *τέτριγα*, with pres. signif., partsp. Ep. *τετριγώτας* for *τετριγότας*, a word formed to imitate the sound, *to twitter*, *to chirp*, spoken of young birds, 2, 314; *to squeak*, *to gibber*, *to utter a sharp sound*, spoken of bats and of the noise of departing souls, *Od.* 24, 5 9. *Il.*

23, 101 [cf. Shakspeare 'the ghosts,—Dæ squeak and gibber in the Roman streets' *Am Ed.*]; *to crack*, *to creak* [*Cp.*], spoken of the backs of wrestlers, *Il.* 21, 714.

τριήκοντα, indecl. Ep. and Ion. *ἑξ τριάκ.*, *thirty*, *2, 516. 680. 733.

τριηκόσιοι, αι, α, Ep. and Ion. for *τριακ.*, *three hundred*, 11, 697. *Od.* 13, 260.

Τρίκη, ἡ, prose *Τροίκκη*, Strab., a town in Thessaly on the Peneius, with a temple of Asklepios (Æsculapius), the residence of the Asclepiades, 2, 729. 4, 262.

τρίλιστος, ὄν, poet. for *τρίλιστος* (*λιτσομαι*), *thrice prayed for*, i. e. often or earnestly supplicated, *νύξ*, 8, 488.† *cf. τρίς*.

**Τριόπης*, ὄν, ὁ, Ion. for *Τριόπας* (*εἰπλε-εῖος*, from ὦψ), father of Phorbos, h. Ap. 211.

**τριπέτλος*, ὄν (πέτληον), *triple-leaved*, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (πλέκω), *threefold*, *triple*, *ἄντυξ*, 18, 480.†

τριπλή, adv. (τρίπλος), *threefold*, 1, 128.†

τρίπολος, ὄν, poet. (πολέω), *thrice turned around* or *ploughed*, *νεός*, 13, 542. *Od.* 5, 127.

τρίπους, ὄν, ὁ, poet. for *τρίπους*, 22, 164.†

τρίπους, οδος, ὁ, ἡ, prop. adj. *three-footed*, mly ὁ *τρίπους*, a *tripod*: a) a three-footed kettle for boiling, 13, 346. *Od.* 8, 434; hence *ἐμπυριβήτης*, *Il.* 23, 702. b) Or, a beautifully wrought three-footed stand for kettles, dishes, basins, *ἄνυρος*, 9, 122. 264. They are often mentioned as prizes and presents, 8, 290. 9, 122. 11, 700. *Od.* 13, 13.

**Τριπτόλεμος*, ὁ, the rural deity dwelling upon the thrice-ploughed land (*τριπόλω*), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Demeter presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ὄν (πτύσσω), *triple*, *threefold*; *τροφάλεια*, a helmet which is formed of three plates laid one upon another, 11, 353.†

τρίς, adv. (τρεῖς), *thrice*, *often*, *τρίς τόσσον*, *τόσσα*, 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and generally to indicate that which occurs several times, 5, 436. 6, 455. 22, 165; see Spitzner ad *Il.* 16, 702.

τρισκαίδεκα, indecl. poet. for *τριακαίδεκα*, *thirteen*, 5, 387. *Od.* 24, 340.

τρισκαίδεκατος, η, ὄν, *the thirteenth*, 10, 495; *τῆ τρισκαίδεκάτῃ*, *sc. ἡμέρα*, *Od.* 19, 202.

**τρισκοπάνιστος*, ὄν (κοπανίζω), *thrice-rounded*. *τρ. ἄρτος*, bread made of very fine flour. *Batr.* 35.

τρίσμακαρ, ακος, ὁ, ἡ, *thrice-blessed*, i. e. happy in the highest degree, *Od.* 6

15-1. τρισμάκαρες καὶ τετράκις, *Od. 5, 306.

*τρισσός, ἢ, ὄν (τρῖς), *three-fold, three and three*. h. Ven. 7.

τριστοιχί, adv. (στοῖχος), *in three rows* [i. e. *triple order*. Cp.], 10, 473. † ed. Wolf; otherwise τριστοιχί.

τρίστοιχος, ὄν (στοῖχος), *in three rows, divided into three parts*, Od. 12, 91. †

τρισαχίλιοι, αἰ, α (χίλιοι), *three thousand*, 20, 221. †

τρίτατος, ἢ, ὄν, poet. lengthened for τρίτος, *the third*, 1, 252. Od. 4, 97; and often.

Τρίτογένεια, ἡ (γένος), *the Triton-born*, epith. of Athēnē, prob. named from Triton, a stream at Alalcomenē, in Bœotia, where was the most ancient seat of her worship, 4, 515. 8, 39. Paus. 9, 33. According to the old Gramm. it means *head-born*, from τριτώ, in Cretan = κεφαλῆ; but the fable that Athēnē was born from the head of Zeus is first found h. 28, 4. A later fable derives the name from the lake Triōtnis in Lybia, where she was said to have been born, Ap. 1, 3. 6.

*Τρίτογενής, ἑός, ἡ, a rare form of Τρίτογένεια, h. 28, 4.

τρίτος, ἢ, ὄν (τρῖς), *the third*. τοῖσι ἐπὶ τρίτος ἦλθε, Od. 20, 185. Neut. τὸ τρίτον, or, with Wolf, τριτίτον, *thirdly, for the third time*, 3, 225.

τρίχα, adv. (τρῖς), *three-fold, in three parts*, Od. 8, 506. διὰ τρίχα κοσμηθέντες, i. e. διακοσμη. τρ., Il. 2, 655; with gen. τρίχα νυκτὸς ἦν, it was in the third part or watch of the night, Od. 12, 312. 14, 483.

τριχάϊκες (ᾶ, ἰ), οἱ Δωριεῖς, Od. 19, 177; † according to Eustath. *the triply-divided* (ἀίσιω), because they dwell in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleis, Dymanes, and Pamphyli, hence V., of treble race. According to others (Damm), with *triple waving crest*, like κορυθαῖξ; or from θρίξ, with *waving hair*, cf. Strab. X. p. 475.

τρίχες, αἰ, nom. plur. from θρίξ.
τριχθα, poet. for τρίχα, *three-fold*, 2, 668. 15, 189. Od. 9, 71.

Τροίζην, ἦρος, ἡ, *Træzene*, a town in Argolis, not far from the coast on the Saronic gulf, with a port, Ποροῦ, 2, 561.

Τροίζηνος, ὄν, son of Ceas, father of Eurhēmus, 2, 847.

Τροίη, ἡ, Ep. and Ion. for Τροία, Τροја, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Æsēpus to Caius, or, according to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom. 2, 162; in prose mly Τρωάς. 2) the chief town in Troja, otherwise *Ilium*, 1, 129. 2, 141. Od. 1, 2; from this Τροίηθεν and Τροίηθε, adv. from Troy, Od. 3, 217 (ἀπὸ Τροίηθε μολόντα, Il. 24, 492, is rejected by Spitzner in his Programm. de adverb. quæ in θεν de-

siunt. usu Homericō, p. 6; w. o. prefers the old reading, Τροίηθεν ἰόντα). Τροίηθε, adv. to Troy, 22, 116. Od. 3, 268.

τρομέω, a form of τρέμω, only pres. and imperf. mid. 3 plur. optat. τρομοῖοτο for τρομέοιτο. 1) *to tremble, to quake*. τρομέει ὑπὸ γυνῆ, 10, 95. τρομέουσι φρένα, they tremble in heart, 15, 627. 2) With accus. *to tremble at, to fear*, any one, 17, 203. Od. 18, 79. Mid = τρομέω. τρομέοντό οἱ φρένες, Il. 14, 10; θυμῷ, 10, 492; with accus. θάνατον, Od. 16, 416.

τρόμος, ὁ (τρέμω), *the act of trembling; quaking*, 3, 34. 8, 452. Od. 18, 88; hence *anxiety, terror*, Il. 6, 137; and often.

*τρόπαιον, τό (τροπή), *a trophy*, Batr. 159.

τροπέω, poet. form of τρέπω; ὄχεα, *to turn the chariot round*, 28, 224. †

τροπή, ἡ, *the act of turning, return* τροπαὶ ἡλίου, the turning of the sun, the solstice, Od. 15, 404. † The passage Νῆσός τις Συρίη—Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡλίου, is variously explained; Voss: beyond Ortygia, where is the solstitial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island of Delos. The τροπαὶ ἡλίου Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island: or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecycl. According to Otrfr. Müller, cf. Orchomenos, p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde, p. 294, understands by Ortygia, the small island of Ortygia lying off Syracuse; and here also, he thinks, is Syria to be sought, see Συρίη.

τρόπις, ἰος, ἡ (τρέπω), *the keel of a ship, a ship's bottom*; it was made small, in order easily to cut the waves; from it arose the two sides of the vessel, *Od. 7, 252. 19, 278.

τροπός, ὁ (τρέπω), *a leathern thong with which the oar was made fast, and in which it turned*, Od. 4, 782. 8, 53.

τρόφης, τρόφι, gen. ἰος, Ep. short form = τροφόεις. τρόφι κύμα, *a huge, mighty wave*, 11, 307. †

τροφίεις, εσσα, εν, poet. (τρέφω), well-nourished; hence *thick, strong, huge*, κύματα, huge billows 15, 621. Od. 3, 290. Aristarch reads τροφίοντα, incorrectly.

τροφός, ὁ and ἡ (τρέφω), one who nourishes, one who brings up: only as fem. a nurse, a female attendant, *Od. 2, 361. 4, 742.

*Τροφώνιος, ὁ, son of Erwinus, a king of Orchomenos, brother of Agamēdes, h. Ap. 296.

τροχός, ὁ (τρέχω), any thing which runs, mly any thing circular, hence 1) the wheel of a chariot, 6, 42. cf. ἄρμα. 2) a potter's wheel, 18, 600. 3) a round mass of wax, tallow, Od. 12, 173. 21, 178.

τρογῶν (τρογγή), 3 plur. pres. τρογώουσι, Ep. for τρογώσι, to gather the fruits of the trees and the field, to reap, to gather, Od. 7, 124; to strip off fruits, ἀλώην, Il. 18, 556.

*τρογγή, ἡ, autumnal fruits, whether of field or tree, esply wine. 2) the autumnal harvest, h. Ap. 55.

*τρογγήφορος, ον (φέρω), bearing wine, h. Ap. 529.

τρογῶν, see τρογῶν.

τροῦν, a word formed to imitate the sound, to coo, to utter a murmuring sound, esply spoken of the turtle dove; of men: to mutter, to murmur from displeasure: τινί, to complain of any thing to any one, 9, 311.†

τροῦπανον, τό (τροπῶν), an augur, a carpenter's tool, Od. 9, 385.†

τροῦπῶν (τροπῆ), pres. optat. 3 sing. τροπῶ, to bore, to pierce, δόρυ, Od. 9, 384.†

τροφᾶλεια, ἡ, poet. a helmet, 3, 372. Od. 18, 378. According to the common explanation, for τριφᾶλεια, a helmet with three cones; according to Wolf and Buttman, Lex. in voc. φάλος, it was the current name of a helmet, and prob. derived from τρώω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταίτυξ, Heyne ad Il. 3, 372.

*τροφερός, ἡ, ὄν (τροφή), soft, delicate, tender, Batr. 66.

τροφός, εος, τό (θρύπτω), that, which is broken off, a piece, a fragment, Od. 4, 508.†

τροῦχων, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, οίκον, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἂν τις καλέοι, τρύξοντά ἐ αὐτόν, no one would call to him (invite) a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχεσθαι λιμῶ, *Od. 10, 177.

Τρωαί, αἰ, only plur. the Trojan women, 3, 384. 411, see Τρώς.

Τρωάς, ἄδος, ἡ, a peculiar fem. to Τρώς, Trojan, ἡ τροφός, h. Ven. 114; esply with and without γυνή, a Trojan woman, always in the plur. 6, 442.

*τρώγλη, ἡ (τρώγω), a hole, a cave, Batr. 52. 113.

*Τρωγλοδύτης, ον, ὁ, that lives in holes, the name of a mouse, Batr. 205.

*τρωγλοδύω (δύω), to creep into a hole or cave, to dwell in a hole, only partic. Batr. 35.

τρώγων, to gnaw, to crop, to chew. ὁ πῖβδις, spoken of mules, ἄγνωστω, Od. 6, 60; † of mice, Batr. 34.

Τρωιάς, ἄδος, ἡ, poet. peculiar fem. α Τρώϊος, Trojan, λής, Od. 13, 263; mly in the plur. with γυναῖκες, Il. 9, 135. 16, 831. Subst. the Trojan women, Is. 122.

Τρωϊκός, ἡ, ὄν, Trojan; τὸ Τρωϊκὸν πεδῖον, 10, 11. 23, 464. the Trojan plain, between the rivers Scamander and Simois, the scene of the Trojan war; αἰς Τρώων πεδῖον, 11, 836. 15, 739: for the most part called simply πεδῖον. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Zeus, at the Scæan gate, see φηγός. 2) The fig-hill, see Ἐρινέος. 3) The watchstand, not far from the fig-hill, see σκαπιή. 4) The sepulchral mound of Batieia, see Βατίεια. 5) The mound of Ilius, see Ἴλιος. 6) The sepulchral mound of Æsytēs, from which the Grecian camp could be seen, 2, 793. 7) The height of the plain, near the Hellespont, see θρωσμός. 8) The entrenchment of Heracles (τείχος), in the neighbourhood of the sea, constructed by Athēnē and the Trojans for the protection of Heracles, 20, 145, seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17, seq.

Τρωῖλος, ὁ, son of Priam and Hecuba, 24, 257.

Τρώϊος, ἡ, ἰων. Ep. and Ion. for Τρώς, Trojan. 1) belonging to Tros. Τρώϊοι ἵπποι, 5, 222. 23, 378. 2) peculiar to the nation, δούρατα, Τρώϊα, 14, 262.

τρώκτης, ον, ὁ (τρώγω), a glutton, a glutton; as epith. of Phœnician merchants: a cheat, a knave, a sharper *Od. 14, 289. 15, 406.

*Τρωῦάρτης, ον, ὁ (ἄρτος), bread-eater, name of a mouse, Batr. 20.

Τρώς, ἡ, ὄν, Trojan. 1) belonging to Tros, ἵπποι, 23, 291. 2) belonging to the nation, Τρωαί ἵπποι, 16, 393. Τρ. κύνες, 17, 255. 273; but Τρωαί, αἰ, subst., Trojan women, without iota subscript, q. v.

τρωπάω, poet. form of τρέπω, Ep. iterat. imperf. τρωπάσκειτο, 11, 568; ἄ ἱερν, to change, to alter, φωνήν. Od. 19, 151. Mid. to turn oneself; πάλιν τρωπάσθαι, to turn back, to go back, Il. 16, 95; πρὸς πόλιν, Od. 24, 536; φόβονδε, to betake oneself to flight, Il. 15, 666.

Τρώς, Τρώός, ὁ 1) son of Erichthonius

and Astyôchê, grandson of Dardanus, husband of Callirhoê, who bore him Iulus, Assaracus, and Ganymêdes. The part of Phrygia in which he reigned received from him the name of Troja, 20, 30, seq. 2) son of Alastor, 20, 462. 3) Plur. οἱ Τρώες, gen. Τρώων (on the irregular accent, see Buttm. § 43. note 4. Rost, § 37. B. 1. Kühner, § 264), *the Trojans*, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Hom. knows nothing, 1, 152. cf. Hdt. 7, 122.

τρωτός, ἡ, ὄν (τρώω), wounded, vulnerable, 21, 568.†

τρωχάω, Ep. form of τρέχω, to run, 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of τιτρώσκω), aor. 1 ἐτρώσα, fut. τρώσομαι, aor. pass. ἐτρώθη, Barr. 193, to wound, espoly to injure, to harm, ἀλλήλους, Od. 16, 293; ἵππους, Il. 23, 341; ὄθι τρώσασθαι (sc. ἰππεῖς) ὄτω, where, I think, they will be wounded, 12, 66; metaph. to infatuate, to stupefy, οἶνός σε τρώει, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231.† fut. τεύξομαι, aor. 2 ἐτύχον. Ep. τύχον, subj. 1 sing. τύχωμι, also Ep. aor. ἐτύχησα, perf. τετύχηκα, only intrans. 1) Trans. with gen. to hit, to hit a mark. a) Prim. with missiles, τινός, Il. 16, 609. 23, 857; with accus. only in connexion with βάλλειν, οὐτάν. νύσσειν. ὄν ῥα—ὑπὸ στέρνειο τυχήσας—βεβλήκει, 4, 106. cf. 5, 582. 12, 394. 13, 371; absol. 5, 287. 7, 243; and with prepos.: κατὰ ὄμων, 5, 98. 579. 12, 189. b) Generally, to hit, to attain, to find, to meet with, to reach, τινός, Od. 14, 334. 19, 291; absol. Od. 21, 13. c) Spoken of things: τύχε ἀμάθοιο βαθείης, he struck in the deep sand, Il. 5, 587; ποιμπής, Od. 6, 290; φιλότητος, Od. 15, 158. d) Absol. ὅς κε τύχη, whoever happened, Il. 8, 430; to attain an end, to be fortunate, 23, 466. 2) Intrans. to chance, to happen, to come to pass, 11, 116. πρῶν πεδίοιο διαπρύσιον τετυχηκώς, extending entirely through the plain, 17, 748. Od. 10, 88. b) Spoken of things: to fall to one's lot, to happen to, τινί, Il. 11, 684. Od. 14, 231. c) to be casual, with partcp. τύχησεν ἐρχομένη νηὶς, a ship chanced to be going, Od. 14, 334. 19, 291.

Τυδείδης, ον, ὁ, son of Tydeus = Diomedes, 14, 380.

Τυδεύς, Ep. ἦος and ἐός, ὁ, son of king Œneus, of Calydon, in Ætolia, father of Diomedes. Because he slew his uncle Alcahous, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Deiphyle as a wife. He marched with Polynceices to Thebes, and was slain there by Menelippus, 2, 406; espoly 4, 372, seq. 5, 801, seq.

τυκτός, ἡ, ὄν, verb. adj. from τεύχω, prop. prepared, made. Ἀπίς, τυκτόν

κακόν, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil [according to Kōppen, formed of sheer evil], 5, 831. τ. κρήνη, an artificial fountain, Od. 17, 206. 2) = εὐτυκτος, artificially wrought, well-wrought, Il. 12, 105; δάπεδον, Od. 4, 627. 17, 169.

ΤΥΚΟ, obsol. theme of τεύχω. τύμβος, ὁ (τύφω), prop. a place where a corpse is burned, mly a sepulchral mound, a hill of earth, which was heaped up above the ashes, 7, 336. 435. Od. 4, 584.

τυμβοχοή, ἡ (χέω), the act of heaping up a mound, sepulture, interment, 21, 323.† οὐδέ τί μιν χρέω ἔσται τυμβοχοῆς, ed. Wolf, with Crates. Aristarch., whom Eustath., and, among the moderns, Heyne, follow, reads τυμβοχοῆσ', shortened for τυμβοχοῆσαι; the latter, according to Buttm., Gr. Gram. § 305. A. 5, incorrect; cf. Thiersch, Gr. § 164. 2. A. 1.

Τυνδάρεος, ὁ, Att. Τυνδάρεως, Tyndareus, son of Œbalus and the nymph Batia; he was expelled from Sparta by his brothers, fled to Thestius to Ætolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Heracles. His wife bore him Klytæmnêstra (Clytemnestra), Helen, Kastor (Castor), and Polydeukês (Pollux), Od. 11, 298.

*Τυνδαριδης, ον, ὁ, son of Tyndareus, espoly in the plur. οἱ Τυνδαριδαί, the Tyndaridae = Kastor (Castor) and Polydeukês (Pollux), h. 16. 2. 32, 2.

τύνη, Ep. and Ion. for σύ [5, 485].

*τύπανον, τό (τύπτω), a stroke, a thrust, a cut, in the plur. 5, 886.†

τύπτω, aor. 1 ἐτύψα, poet. τύψα, perf. pass. partcp. τετυμμένος, aor. 2 pass. ἐτύπην, to strike. 1) Prop. with a staff, τινά, 11, 561; spoken espoly of weapons used in close conflict (opposed to βάλλειν, 11, 191. 13, 288. 15, 495); to cut, to hit, to thrust, to wound, τινά φασγάνω, ἄορι, δουρί, ξίφεϊ, 4, 531. 13, 288. 782; with double accus. τινά λαμόν, 13, 542; metaph. τὸν ἄχος κατὰ φρένα τύψε, pain smote him in the soul, 19, 125. 2) Improp. or poet. ἄλα ἐρεμοῖς, to strike the sea with the oars, Od. 9, 104; χθόνα μετώπω, Od. 22, 86; ἴχνια πόδεσσι [to press his footsteps, ere the dust filled them again, Cp.], Il. 23, 764; spoken of Zephyr, βαθεῖη λαίλαπι τύπαν, sc. νέφεα, smiting them with the full tempest, 11, 306. Pass. to be struck, ἐχχείρην, 13, 782; but also with accus. ἔλκεα ὄσ' ἐτύπη, 24, 421; cf. Rost, Gr. § 112. 6 Kühner, § 558.

*τύραννος, ὁ, prop. lord, commander, mly sovereign, prim. spoken of Arês, with dat. ἀντιβίωσι, h. 7, 5.

*Τύρογλύφος, ὁ (γλύφω), cheese excavator, the name of a mouse, Barr. 137.

τύρός, ἡ, cheese; αἰγίος, goats milk cheese, 11, 639. Od. 4, 88.

*Τύροφάγος, ὁ (φαγεῖν), *cheese-eater*, the name of a mouse, Batr. 226.

*Τυρσηνός, ὁ, Ion. for Τυρρήνός, a *Tyrrenian*, an inhabitant of the country Tyrrhenia (*Etruria*), in Italy, h. 6, 8.

Τυρώ, οὖς, ἡ, daughter of Salmóneus and Alcídice, wife of Cretheus. She loved the river-god Enlpeus; Poseidón appeared to her in the form of the river-god, and she bore to him Pellas and Neleus, Od. 2, 120. 11, 235, seq.

τυτθός, ὄν (later also of three endings), *small, young*, spoken of human beings, 6, 222 τυτθός εἶουσα, 22, 480. The neut. sing. τυτθόν as adv. *little, a little*, espily spoken of space. τυτθὸν ὀπίσω, 5, 443; ἀποπρὸ νεῶν, 7, 334; τυτθὸν ὑπ' ἐκ θανάτου φέρονται, they sail a little removed from death, i. e. scarcely, 15, 628; in other connexions, τυτθὸν ἐτι ζῶειν, to live a little longer, 19, 335; φθέγγεσθαι, to speak low, 24, 170. The neut. plur. only τυτθὰ διατμήξαι or κέασσι, to cut small, to split small, Od. 12, 174 388.

Τυφάων, ονος, ὁ, poet. pecul. Ep. for Τυφῶν, see Τυφωεύς.

τυφλός, ἡ, ὄν, *blind*, 6, 139. † h. Ap. 172.

Τυφωεύς, εός, ὁ, Ep. contr. Τυφῶς, in Hom. gen. Τυφωέος, dat. Τυφωεῖ, 2, 782, 783; also Τυφάων, only in the accus. Τυφάωνα, h. Ap. 306. 352; in prose Τυφῶν, ὄνος, prop. *that smokes*, from τυφῶ, the symbol of volcanoes and storms. According to 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820, seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Zeus when he hurled the Titans into Tartarus. After a long contest, Zeus dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Zeus in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Ἄρμα.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

*τύχη, ἡ, *fate, chance, destiny*, espily *good fortune*, first found h. 10, 5.

*Τύχη, ἡ, daughter of Oceanus, h. Cer. 420

Τύχιος, ὁ (the maker, from τεύχω), a famous artist of Hylæ in Bœotia, 7, 220.

τύχῃ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, then, 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τύς, adv. poet. = ὡς, οὕτως, *thus*, 2, 320. 3, 415. 14, 48. Od. 18. 271. 19, 234. According to Apollon. de Adverb. p. 582. 17, τύς is correct only when it correlates to ὡς, as in Il. 3, 415. In other places he read θ' ὡς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48.

Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Υάδες, ων, αἰ, the *Hyades*, according to the Schol. from ὑω, the raining one, *Pluvia*, or from their similarity to the letter Υ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, 18, 486. The name has also been derived from ἔ. *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

υάκινθος, η, ον (υάκινθος), of the colour of hyacinth, *hyacinthine*, ἄθος, Od. 6, 231. 23, 158; see υάκινθος.

υάκινθος, ὁ (in Hom. in gender not indicated), the *hyacinth*, prob. *the bisulcated sword-lily (iris germanica)*, Linn., or *the larkspur (delphinium ajacis)*, Linn., 13, 348. † h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet. compares to it the dark hair of Odysseus (Ulysses), Od. 6, 231. cf. Voss. ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

Υάμπολις, ιος, ἡ, a town in Phocis or the Cephissus, between Opus and Orckemenus. Its name is compounded of Υάντων πόλις, having been built by the Hyantes, the original inhabitants of Bœotia, who were driven by Cadmus to Phocis, 2, 521.

υββάλλειν, Ep. for ὑποβάλλειν.

υβρίζω (ύβρις), only partecp., pres. = *be insolent or arrogant* (in word or deed): spoken espily of men, to satisfy one's unbridled desires, *to be wicked, to behave in a contemptuous, insolent, or violent manner*, Od. 1, 227. 3, 207. 17, 588. 2) *Transitivá, to do one wrong, to abuse any one, to insult him*, Il. 11, 695. Od. 20, 170.

ύβρις, ιος, ἡ (akin to ὑπέρι), *arrogance, insolence, wickedness*, any violence arising from the consciousness of power or from the preponderance of sensual desires. Od. 14, 262; spoken espily of the suitors. Od. 1, 368. 4, 321; with βίη, Od. 13, 329. 17, 565. 2) *wickedness towards others, violence, abuse*, Il. 3, 203. 214.

ύβριστής, οὔ, ὁ (ύβρίζω), *an arrogant person, an insolent, wicked, or violent man, ἀνὴρ*, 13, 633. In opposition to δίκαιος, φιλόξεμος, Od. 6, 120. 9, 175 h. Ap. 279.

ύγιής, ες, γεν. εός, *healthy, sound, vigorous, well*, metaph. μῦθος, a healthful word (an useful, salutary thought: 8, 524. †

ύγρή, ἡ, see ύγρός.
ύγρός, ἡ, ὄν (ύω), 1) *wet, moist, frid*
ύγρα κέλευθα, the watery paths, poet. for

the sea, Od. 3, 71; hence subst. ἡ ὑγρή, *the waters*, poet. for the sea, Il. 10, 27; connected with *τραφερή*, 14, 308. Od. 20, 98; *ἄνεμοι ὑγρὸν ἄντες*, moist-blowing winds, Od. 5, 478. 2) Metaph. *languishing*, *πόθος*, h. 18, 33.

ὑδατορροφής, ἐς, gen. ἐός (τρέπω), *water-nourished* [Cp.], *loving the water*, epith. of the poplar [*alder*], Od. 17, 208.†

Ὑδη, ἡ, a town on the Tmolus in Lydia, according to the Schol. the later *Sardis*, 20, 385

ὑδραῖνο (ὑδωρ), only aor. 1 mid. partcp. ὑδρηνάμενος, *to water*, mid. *to wash oneself*, *to bathe oneself*, *Od. 4, 750. 759. 17, 48. 58.

ὑδρεύω (ὑδωρ), only pres. and imperf. *to dip or fetch water*, Od. 10, 105. Mid. *to dip or fetch water for oneself*, *Od. 7, 131. 17, 206.

ὑδρηλός, ἡ, ὄν (ὑδωρ), *watery, moist*, *wet*, Od. 9, 133.† h. Ap. 41.

*Ὑδρομέδουσα, ἡ (μέδουσα), *the water-queen*, name of a frog, *Batr.* 19.

ὑδρος, ὁ (ὑδωρ), *the water-snake*, 2, 723.† *Batr.* 81.

*Ὑδρόχαρις, ὁ (χαίρω), *a friend of the water*, *Water-joy*, a frog's name, *Batr.* 224.

ὑδωρ, ὕδατος, τό (ὑω), *water*; originally prob. rain-water, as 16, 385; plur. ὕδατα, *waters*, only once, Od. 13, 109; proverb ὑδωρ καὶ γαῖαν γενέσθαι, see *καῖα*. (v prop. short. but also long in the wis, cf. *Herm.* ad h. *Cer.* 382.)

ἕνεος, ὁ (ὑ, ὑω), *rain, a shower*, 12, 133.† *sia. viási*, see *νιός*.

*ΥΙΕΥΣ, a form of *νιός*, obsol. in the nom. from which oblique cases are formed.

νιός, ὁ (from this form there occur in *Hom.* besides the nom. *σινx.*, the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. *νιούς*, as a *varia lectio*, 5, 159). Besides this, the Ep. language declined the obl. cases after two themes: *ΥΙΣ and *ΥΙΕΥΣ. gen. *νιός* and *νιέος*, dat. *νι* and *νιῖ*, *νιέῖ*, accus. *νι* and *νιῖ*, 13, 350; nom. pl.: *νιες*, *νιείς*, and *νιές*, in the dat. plur. only *νιῖσι*, 5, 463. Od. 3, 387; a son, often *νιῖς Ἀχαιῶν* = *Ἀχαιοί*: once *νιῖς Δαπιθάων* = *Δαπίθαι*, Il. 12, 128. (The diphthong *νι* is sometimes used as short, 6, 130. 17, 575). see *Thiersch*, *Gram.*, § 185. 25. *Buttm.*, § 58. p. 101.

νιούσις, ὁ (νιός), *a child's child, a grand-son*, 2, 666. Od. 24, 515.

ὑλαγμός, ὁ (ὑλακτέω), *the act of barking*, a howl, 21, 575.†

*Υλακίδης, ον, ὁ, son of *Hylacus*, whom *Odysseus* (*Ulysses*) pretends to be, Od. 14, 204.

ὑλακόμωρος, ον (ῦ), poet. *always* or *frequently barking*; *barking, howling, κύνες*, *Od. 14, 29. 16, 4. On the doubtful derivation of the termination *μωρος*, see under *ἐγχεσίμωρος*.

ὑλακτέω, poet. ὑλάω (ῦ), *to bark*, spoken of dogs, 18, 586; metaph. of wrath of heart, *κράδιη οἱ ἔνδον ὑλάκει*

[*'so growled Ulysses' heart,* Cp.], Od. 20, 13, 16.

ὑλάω and ὑλάομαι, depon. mid. poet. form of ὑλακτέω, *to bark*, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. *to bark at*, *τινά*, *Od. 16, 5. 20, 15.

ῦλη, ἡ (ῦ), 1) *a forest, a wood*, 5, 52. Od. 5, 63. 2) *felled wood, building timber. fire-wood*, Il. 23, 50. 111. Od. 9, 234. 3) *the ballast of a ship*, prob. properly wood, brush-wood, then rubbish, Od. 5, 257.

*Υλα, ἡ, pros. ai *Υλας, a little town in *Bœotia* on the lake *Copaïs*, in the time of *Strabo* destroyed, 2, 500. 5, 708. 7, 221. (ῦ is short in 5, 708. 7, 221; hence some critics would write *Υδη.)

ὑλήεις, εσσα, εν(ῦ ῦλη), *woody, abounding in wood, well-wooded*, *χώρος*, 10, 362; *νήσος*, Od. 10, 308. h. 13, 5; as adj. of two endings, Od. 1, 246.

*Υλλος, ὁ, a river in *Ionia*, which rises in *Lydia*, and flows into the *Hermus*, 20, 392.

ὑλοτόμος, ον (ῦ, τέμνω), *wood-felling, wood-cutting*, *πέλεκυς*, 23, 114; spoken of men, *23, 123.

ὑμεῖς (ῦ), plur. of the personal pron. of the second person. Of the common form *Hom.* uses only, in addition, the dat. ὑμῖν. Nom. *Æol.* and *Ep.* ὑμμες, gen. *Ion.* ὑμέων, *Ep.* ὑμείων, dat. *Æol.* and *Ep.* ὑμμι(ν) and ὑμμ', 10, 551; accus. *Ion.* ὑμέας, *Æol.* and *Ep.* ὑμμε. (The gen. ὑμέων, and accus. ὑμέας, are often dissyllabic); *you, your*, with a collective sing. Od. 12, 81, 82; cf. *Thiersch*, § 204. 9. *Rost*, *Dial.* 44. *Kühner*, § 301.

ὑμέναιος, ὁ (ῦμνος), *a bridal song, the hymeneal song*, which the companions of the bride sung in conducting the bride to the house of the bridegroom, 18, 493.† ὑμέτερος, ἡ, ον (ῦ, ὑμεῖς), *your, ὑμέτερονδε*, *to your house*, *Ep.*, 23, 86.

ὑμμε, ὑμμες, ὑμμι, see ὑμεῖς.

*ὑμνέω (ῦμνος), *to celebrate, to praise, to extol*, with accus. h. Ap. 19, 190. h. 8. 1.

ῦμνος, ὁ, 1) *a song, a melody*, ῦμνος ἀοιδῆς = οἶμος ἀοιδῆς, the melody of the song, Od. 8, 429.† 2) *a song, a hymn*, h. Ap. 161. 8, 19.

ὑμός, ἡ, ὄν (ῦ), *Dor.* and *Ep.* for ὑμέτερος, *your*, 5, 489. Od. 1, 375.

ὑπάγω (ἄγω), only imperf. 1) *to lead under*, ἵππους ζυγόν, *to put the horses under the yoke* [to lead them to the yoke, Cp.], 16, 148. 23, 291; ἡμιόνους, *to harness*, Od. 6, 73. 2) *to lead away from under*, *to convey away*, *τινά ἐκ βελέων*, 11, 163.

ὑπαιῖδω, *Ep.* for ὑπάδω, *to sing in addition*, in tmesis, 18, 570; see *ἀεῖδω*.

ὑπαί, *Ep.* for ὑπό.

*ὑπαιδείδωκα, see ὑποδείδω.

ὑπαιβά, adv. (ὑπό), 1) *away from under, sideways*, 15, 520. 21, 271. 2) As prep. with gen. *along by, sidewise from* any one, 18, 421.

ὑπάισσω, poet. (ἀίσσω), fut. ὑπαίξω, partcp. aor. ὑπαίξας, *to leap or to rush*

from under, with gen. βωμοῦ, forth from under the altar, 2, 310. 2) With accus. spoken of the fish, φρίξ' (i. e. φρίκα) ὑπαίξει, ed. Wolf, will rush up to the agitated wave ['rippled surface,' Cp.], (to devour the fat of Lycæon), 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύζει φρίκ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation is contrary to the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by ὑπαίξει, but not by ὑπαλύζει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. Ep. ὑπάκουσα, infin. ὑπακούσαι, to hear to, 8, 4; in tmesis. 2) to give ear to, or to answer, *Od. 4, 283. 10, 83.

ὑπαλεύομαι, depon. mid. poet. (ἀλεύω), 1or. partep. ὑπαλευόμενος, to avoid, to escape, with accus. θάνατον, Od. 15, 275. †

ὑπάλυξίς, ιος, ἡ (ὑπαλύσκω), the act of avoiding, escaping, fleeing, 22, 270. Od. 23, 287.

ὑπαλύσκω (ἀλύσκω), fut. λύξω, Batr. 97; aor. Ep. ὑπάλυφα for ὑπῆλ', partep. ὑπαλύξας, to avoid, to escape, to fly, with accus. τέλος θανάτοιο. Κῆρας, 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 855.

ὑπαντιάω (ἀντιάω), aor. 1 partep. ὑπαντιάσας, to come against or meet unexpectedly, absol. 16, 17. †

ὑπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὐκ ὑπαρ, ἀλλ' ὑπαρ, not a dream, but a reality [no fleeting dream, but a truth, Cp.], *Od. 19, 547. 20, 90.

ὑπάρχω (ἀρχω), aor. subj. ὑπάρξῃ, to begin, to do first, Od. 24, 286. †

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβάν, *13, 158. 807. 16, 609.

ὑπατος, η, ον (from ὑπερ for ὑπέρατος), the highest, most exalted, supreme, often epith. of Zeus, 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, 11, 23, 165. 24, 787.

ὑπέασι, see ὑπεμι.

ὑπέδδισαν, see ὑποδείδω.

ὑπέδεκτο, see ὑποδέχομαι.

ὑπεθερμάνθη, see ὑπεθερμαίνω.

ὑπέκω, Ep. also ὑποείκω (εἰκω), fut. ὑποείξω, aor. ὑπόειξα, fut. mid. ὑπέειξομαι and ὑποείξομαι, 23, 602. 1) to yield, to retire from, τινὶ ἔδρης, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, 11, 16, 305. 2) With accus. χειράς τινος, to escape a man's hands, 15, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, τινί, 15, 211. 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, 11, 1, 294. 4, 62. (The fut. mid. is, in use, equivalent to the fut. act.)

ὑπεμι (εἰμι), pres. 3 plur. Ion. ὑπέασι. to be under, μελάθρον, to be under a roof, 9, 204; πολλῆσι (ἵπποις), under many were colts, 11, 681; in tmesis, Od. 1, 131.

ὑπέιρ, poet. for ὑπέρ.

ὑπερέχω, poet. for ὑπερέχω.

ὑπείροχος, ον, poet. for ὑπέροχος.

Ἵπεροχίδης, ον, ὁ, son of Ἵπεροχίς = Itymoneus, 11, 673.

Ἵπείροχος, ὁ, poet. for Ἵπέροχος, a Trojan, slain by Odysseus (Ὀδυσσεύς), 11, 335.

Ἵπείρων, ονος, ὁ, a Trojan, slain by Diomedes, 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the 11. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, 5, 854. 13, 89. 15, 628; see τυτόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θέω), only pres. = τινι forth from beneath, 21, 604. Od. 1, 125. 2) With accus. to run before, to outstrip, 11, 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπρολύσα, to loose from under, ἡμίονον ἀπήντης, to unharness the asses from the carriage, Od. 6, 88. †

ὑπεκπρορέω (ρέω), to flow out from under, Od. 6, 88. †

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and partep. ὑπεκπροφύγων, to escape from under, to escape secretly, absol. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαώω, Ep. (σαώω), aor. 1 ὑπεκσαώωσα, to save or deliver from unperceived, τινά, 23, 292. †

ὑπεκφέρω (φέρω), imperf. poet. ὑπέφερον, aor. ὑπήνεκα, 8, 883. 1) to bear away from under or secretly, τινά πολέμοιο, to withdraw any one from the war, 5, 318. 377. 885; generally, to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, 11, 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπέφευγον, and Ep. ὑπέφυγον, infin. poet. ὑπέφεγείν, to flee secretly from, generally, to escape, to flee, 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, ρέεθρα, 5, 22. 6, 57. 15, 687. Od. 9, 286 (in Od. 3, 175, ὑπέκ u adv.)

ὑπεμνήμυκε, see ὑπημύω.

ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε. 1) beneath, below, 13, 30; espily in the under world, 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένερθε, 11, 2, 150; ὑπέν. Χίοιο, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (άγω), only aor. optat. ὑπέξάγοι, to lead out under or secretly, espily out of danger, τινά οἴκαδε, Od. 15, 147. †

ὑπεξάλομαι (ἀλόμαι), only aor. infin. ὑπεξάλασθαι, to escape secretly, to avoid, with accus. χειράς, 15, 180. †

ὑπεξαναδία (δύω), aor. 2 ὑπέξαναδίη, intrans. to emerge from beneath, or unobserved, with gen. ἄλδος, from the sea, 13, 352. †

ὕπερ, Ep. also ὑπείρ (the latter when the last syllable must be long before a vowel, ὑπείρ ἄλα), 1) Prepos. with gen. and dat., ground signif. *over* (= super).

A) With gen. 1) Of place: a) in indicating motion over a place or object, *away, over, above, ὑπὲρ τοίχων καταβήναι*, 15, 382; cf. 20, 279; ὑπὲρ οὐδοῦ βήναι, Od. 17, 575. b) In indicating continuance over a place: *above, upon, on the upper side, ὑψοῦ ὑπὲρ γαίης ἔχειν*, to hold high above the earth, Il. 13, 200; ὑπὲρ μαζοῖο, 4, 528. Od. 1, 137; hence also: ὑπὲρ κεφαλῆς στήναι τι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) *over, beyond, ὑπὲρ τάφρου*, Il. 18, 228, 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: a) in assigning the cause, as if still local: *for, for any one's good*; in expressions of protection and defence, *τειχος τευχίσσασθαι νεῶν ὑπὲρ*, for the ships, Il. 7, 449; ῥέζειν τι ὑπὲρ Δαναῶν, 1, 444. b) With verbs of praying, *by any one, for one's sake, λίσσασθαι ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων ὧν*, 15, 660. 665. 22, 338. Od. 15, 261. c) Generally, in indicating a reference of any kind: *of, about, ὑπὲρ σθέην αἰσχρῆ ἀκούει*, Il. 6, 521. B) With accus. 1) Spoken of place, in indicating motion over an object: *away, with the notion of accomplishment, away over, over*; ὑπὲρ ὧμον, 5, 16; ὑπείρ ἄλα, 22, 227. Od. 3, 73. b) Spoken of measure: *beyond, against*, only metaph. ὑπὲρ αἰσαν, against propriety, Il. 3, 59; ὑπὲρ μοίραν, against fate, 20, 336; ὑπὲρ θεῶν, 17, 327. II) In composition, it expresses the signif. of the prepos. and also the notion of excess, of exaggeration.

ὑπερῆς, ἐς, poet. (ἀμμι), *blowing from above, ἀέλλα*, 11, 297.†

ὑπεράλλομαι, depon. mid. (ἄλλομαι), partep. Ep. sync. aor. ὑπεράλτο, partep. ὑπεράλμενος, *to leap over, αὐλῆς*, 5, 138. 2) *to leap over, with accus. στίχας*, to leap over the ranks, *20, 327.

ὑπερβαίνω (βαίνω), aor. 2 ὑπερέβην, 3 sing. Ep. ὑπέρβη, 3 plur. Ep. ὑπέρβασαν, Ep. for ὑπέρβησαν, 3 sing. subjunct. ὑπερβῆη, Ep. for ὑπερβῆ, 1) *to stride over, to mount over, to go over*, with accus. *τειχος*, 12, 468; *οὐδόν*, Od. 8, 80, 16, 41. h. Merc. 20. 2) Metaph. *to overstep, absol. to transgress, to commit a fault*, Il. 9, 501.

ὑπερβάλλω, Ep. also ὑπερβ. (βάλλω), aor. 2 ὑπερέβαλον, 23, 637, and ὑπέρβαλον, without augm. 1) *to cast over*, with accus. *σήματα πάντων*, to cast beyond all the marks, 23, 843; spoken of the stone of Sisyphus: *ἄκρον ὑπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντός ἀγῶνος ὑπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) *to cast beyond any one, τινα δουρί*, i. e. to excel any one in casting the spear, 23, 637.

ὑπέρβασαν, see ὑπερβαίνω.

ὑπερβασία, ἡ (ὑπερβαίνω), prop. *overstepping*, always metaph. *transgression, wickedness, impiety, insolence*, 3, 102. Od. 3, 2^o6; plur., Il. 23, 589; and often.

ὑπερβῆη, see ὑπερβαίνω.

ὑπέρβιος, ον (βία), *haughty*, mly in a bad sense, *inolent, violent, overbearing, θυμός*, 18, 262; ὕβρις, Od. 1, 368. Neut. ὑπέρβιον, as adv. *haughtily, overbearingly*, Il. 17, 19.

*Υπερβόρειοι, οἱ, pros. Ὑπερβόρειοι, *the Hyperboreans*, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar, Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

ὑπερδής, ἐς, gen. εἰός (δέος), ὑπερδέα, Ep. for ὑπερδέα, see Thiersch, Gram. § 293; *raised above fear, incapable of fear, δήμος*, 17, 330.† Thus Eusath. (ἀπτότος): and Voss. [Cp. *disdaining fear*]. Still other Gramm., as Apoll., derive it from δέω, and explain it, *far less* (ὑπερδέοντα).

Ὑπέρεια, ἡ, 1) a fountain in the town of Pheræ in Thessaly, 2, 734. G, 451. 2) the ancient abode of the Phææces, before they emigrated to Scheria, Od. 6, 4. According to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later *Camarina*.

ὑπερείπω (νόμοι, ἐρείπω), aor. 2 ὑπήριπον, prop. *to demolish by mining*; only in the aor. 2, *to undermine, to overthrow*, 23, 691.†

ὑπερέπτω (ὑπό, ἐρέπτω), imperf. ὑπέρεπτε without augm., *to eat away beneath*, then generally, *to take away from beneath*, spoken of a river: *κοινὴν ποδοῦν*, to wash away the sand beneath the feet, 21, 271.†

ὑπερέσχεθον, see ὑπερέχω.

ὑπερέχω, poet. ὑπερέχω, always im perf. 2, 426 (έχω), aor. 2 ὑπερέσχον, poet. lengthened *above*; ὑπερέσχεθον, 11, 735

1) Trans. *to hold above; τί τινος*, any thing above another, *σπλάγχνα*, Ἡφαιστοῦ, 2, 426; esply for protection, *χεῖρα οἱ χεῖράς τι*, to hold the hand over any man, to shelter him, 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. *to project, to be prominent*, with gen. 3, 210. b) *to rise above*, spoken of the sun, *γαίης*, 11, 735; of a star, Od. 13, 93.

ὑπέρη, ἡ, a sail yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260.†

ὑπερηνορέω (ὑπερήνωρ), only partep. pres. *to have a haughty spirit, to be insolent*, in a bad sense, 4, 173. 13, 258; esply in the Od. spoken of the suitors, and also strengthened by *κακῶς* ['the proud, injurious suitors,' Cp.], Od. 2, 266. 4, 766.

Ἵπερήνωρ, ὄρος, ὁ (exceedingly manly), son of Panthōus, slain by Menelaus, 14, 616, 17, 24.

Ἵπερησίη, ἡ, a town in Achala, according to Paus. the later *Xgeira*, 2, 573. Od. 15, 254.

Ἵπερφάνειω (φαίνω), only partcp. to *exalt oneself above others, to be insolent, to be proud*, 11, 694. †

Ἵπερα, before a vowel Ἵπερθεν, 1) Adv. (ὑπέρ), *from above, espy from heaven*, 7, 101. Od. 24, 344. h. Cer. 101; generally, *above, in the upper part*, Il. 2, 218. 5, 122. Od. 16, 47.

Ἵπερθραίνειν, see Ἵπερθρώσκω.

Ἵπερθρώσκω (θρώσκω), only fut. Ἵπερθροίμαι, Ep. and Ion. for Ἵπερθορούμαι, and aor. 2 Ep. Ἵπέρθρον, infin. Ep. Ἵπερθροίειν, *to leap over, to spring over*, with accus. τάφρον, 8, 179; ἄρκιον, *9, 475; absol. 12, 53.

Ἵπέρθυμος, ὄν (θυμός), *exceedingly spirited, noble-hearted, magnanimous*, epith. of heroes and of an entire people, always in a good sense, 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty, proud*, 4, 365. 5, 881; *insolent*, Od. 11, 269.

Ἵπερθύριον, τό (θύρα), *the lintel of a door-frame, opposed to οὐδός*, Od. 7, 90. †

Ἵπερήμι (ἴημι), fut. Ἵπερήσω, *to cast beyond, to excel*, viz. δίσκον, Od. 8, 198. †

Ἵπερικταίνομαι, *to move oneself quickly, from which πόδες Ἵπερικταίνοντο*, Od. 23, 3 † [*'with nimbleness of youth she stepp'd,* Cr.]. According to Aristarch. in Apoll. ἄγαν πάλλοντο from ὑπὸ and ἐρικταίνοντο, or, according to Eustath., also = Ἵπερεξετείνοντο, i. e. ἄγαν ἰκνούοντο from ἰκταρ. The readings ὑποκταίνοντο and Ἵπερακταίνοντο are to be rejected.

Ἵπεριονίδης, ὄν, ὁ, son of Hyperion = Helios, Od. 12, 176.

Ἵπερίων, ἴονος, ὁ, 1) son of Uranus and Gaea, one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371 h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. 8, 480. Od. 1, 8. Ἵπερίων Ἡέλιος (like Zeus Kronίων), son of Hyperion, according to Eustath. for euphony's sake shortened from Ἵπεριονίων, cf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπέρ ἰών, *that goes over us*, cf. Nitzsch ad Od. 1, 8.

Ἵπερκαταβαίνω (βαίνω), aor. 2 Ἵπερκατέβην, *to descend over, to go over*; with accus. τεῖχος, *over the wall*, *13, 50. 87.

Ἵπερκύδαντας, poet. defect. accus. plur. from a nomin. Ἵπερκύδας, αντος, ὁ, *exceedingly famed, very glorious*, *4, 66. 71. (According to Schol. a partcp. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. Ἵπερκυδᾶς, Dor. for Ἵπερκυδῆς, contr. from Ἵπερκυδῆεις, hence prop. to be accented Ἵπερκυδᾶντας, cf. Spitzner ad loc.)

*Ἵπερκύπτω (κύπτω), fut. ψω, *to bend oneself over*, Ep. 14, 22.

*Ἵπερμενέτης, ὁ, poet. for Ἵπερμενῆτης, h. 7, 1; in the accus. Ἵπερμενέτα.

Ἵπερμενίω, poet. *to be superior in vigour or strength*, only pres. partcp. Ἵπερμενέοντες, Od. 19, 62. † from

Ἵπερμενῆτης, ἔς, gen. ἑός (μένος), *superior in strength, powerful, almighty*, epith. of Zeus and of kings, 2, 116. 8, 236. Od. 13, 205.

Ἵπέρορον, poet. adv. (μόρος), *beyond fate, contrary to fate*, i. e. more than late allots or from the beginning appoints to man, 20, 30. 21, 517. Od. 1, 34; once Ἵπέρορα, as if formed from an adj. Ἵπέρορος, Il. 2, 155. cf. Μοίρα. (Prob. ὑπέρ μόρον should be written separately, as ὑπέρ μοίραν, αἴσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

Ἵπεροπλήη, ἡ, poet. (Ἵπέροπλος), only in the plur. *arrogance*, espy in reference to prowess in arms, generally, *pride, haughtiness*, 1, 205. † (t long.)

Ἵπεροπλίζομαι, poet. depon. mid. (Ἵπέροπλος), *to behave oneself haughtily, to act insolently*, hence with accus. *to despise, to despise, οὐκ ἂν τίς μιν ἀνὴρ Ἵπεροπλίσσαιτο*, no man could despise it (the dwelling), Od. 17, 268. † (Schol. Vulg. and Eustath. Ἵπερφανίσσειαν.) This explanation Butt., in Lexil., [and Fäsi] approves. According to Aristarch. on the contrary (cf. Apoll.), = νικήσειαν, *to subdue or take by force of arms* [No man should e'er achieve by force his entrance here, Cr.].

Ἵπέροπλος, ὄν, poet. (ἔπλον), *haughty, insolent*, only neut. sing. as adv. Ἵπεροπλον εἰπεῖν, *15, 185. 17, 170.

Ἵπέροχος, ὄν (ἔχω), Ep. Ἵπέροχος, *projecting, prominent, distinguished*, with gen. ἄλλων, *above others*, *6, 208. 11, 784; absol. h. 11, 2.

Ἵπερπέτομαι, depon. mid. (πέτομαι), aor. 2 Ep. 3 sing. Ἵπέρωτατο, *to fly over, to fly beyond*, 13, 408. 22, 275; with accus. σήματα, *to fly beyond the marks*, Od. 8, 192.

Ἵπερράγη, see ὑπορρήγγυμι.

Ἵπερσοθεῖν, a lengthened aor. of Ἵπερἔχω, q. v.

Ἵπέρτατος, ἡ, ὄν, poet. (prop. superl. of ὑπέρ), *uppermost, highest. κείτο Ἵπέρτατος*, it (the stone) lay uppermost, *12, 381; ἦστο — Ἵπέρτατος ἐν περιωπῇ, 22, 457.

Ἵπερτερήη, ἡ (Ἵπέρτερος), *the highest part (body or frame-work) of a carriage, on which the load was carried*, Od. 6, 70. †

Ἵπέρτερος, ἡ, ὄν (prop. compar. from ὑπέρ), *upper, that is above. κρεῖ ὑπέρτερα*, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) *higher, superior, more excellent, more exalted*, εὖχος, Il. 11, 290. 12, 437; γυνῆ, in race, 11, 786.

Ἵπερφίαλος, ἡ, ὄν, only in a metaph. signif. *haughty, proud, insolent*, often an

epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; θυμός, a haughty spirit, 15, 94. 23, 611; ἔπος, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud, high-spirited* [in a good sense]. [Art thou not contented to partake of the feast unmolested with us high-souled (nobles)!] Adv. *ὑπερφιάλως, haughtily, insolently*, Od. 1, 227. 4, 663; generally, *excessively, exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful: the ancients [Schol. Vulg. ad Od. 1, 134, Etym. Mag.], derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive*; Butt., Lexil. (in voc.), derives it with Damm from φνή, hence prop. *ὑπερφύαλος, supernatural*, setting oneself above all others; Nitzsch ad Od. 4, 663, prop. = *ὑπερφύης, overgrown*, that overgrows oneself and others; according to Passow, poet. for *ὑπερφιάλος = ὑπέριβος.*)

ὑπερφιάλως, adv. see *ὑπερφιάλος*.
ὑπέρχομαι, depon. mid. (ὑπό, ἔρχομαι), aor. 2 *ὑπέλυθον*, 1) *to go under, to go into, to enter (aubire)*, with accus. θάμνος, δῶμα, Od. 5, 476. 12, 21. 2) Metaph. of mental states, *to enter unobserved, to steal upon*. Τρώας τρέμος ὑπέλυθε γυῖα, trembling seized the Trojans in their limbs (trembling seized upon the limbs of the Trojans), 7, 215. 20, 44. h. 28, 3.

ὑπερωέω (ἔρωέω), aor. Ep. *ὑπερώησα*, *to go back, to retire*, *8, 122. 15, 452.

ὑπερώη, ἡ (prop. fem. from *ὑπερώης*), *the palace*, elsewhere οὐρανίσκος, 22, 495. † *ὑπερωϊόθεν*, adv. (*ὑπερωϊόν*), *from the upper story, from an upper apartment*, Od. 1, 328. †

ὑπερώιον, τό, or *ὑπερώιον* (ὑπέρ), *the upper part of the house, the upper story, an apartment in the upper story, an upper chamber, the apartment of the women*, sing. 2, 514. Od. 6, 362; plur. in both forms, 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, eis *ὑπερῶ ἀναβαίνειν*, Od. 2, 358. 4, 751. (Prop. neut. of the adj. *ὑπερώης*, subaud. οἴκημα.)

ὑπέστην, see *ὑφίστημι*.

ὑπέσχεθον, see *ὑπέχω*.

ὑπέχω (ἔχω), aor. *ὑπέσχεον*, poet. *ὑπέσχεθον*, 7, 188; partep. *ὑπόσχω*, *to hold under, to hold before*, χεῖρα, 7, 188; θήλας ἵππων, *to cause the mares to couple*, 5, 269.

ὑπεμύνω (ἡμύνω), perf. *ὑπεμνήμυκε*, *to incline, to bow*, to make the head sink. πάντα δ' ὑπεμνήμυκε (ever casts down his eyes; dooms him to sad looks), 22, 491. † Thiersch, Gram. § 232. 94 (as intrans.); is entirely bowed down, i. e. hangs down his head. [Död. (denying that ὑπό = 'down') explains it: *must knock under to every body* (lit. *bows the head under*), = παντὶ ὑπόχειρ ἐστί, or

πάντα (quemlibet) ὑπάρχεται ἐμνημυκώς.] This perf. arose thus: ἡμυκε, redupl. ἐμῆμυκε, then strengthened metri gr., ἐμνήμυκε, cf. ῥώνυμος. (Bothe has adopted *ὑπεμνήμυκε*, after Toup.)

ὑπήνεκα, see *ὑποφέρω*.

ὑπήνητης, ου, ὁ (ὑπήνη), *that gets a beard*. πρώτων ὑπήνητης (whose beard is just beginning to grow), 24, 348. Od. 10, 279.

ὑπῆσιος, η, ου (ἡώς), *towards the morning, early*, Il. 8, 530. Od. 4, 656. *στιβή ὑπ*, morning frost, Od. 17, 25.

ὑπίσχομαι, depon. mid. Ion. *ὑπίσχομαι*, Od. 2, 91. h. Merc. 275; aor. 2 *ὑπέσχεομαι*, imperat. *ὑπόσχεο*, infin. *ὑποσχεσάμεν* prop. a strengthened form of *ὑπέχομαι*, to hold oneself under, i. e. to undertake, hence *to promise, to engage*, τί τι, Il. 9, 263. 12, 236; esp. *θυγάτρα*, to betroth a daughter to a man, 13, 376. a) *to vow* any thing to the gods, *ιερά, ἑκατόμβας*, 6, 93. 115. 23, 209. b) With infin. fut. 6, 93. 13, 366. 368. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. ἀπονέσθαι occurs, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and Ep. = *ὑπίσχνομαι*. ὕπνος, ὁ, *sleep*, very often (γλυκύς, ἡδύς, λυσιμελής, νήδυμος, πανδαμάτωρ). χάλκεος ὕπνος, poet. for the sleep of death [ferrens somnus, Virg.], 11, 241.

Ὑπνος, ὁ, *the god of sleep*, twin brother of death, 14, 231. 24, 5; ruler both of gods and men (14, 233). According to Hes. Th. 758, he has his dwelling in the under world; in Hom. Hērē seeks him in Lemnos, 14, 233.

ὑπνώ, contr. ὑπνώ, hence expanded *ὑπνώω*, only partep. *ὑπνώοντες*, intrans. *to sleep, to slumber*, 24, 344. Od. 5, 48. 24, 4.

ὑπό, also Ep. *ὑπαί*. 1) Prepos. with gen., dat., and accus.; ground signif. *under*. A) with gen. 1) Spoken of place: a) In indicating motion *forth from under* an object, *under, from under, from beneath*, only poet. (elsewhere *ὑπὲκ*), ἀνίστασθαι ὑπὸ ζόφου, *to come forth from the darkness*, 21, 56. ἐρύειν νεκρὸν ὑπ' Αἴαντος, *to lead away from (under) Ajax*, 17, 235. cf. 9, 248. 13, 198. ἀγειν ἀνδροκτασίης ὑπο, *to lead away from (the consequences of— or, after) my killing a man*, 23, 86. λύειν ἵππους ὑπὸ ζυγοῦ, 8, 543. Od. 4, 39. b) In indicating continuance *under* an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: *under, more frequently, by, through, before*, *δαμῆται ὑπό τιος*, *to be vanquished by any one*, 3, 436. 4, 479. cf. 6, 134. 16, 434. *θνήσκειν ὑπό τιος*, *to perish by any one*, 1, 242. *φεύγειν ὑπό τιος*, *to flee before any one* [i. e. *under* the influence of terror inspired by him], 18, 149. *φοβεῖσθαι ὑπό τιος*, 16, 303. b) In assigning the efficient cause: *ὑπ' ἀνάγκης*, *by force*, Od. 2, 110. 19, 156. c) Often in assigning operating or accompanying circumstances: *under, by, αἰσάντων ὑπ' Ἀχαιῶν*,

under the shout of the Greeks, II. 2, 334. *δηίων ὑπο θυμοραϊστέων*, 16, 591. 18, 492. Od. 19. 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espily in defining localities, *ὑπὸ Τρωίῳ*, II. 2, 866. cf. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under*, *by*, *δαμῆναι ὑπὸ τινι*, 5. 646. Od. 4, 790. *ὑπὸ χειρὸς τινος*, II. 2, 860. b) Spoken of intermediate causes: *ὑπὸ πομπῇ*, *under the conduct*, 6, 171. *φέβεσθαι ὑπὸ τινι*, 11, 121. cf. II. 5, 699. c) Of subordination, *under*, *by*, Od. 3, 304; also *ὑπὸ ὑπο*, *somno obscutus*, II. 24. 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, *ἵεναι ὑπὸ γαίαν*, *under the earth*, II. 18, 333; also spoken of motion to elevated places (*sub*), *to, towards*, *ἔρχεσθαι ὑπὸ Λίον*, 2, 216. *ὑπὸ τείχεος*, 4, 407. b) Of a quiet continuance, *εἶναι ὑπ' ἡῶ τ' ἡελίον τε*, 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against*, *about* (*sub*), *νύχθ' ὑπο*, II. 22, 102: *during*, 16, 202. II) As adv. *amongst*, *under*, often *ὑπὸ δέ*, Od. 4, 636. 21, 23. 2) *secretly*, *unobserved*, II. 23, 153. 24, 507. We may often also suppose a tmesis, 17, 349. 18, 347. III) In composition it has the signif. of the adv. sometimes it means also *somewhat*, *a little*.

ὑποβάλλω (*βάλλω*), infin. Ep. *ὑββάλλειν* for *ὑποβάλλειν*, 19, 80. 1) *to cast under*, *to lay under*, with accus., *λίτα*, Od. 10, 353. 2) Metaph. *to interpose a word*, *to fall into the discourse*, *to interrupt*, 19, 80 [cf. Herm., Opusc. V. 302, seq. VII. 66, seq. espily 72].

ὑποβλήθην, adv. (*ὑποβάλλω*), prop. *to cast between*, hence, *interposing*, *interrupting* in the discourse [Herm. says, *admonendo occurrere*: see *ὑποβάλλω*]. *ἀμειβεσθαι*, 1, 292.† 2) *with sidelong glances* [*timis oculis*], *ἐσκέφατο*, h. Merc. 415. [So in 1, 292, according to Död.]

ὑπόβρυχα, adv. *under water*, *τὸν ὑπόβ. θῆκε*, it held him, Odysseus (Uyses), long submerged (according to Voss, the subject is: the raft, *σχεδίη*: according to Nitzsch, the surge itself). Od. 5, 319.† Mly it is taken as an adv. According to Buttm., in Lexil., a metaplast. accus. sing. of the adj. *ὑπόβρυχος*, or later *ὑποβρύχιος*.

**ὑποβρύχιος*, *ον* (*βρύχιος*), *under water*, *in the depth*, of three endings, h. 33, 12.

**ὑπογνάπτω* (*γνάπτω*), *to bend under*, *to bend around*; *to repel*, *to withstand*, *ὄρμη*, h. 7, 13.

**ὑποδαίω*, only in tmesis, see *δαίω*.

**ὑποδαμάω* (*δαμάω*). *to subdue*, *to subject*, only pass. *λάβρη ὑποδηθείσα Κρονίω*, secretly forced by Zeus, h. 6, 4.

**ὑποδάμναι*, mid. from the form *ὑποδάμνημι* = *ὑποδημνάω*, only pres. 2 sing. *ὑποδάμνησαι*, *to subject oneself*, *to humble oneself*, *Od. 3, 214. 16, 95.

ὑποδέγμενος, see *ὑποδέχομαι*.

ὑποδέρομε, see *ὑποτρέχω*.

ὑποδεῖω (*δεῖω*), aor. 1 Ep. *ὑπέδειξαι*, *ὑποδείξαι*, but imper. *ὑποδείσατε*, Ep. perf. 2 *ὑποδείδια*, 3 plur. pluperf. *ὑπέδειδισαν*, Ep. perf. 1 *ὑπαιδείδουκα*, h. Merc. 165; *to be a little afraid of*, *to fear any one or any thing*, *τινά* or *τί*, 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (*ὑποδέχομαι*), *reception* espily *hospitable reception*, *hospitable entertainment*, 9, 73.† (a long.)

ὑποδέχομαι, depon. mid. (*δέχομαι*), fut. *ὑποδέξομαι*, aor. 1 *ὑπεδεξάμην*, and Ep. aor. sync. 2 sing. *ὑπέδεξο*, 3 sing. *ὑπέδεκτο*, partec. *ὑποδέγμενος*, infin. *ὑποδέχθαι*, 7, 93. 1) *to receive*, *to take*. a) Espily a guest, 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear*, *to endure*, *to suffer*, *βιάς ἀνδρῶν*, Od. 13, 310. 16, 189. b) Metaph. *to promise*, *τί*, II. 7, 93. Od. 2, 387.

ὑποδῶ, only in tmesis, see *δαω*.

ὑπόδημα, *ατος*, τό (*δέω*), prop. that is bound beneath: *a sole*, *a sandal*, *Od. 15, 369. 18, 361.

ὑποδηθείσα, see *ὑποδαμάω*.

ὑποδμῶς, ὄσος, ὁ (*δμῶς*), subjected, hence, *a slave*, *a servant*, *τινός*, Od. 4, 386.†

ὑπόδρα, adv. poet. looking up from beneath, i. e. *darkly*, *fiercely*, *ακρῆς*, always, *ὑπόδρα ἰδών*, 2, 245. Od. 8, 115 (without doubt from *ὑπέδρακον*, cf. Thiersch, § 192. 2).

ὑποδράω (*δράω*) Ep. *ὑποδρώσω*, 3 plur. pres. for *ὑποδρῶσι*, *to serve*, *to wait upon*, *τινί*, Od. 15, 333.†

ὑποδρηστήρ, ἦρος, ὁ, Ep. (*ὑποδράω*), *a servant*, *a waiter*, *an attendant*, Od. 15, 336.† *ὑποδῶς* (*δῶς*), aor. 2 *ὑπέδυν*, fut. mid. *ὑποδύσομαι*, Ep. aor. 2 *ὑπέδυστο*; only intrans. mid. together with aor. 2 act. 1) *to go under*, *to go into*, *to sink in*, with accus. *θαλάσσης κόλπον*, Od. 4, 435; absolute: *to step under*, *to step*, in order to take any one upon the shoulders, II. 8, 332. 13, 421; metaph. with dat. *πᾶσιν ἡμεροῖς ὑπέδυ γῶος*, a joyful sorrowing came over them all ('tears followed, but of joy,' Cp.), Od. 10, 398. 2) *to emerge amongst*, *to come forth*, with gen. *θάνων*, Od. 6, 15. *κακῶν ὑποδύσαι*, thou wilt escape from evils, Od. 20, 53.

ὑποεἶκω, poet. for *ὑπέεω*.

ὑποζεύγνυμι (*ζεύγνυμι*), fut. *ὑποζεύξω*, *to bring under the yoke*, *to harness*, ἵππους, Od. 15, 81.† cf. Od. 6, 73.

ὑποθερμαίνω (*θερμαίνω*), aor. pass. 3 sing. *ὑπεθερμάνθη*, *to warm*, pass. *to become warm*, *αἵματι*, with blood, 20, 746.† *Ἐποθήβαι*, αἰ, a place in Bœotia, 5, 505. In regard to this place, even the ancients were at variance. According to Strab. IX. p. 412, some understood by it the later *Ποτνιαί*, others, with greater probability, the lower town of Thebes; and they would consequently

read ὑπὸ Θήβας: for Cadmēa, the citadel, and the upper town of Thebes were destroyed by the Epigōni, and at that time not yet rebuilt, cf. Mannert VIII. P. 226.

ὑποθημοσύνη, ἡ (ὑποτίθημι), *instruction, counsels, exhortation*, only plur. 15, 412. 16, 233.

ὑποθωρήσω (θωρήσω), *to arm privately*, only mid. *to arm oneself privately*, λόχη, for ambush, 18, 313.†

ὑποκάμπω, *to bend under or about*, 24, 274.† See κάμπω.

ὑπόκειμαι, only in tmesis, 21, 364. See κείμαι.

ὑποκινέω (κινέω), aor. 1 ὑποκινήσας, *to move beneath, to move gently*, spoken of Zephyr, 4, 423.†

ὑποκλίνω (κλίνω), aor. pass. ὑπεκλίθη, *to bend*. Pass. with dat. σχοίνω, *to lay oneself among the rushes*, Od. 5, 463.†

ὑποκλονέω, poet. (κλονέω), only mid. ὑποκλονεῖσθαι τι, *to fly in confusion* ['in tumultuous flight,' Cp.] before any one, 21, 556.†

ὑποκλοπέω = ὑποκλέπτω, *to conceal under*. Mid. *to conceal or hide oneself under*, Od. 22, 382.†

ὑποκρίνομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρίναμην, prop. *to give a decision to a question, espy spoken of a prophet: to give a decision, to reply, to return answer*, 12, 228; generally, τινί, *to answer any one*, 7, 407. Od. 2, 111. 15, 170. 2) *to explain, to interpret*, Διέφρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθη, *to conceal or hide under*. Pass. ἡ νηὶς ἄχρη ὑπεκρύφθη, *was entirely concealed in the foam*, 15, 626.†

ὑπόκυκλος, ὄν (κύκλος), *round beneath, rounded below* (Eustath. κυκλοτερής); τάλαρος, Od. 4, 131.† 2) Others explain it, without probability, furnished with small wheels, Apoll. and Schol. Vulg.

ὑπόκυμαι, Ep. mid. (κύω), only aor. 1 partep. ὑποκυσαμένη, *to become pregnant*, 6, 26. Od. 11, 254; spoken of beasts: *to be big with young*, Il. 20, 225 (still ὑποκυσαμένη is more correct, and it is adopted by Spitzner; cf. Butt. m., Gr. under κύω).

ὑπολαμβάνω, only in aor. 2 by tmesis, 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, 18, 492. (Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείψομαι, Od. 17, 276; *to leave behind*, τί, Od. 16, 50. Mid. *to remain behind, to be left*, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), *to make white beneath*, only pass. *to grow white beneath*, ὑπολευκαίνονται ἀχυρμαί, 5, 502.†

ὑπολίξω, ὄν, gen. ὄνος, poet. (ὀλίξω), somewhat smaller or less, λαοί, 18, 519.†

ὑπόλυω (λύω), aor. 1 ὑπέλυσα, aor. 1 mid. ὑπέλυσαμην. Ep. aor. 2 mid. 3 plur. ὑπέλυντο, 16, 341: *to loose beneath, to relax, to loose*, metaph. γυῖά τις, *to loose one's limbs beneath him*, i. e. to

deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, 15, 581; of the slain, 11, 579. 13, 412. Pass. 16, 341; and by tmesis, 15, 581; spoken of a wrestler who falls, 23, 726 (cf. λύω), μένος καὶ γυῖά τις, 6, 27. Mid. *to loose from under, to deliver*, τινά δεσμῶν, *to set free any one secretly from his bonds*, 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. *to remain behind* (to remain in one's place), Od. 10, 232. 258; espy spoken of a warrior, who makes opposition to the enemy, *to maintain one's post, to wait, to hold out*, Il. 5, 498; with infin. οὐδ' ὑπέμεινεν γνῶμεναι, *he waited not till he was known* [lit. for us to know him], Od. 1, 410. 2) Trans. *to await, to abide, to sustain*, τινά, Il. 16, 814. 17, 25; or ἔρωήν τις, 14, 489.

ὑπομμνήσκω (μμνήσκω), fut. ὑπομνήσω, aor. ὑπέμνησα, *to remind*, τινά τις, *any one of any thing*, *Od. 1, 321. 15, 3.

ὑπομνάομαι (μνάομαι), 2 plur. imperf. ὑπεμνάσθε, Ep. for ὑπεμνάσθε, *to woo a woman illicitly*, γυναῖκα, Od. 22, 38.† (ὑπομνήσω), see ὑπημύω.

Ἵπονηός, ὄν, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81; see Ἰθάκη.

ὑποπεπτηῶτες, see ὑποπτήσω.

ὑποπερακάω (περακάω), *to become gradually of a dark colour* ['to gather fast their blackness,' Cp.]; of ripening grapes, Od. 7, 126.†

Ἵποπλάκιος, ἡ, ὄν, Hypoplacian, lying at the foot of Mount Placus, epith. of Thebes in Troas, 6, 397; see Πλάκος. [According to others from πλάξ, situated in a low plain.]

ὑποπτάννυμι, only by tmesis, 1, 130; see πετάννυμι.

ὑποπτήσω (πτήσω), only partep. perf. plur. ὑποπεπτηῶτες, Ep. for ὑποπεπτηκότες, *to crouch from fear, to cower*, spoken of birds: πετάλοις, *to cower timidly under the leaves*, 2, 312.†

ὑπόρνυμι (ῥνυμι), only aor. 2 ὑπόρνορον, *to excite beneath or near, to awaken*, τοῖον ὑπόρροε Μούσα, thus moved the muse, Od. 24, 62.† Od. 4, 113; see ῥνυμι.

ὑπόρρηγνυμι (ῥήγνυμι), aor. 2 pass. ὑπερράγην, *to tear in pieces beneath*. Pass. οὐρανόθεν ὑπερράγη, *in heaven the æther divided or opened itself beneath* [cf. αἰθήρ], *8, 558. 16, 300.

ὑπόρρηνος, ὄν, poet. (ῥήν, ἄρην), *having a lamb under it; (each) with its lamb*, 10, 216.†

ὑποσεῖω, Ep. ὑποσεῖω (σεῖω), *to shake beneath, or gently, to turn beneath*, τρέπανον, Od. 9, 385.†

ὑποσταίη, see ὑφίστημι.

ὑποσταχύομαι (στάχυς), *to grow gradually*, prop. spoken of ears of corn, metaph. of herds, *to increase*, Od. 20, 212.*

ὑποστεναχίζω (στεναχίζω), *to groan beneath*, spoken of the earth, γαῖα δ' ὑποστεναχίζε, 2, 781.†

ὑποστορέννυμι (στορέννυμι), aor. infin. ὑποστορέσαι, *to spread beneath, to lay under, δέμνιά τι, Od. 20, 139.*

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψασθαι, aor. pass. ὑπεστρέφθη, Od. 18, 23. 1) Trans. *to turn about, to turn around, to turn back, with accus. ἵππους, Il. 5, 581.* 2) Intrans. *to turn about, to turn back, 5, 505. 12, 71; φύγαδε, to turn oneself to flight, 11, 446. Ὀλυμπον, to return to Olympus, 3, 407.* Mid. and aor. pass. *to turn back, ἐς μέγαρον, Od. 18, 23. Il. 11, 567.*

ὑποσχεθεῖν, a lengthened Ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑποσχέομαι.

ὑποσχέσῃ, ἤ, Ep. = ὑπόσχεσις, a promise, 13, 369.†

ὑπόσχεσις, ιος, ἡ (ὑποσχέομαι), a promise, 2, 286. 349. Od. 10, 483.

*ὑποταμνόν, τό (τέμνω), an herb cut off, for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see ταίνω.

ὑποταβέω (ταβέω), *to be somewhat afraid of; τινά, only partcp. aor. ὑποταβήσαντες, 17, 533.†*

ὑποταρτάριος, ον (Τάρταρος), dwelling beneath in Tartarus, Τιτήνες, 14, 279.†

ὑποτιθῆμι (τίθημι), only mid. fut. ὑποτίσομαι, aor. 2 ὑπεθέμι, imperf. ὑπόθευ, infin. ὑποθέσθαι, *to put under, to lay under, act. only in tmesis, 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel (with reference to the subject), βουλήν τι, to give counsel to any one, 8, 36; ἔπος ἡ ἐργον τινί, to suggest a word to any one, Od. 4, 163.*

δ) Without accus. τινί, *to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.*

ὑποτρέμω, only in tmesis, 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf. 2 ὑποδέδρομα, 1) *to run under, metaph. ὑποδέδρομε βῆσσα, a valley extended beneath, h. Ap. 284.* 2) *to run to under, ὃ δ' ὑπέδραμε καὶ λάβε γούνων κύψας, he ran up to him beneath his arm and spear, and clasped his knees, 21, 68. Od. 10, 323. (Others explain, to run to.)*

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, *to retire trembling, to retreat, to fly, 7, 217. 15, 636.* 2) Trans. with accus. *to flee trembling from, to run away from, *17, 587.*

ὑποτρομέω (τρομέω), Ep. iterat. imperf. ὑποτρομέεσκον, *to tremble thereupon, to quake, 22, 241.* 2) Trans. with accus. *to flee from any one, *22, 241.*

ὑπότροπος, ον (ὑποτρέπω), *turning back, returning home, always adverbial, with ἐκείσθαι, 6, 367. 501. Od. 21, 211; and εἶναι, h. Ap. 476.*

ὑπουράνιος, ον (οὐρανός), *under the heaven, περηνά, 17, 675; metaph. extending to heaven, i. e. very great, κλέος, 10, 212. Od. 9, 264.*

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, *to make visible or to show any thing under. τί, θρήνην τραπέζης, to show the footstool under the table, Od. 17, 409.†*

ὑποφέρω (φέρω), aor. 1 ὑπήνεικα, *to bear away from under, esp. to deliver from danger, τινά, 5, 885.†*

ὑποφεύγω (φεύγω), *to flee from under, to flee from, to escape, τινά, 22, 200.†*

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that speaks under any one, or as the servant of any one; hence, a diviner, an interpreter of the divine will, epith. of the Selli, 16, 235.†

ὑποφθάω (φθάω), only in the partcp. aor. 2 ὑποφθάς, and partcp. aor. mid. ὑποφθάμενος, *to be beforehand, to do before, to anticipate, ὑποφθάς περόνησεν, 7, 144. Od. 4, 547; and with accus., to anticipate one, Od. 15, 171 (in the aor. αἰ).*

ὑποχάζομαι, always in tmesis, see χάζομαι.

ὑποχείριος, ον (χείρ), *under the hand, in the hand, χρυσός, Od. 15, 448.†*

ὑποχέω (χέω), aor. 1 Ep. ὑπέχευα, *to pour under, to strew under, spoken of dry things, ῥέπας, Od. 14, 49; to spread out, βοείας, Il. 11, 843.*

ὑποχωρέω (χωρέω), imperf. and aor. ὑπεχώρησα, *to retire, to retreat, to go back, *6, 107. 13, 476; also in tmesis, 4, 505.*

ὑπόψιος, ον, Ep. ὑποπτος, looked upon from beneath, i. e. with angry, contemptuous look; hence, despised, οδίου, ὑπόψιος ἄλλων, 3, 42;† ed. Wolf (Others read ἐπόψιος, V. 'a spectacle to all.' This word which elsewhere occurs in a good sense, is opposed to the context.)

ὑπίτιος, ἡ, ον (ὑπό), bent backwards, supine, backwards, opposed to πρηής, 11, 179; often with πέσε, 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπίπιον, τό (ὤψ), the part of the face below the eyes; generally, countenance, aspect (since anger and displeasure are expressed in the region of the eyes), 12, 463.†

ὑπώρεια, ἡ (ὄρος), the region at the foot of a mountain, the foot or declivity of a mountain, 20, 218.† (prop. fem. from adj. ὑπώρειος).

ὑπώροπος, see ὑπόρονημι.

ὑπωρόφιος, ον (δροφή), *under the roof, in the house, ὑπωρόφιοι δέ τοί εἰμεν, we are under the roof with thee, i. e. table-friends, 9, 640.†*

Ἐπίη, ἡ, a little town in Boeotia on the Euripus, in the time of Strabo destroyed, 2, 837.

Ἐρμίνη, ἡ, a town in Elis, prob. near the cape Hyrmina or Hormina, 2, 616.

Ἐρτακίδης, ον, ὁ, son of Hyrtacus = Asius, 2, 837.

Ἐρτακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Ἐρτιος, ὁ, son of Gyrtius, a Mysian, 14, 511.

ὄς, ὄος, ὁ and ἡ (ὄ in the oblig. cases), accus. ὄν, dat. plus Ep. only νέσσει for

ἕσει, a swine, a hog, both the boar and the sow; mly the tame hog. Hom. uses ἕς and οὗς according to the necessity of the metre, 10, 264. 23, 32. Od. 15, 556; see Thiersch, Gram. § 158. 12; and 197. 59.

Ἵσμινη, ἡ, Ep. also metaplast. dat. Ἵσμινι, a contest, a fight, a battle, Ἵσμινηδε ἰέναι, to go into the battle, 2, 477; the Ep. dat. Ἵσμινι μάχεσθαι, 2, 863. 8, 56.

Ἵσμινι, see Ἵσμινή.
Ἵστατίος, ἡ, ον, poet. = Ἵστατος, 15, 634; the neut. as adv. Ἵστατίον, at last, 8, 353. Od. 9, 14.

Ἵστατος, ἡ, ον, superl. of Ἵστερος (ὑπό), the last, the extreme, spoken of space, Ἵστατος ὁμίλου, 13, 459; of time, 5, 703. 11, 299; connected with πύματος, 22, 203; neut. sing. as adv. at last; also πύματος καὶ Ἵστατον, Od. 20, 116; Ἵστατα καὶ πύματα, at the very last, Od. 4, 685.

Ἵστερος, ἡ, ον, compar. (prob. from ὑπό), that follows, next behind, 5, 17; mly spoken of time: later, next, posterior, with gen. σεῦ Ἵστερος, 18, 333; γένει Ἵστερος, 3, 215. The neut. sing. as adv. Ἵστερον, afterwards, in future, also plur. Ἵστερα, Od. 16, 319.

Ἵφαίνω, aor. Ἵφηνα, iterat. imperf. Ἵφαίνεσκειν, and also from an Ep. from ὑφάω, the 3 plur. pres. ὑφώσιν, Od. 7, 105; to weave, with accus. ἱστόν, Il. 3, 125; and often φάρα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: to weave, to plot, to devise, to plan, μήτην, Il. 7, 324. Od. 4, 678; δόλον, Il. 6, 187; often with ἐνὶ φρεσὶ: δόλους καὶ μήτην, Od. 9, 422; μύθους καὶ μῆδεα πᾶσιν, to present words and counsels before all, Il. 3, 212.

ὑφάρεω, to take away from under, only in tmesis, 2, 154; see αἰρέω.

ὑφαντός, ἡ, ὄν, verb adj. (from ὑφαίνω), woven, ἐσθής, εἶμα, *Od. 13, 136. 218. 16, 231.

ὑφασμα, ατος, τό (ὑφάω), a web, that which is woven, Od. 3, 247.†

ὑφάω, poet. shortened for ὑφαίνω, from which ὑφώσιν, Ep. expanded for ὑφώσι, Od. 7, 105.†

ὑφέλω (ἔλω), to draw from under, τινά ποδοῦν, to drag away any one by the feet, 14, 477.†

ὑφήριοχος, ὁ (ἡνίοχος), prop. the servant of the warrior in the chariot, generally, a charioteer, 6, 19; cf. θεράπων.† ὑφήμι (ἴημι), aor. 2 partcp. ὑφέντες, 1, 434; elsewhere in tmesis. 1) to take down, to let down, ἱστόν, 1, 434. h. Ap. 504. 2) to bring or lay under, τί τινη, in tmesis, 14, 140. Od. 9, 309.

ὑφικάω, only in tmesis, 11, 117;† see ἰκάω.

ὑφίστημι (ἴστημι), aor. 2 ὑπέστην, 3 plur. Ep. ὑπέσταν, partcp. ὑποστάς, only in the aor. 2 in intrans. signif. 1) to place oneself under, to take upon oneself, to undertake, to attempt (Schol. τλήναι), with infin. σαῶσαι, 21, 273; hence: 2)

to promise, to covenant, to vow, with accus. 9, 519; τινί τι, 5, 715. 13, 375; with κατανεῦσαι, 4, 267; with infin. fut. 9, 445. 19, 195; ὑπόσχεσθαι, to make a promise, 2, 286. Od. 10, 483. 3) to put oneself under one, to yield to one, τινί, Il. 9, 160.

ὑφορβός, ὁ (ἕς, φέρβω), according to the necessity of the metre, for σύφορβος, a swineherd, espily δῖος ὑφορβός, Od. 14, 3; often ἀνέρες ὑφορβοί, *Od. 14, 410. ὑφώωσι, see ὑφάω.

ὑφαγόρης, ον, ὁ (ἀγορεύω), voc. speaking lofty, speaking proudly, boasting, *Od. 1, 385. 2, 85. 303.

ὑψηρέφης, ἐς (ἐρέφω), Ep. also ὑψηρέφης, ἐς, from which only gen. ὑψηρέφους, 9, 582. h. Merc. 23; having a high roof, ὑψηρέφες δῶμα, 5, 213. Od. 4, 15; δῶματα ὑψηρέφεια, Od. 4, 757; and often (ea with synizesis).

ὑψηλός, ἡ, ὄν (ὑψος), high, lofty, spoken of trees, mountains, buildings, etc., 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ἵψήνωρ, ορος, ὁ (from ἀνήρ, courageous), 1) son of Dolopion, a Trojan, 5, 76. 2) son of Hippasus, a Greek slain by Deiphobus, 13, 411.

ὑψηρέφης, ἐς, see ὑψηρέφης.
ὑψηχῆς, ἐς (ἦχος), gen. ἐος, high or loud sounding, epith. of horses, loud, neighing, or loud stamping, *5, 772. 23, 27.

ὑψη, adv. high, on high, ἦμενος, 20, 155. Od. 16, 264. 2) high, up, on high, ἀναθρόσκου, Il. 13, 140; βιβάς, high striding, i. e. with great steps, 13, 371. h. Ap. 202.

*Ἵψιβόας, ον, ὁ, poet. (βοῶ), high or loud crier, name of a frog, Batr. 205.

ὑψιβρεμέτης, ον, ὁ, poet. (βρέμω), high roaring, high or loud-thundering, epith. of Zeus, 5, 54. 12, 68. Od. 5, 4.

ὑψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. high-sitting, high-ruling, epith. of Zeus, *4, 166. 7, 69. = ὑψιμέδων.

ὑψικάρηνος, ον, poet. (κάρηνον), having a lofty head or summit, having a lofty top, δρύες, tall oaks, 12, 132.† h. Ven. 265.

ὑψικερως, ον, poet. (κέρας), high-horned, with lofty antlers, εἰλαφος, Od. 10, 158.†

ὑψικομος, ον (κόμη), prop. high-haired, high-leaved, leafy, δρύς, 14, 398. Od. 12, 357.

*ὑψικρημνος, ον, poet. (κρημνός), with high precipices, high-projecting, Ep. 6, 5.

*ὑψιμέδων, οντος, ὁ (μέδω), high-ruling, Ep. 7, 3.

*ὑψιμέλαθρος, ον, poet. (μέλαθρον), high-bull, αὔλιον, h. Merc. 103. 134.

ὑψιπετής, εσσα, εν, poet. = ὑψιπέτης, αιετός, 22, 308. Od. 24, 538.

ὑψιπέτης, ον, Ep. for ὑψιπέταλος (πέταλον), high-leaved, δένδρεον, 13, 437. Od. 4, 458.

ὑψιπέτης, ον, ὁ, poet. (πέτομαι) ἄγλυψιγ, high-soaring, αιετός, 12, 201. 209. Od. 20, 243.

Υψιπύλη, ἡ, Ep. Υψιπύλεια, daughter of Thoas, king of Lemnos, wife of Jason, see Ἰήσων, 7, 469.

ὑψιπύλος, ον, poet. (πύλη) *having high gates, high-gated*, Θήβη, 6, 416. Τροίη, *16, 698.

ὑψόθεν, adv. (ὑψος), *from on high, from above*, 11, 53. 12, 383. Od. 2, 147.

ὑψόθεν, adv. poet. (ὑψος) *high, on high*, εἶναι, *10, 16. ὑψόθεν ὄρεσφι, 19, 376.

ὑψόροφος, ον, poet. (ὄροφή) = ὑπερεφής, *having a lofty roof, high-roofed*, Θάλαμος, 3, 423. Od. 2, 337.

ὑψόσε, adv. poet. (ὑψος), *on high, up, upwards*, d. 10, 461. Od. 8, 375, and often.

ὑψού, adv. poet. (ὑψος) *high, above, up, on high*, 1, 486. 6, 509. Od. 4, 785.

*ὑψόω (ὑψος), partep. aor. ὑψώσας, *to elevate, to lift up*, δέμας, Batr. 80.

ὑω (ὑ), only imperf. and partep. pres. pass., prop. *to make wet, espy to cause to rain, Zeus ὑε, Zeus sends rain*, 12, 25. Od. 14, 457. Hence pass. λέων ὑόμενος καὶ ἀήμενος, a lion that goes through rain and wind [lit. *rained and blown upon*], Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see φαίω.

φάαντατος, η, ον, Ep. irreg. superl. from φαεινός, or from φαεννός, *the brightest*, ἀστήρ, Od. 13, 93. †

φαγεῖν, Ep. φαγέμεν, infin. of the defect. aor. ἔφαγον, poet. φάγον, subj. Ep. 3 sing. φάγησι, for φάγη; *to eat, to consume*; belonging to εσθίω or ἔδω, with accus. 24, 411. Od. 9, 94; with gen. Od. 9, 102.

φάε. 3 sing. imperf., see φάω.

Φαέθουσα, ἡ (the shining), the daughter of Hēlios and Neaira, Od. 12, 132.

φαέθων, οντος, ὁ (poet. lengthened from φάων), *luminous, shining, beaming, bright*, epith. of Helios, 11, 735. Od. 11, 16.

Φαέθων, οντος, ὁ, proper name, a horse of Eōs (Aurora), Od. 23, 246.

φαεινός, ἡ, ὄν, Ep. comp. φαεινότερος, 18, 610. h. Ven. 86; superl. φάαντατος, Ep. resolved from the contr. φαεννότερος, *luminous, shining, beaming, gleaming*, often spoken of metal; again, of fire, 5, 215; of the moon, 8, 554; of the eyes, 13, 3; of Eōs (Aurora), Od. 4, 188; φοίνικι, with purple, 11, 6, 219; of splendid clothes, 5, 315.

φαίω, poet. = φαίω, only pres.; prop. trans., *to make light, to feed the light*, Od. 18, 243. Mly intrans. signif. *to shine, to beam, to gleam*, spoken of Hēlios, Od. 12, 383. 385; of fire vessels, *Od. 18, 308.

φαεισίμβροτος, ον, poet. (φάω, βροτός) *enlightening or bringing light to mortals* epith. of Eōs (Aurora), 24, 785; of Hēlios, Od. 10, 138, 191.

Φαίαιξ, ακος, ὁ, see Φαίηκες.

φαιδιμόεις, ὁ, poet., a rare form of φαίδιμος, (φαίω), prop. *shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful*; spoken of the limbs of the body. γυῖα, ὤμος, 6, 27. Od. 11, 128. ὁ) *glorious, illustrious, famous*, spoken of heroes, 11, 4, 505. Od. 2, 386, and often.

Φαίδιμος, ὁ, a king of the Sidonians, who hospitably entertained Menelaus, Od. 4, 617. 15, 117.

Φαίδρα, ἡ, Ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1, 4.

φαίνεσθετο, see φαίω.

φαινολίς, ἡ (φαίω), *light-bringing*, epith. of Eōs (Aurora), h. Ap. 51.

Φαίηκες, οἱ, the Phœnicians, the fabulous blessed inhabitants of Scheria; see Σχερίη. At an earlier period they dwelt in Hyperia, near the Cyclopes, and emigrated under Nausithoos to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinoos, Od. 8, 390, seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Hom., Od. 7, 34, seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244, seq. cf. Nitzsch ad Od. 6, 3 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandl. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferry-men of death, borrowed from a foreign religion. The name he derives from φαῖος, dusky, dark: *the dark men*.

φαινομένηφι (ν), Ep. for φαινομένη.

Φαίνοψ, οπος, ὁ, son of Asius, from Abÿdus, father of Xanthus and Thoos, 5, 152. 17, 312. 583.

φαίω (for φάω), Ep. infin. φαιόμεν, aor. ἔφηναι, infin. φῆναι, fut. mid. φαισόμεναι, infin. Od. 12, 230; aor. 2 pass. ἔφάνην, poet. φάνην, 3 plur. φάνεν for ἔφάνησαν, subj. 3 sing. Ep. φανῆ for φανῆ, infin. Ep. φανήμεναι Ep. aor. 1 ἔφαισθη expanded from φάνθη. 3 plur. φάανθεν for ἔφάανθησαν, 11, 1, 200; perf. pass. πέφασμαι, 3 sing. πέφανται, 2, 122; fut. 3 πεφασσομαι, 17, 155 (not to be confounded with the similar form from ΦΕΝΩ); φάνεσκεν, 11, 64, is according to Butt. Gr. p. 306, and Thiersch, Gr. § 210. c. more prob. to be derived from ἔφάνην. Prim. signif. 1) Transit. &

bring to light, to cause to appear, to make visible, to show, with accus. ἐπιγυνοῖδα, μηρούς, Od. 18, 67, 74; αὐτὸν Ἄρην, Batr. 265; ὁδὸν τινί. Od. 12, 334; spoken of the gods, τέρας τινί, to cause a sign to appear, Il. 2, 324. Od. 3, 173; σήματα, Il. 2, 353; γόνον τινί, to give offspring to any one, Od. 4, 12. b) Generally, *to show, to disclose, to express, νοήματα*, Il. 18, 295; ἀοιδήν, to begin a song, Od. 8, 499; ἀεικείας, Od. 20, 309. 2) Intrans. *to shine, to be clear, τινί*, Od. 7, 102. 19, 28. Mid. with aor. pass. 1) *to come to the light, to appear, to shine, to become visible, to show oneself, τινί*, Il. 1, 198. 7, 7. Od. 7, 201; also τί, where: φαίνετο (sc. Ἐκτωρ ἢ ὁ χρώς), he was visible at the neck, i. e. his neck was unshielded, Il. 22, 325; hence partcp. φαίνόμενοι, those present, 10, 236, and often; where also belongs the Ep. aor. ἐφάνεσκε, 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with partcp. Il. 5, 867. 2) Esply spoken of the appearance of the heavenly bodies, 1, 477. 8, 556; often, ἅμα ἡοὶ φαυνομένηφι, as soon as Eὸς (Aurora) appeared, 9, 618. Od. 4, 407. b) *to shine, to be bright*, spoken of fire, Il. 8, 562; δεινὸς οἱ ὄσσε φαάνθεν, terribly beamed his eyes [her eyes, Felton and Heyne], 1, 200. [According to Ameis, φαίνεσθαι never means *to shine*, but always *to appear*; hence οἱ is referred to Achilles, and ὄσσε to Athênê, 'terrible to him appeared her eyes.' Am. Ed.]

*Φαῖνώ, οὖς, ἡ, a nymph, a playmate of Persephônê, h. Cer. 418.

Φαῖνωψ, ὄπος, ὁ = Φαῖνοψ.

Φαίστος, ὁ (adj. φαίστος, clear), son of Borus of Tarne in Mætonia, an ally of the Trojans, slain by Idomeneus, 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, 2, 648. Od. 3, 296.

φαλαγγηδόν, adv. (φάλαγξ), *by troops, in squadrons*, 15, 360.†

φάλαγξ, ἄγνος, ὁ, *a line of battle, a troop, a phalanx, a band*, 6, 6, elsewhere in the plur. φάλαγγες Τρώων, 3, 77; ἀνδρῶν, 19, 158; φάλαγγες ἐλπίομενοι, construct κατὰ σύνεσιν, 16, 281; cf. Kühner, § 365. a. *Il.

φάλαρα, τά, 16, 106.† βάλλετο (πήληξ) δ' αἰεὶ κὰπ φάλαρ' εὐποίηθ' — ed. Wolf; on the other hand, Spitzner after Aristarch., καὶ φάλαρα εὐπ., which must be connected with δεινὴν—καναχὴν ἔχε, v. 104; φάλαρα, Ep. shortened for φαληρά; according to the comm. explanation = φάλοι, *shining studs or plates* in front of the helmet as an ornament (Schol. A. τὰ κατὰ τὸ μέσος τῆς περικεφαλαίας μικρὰ ἀσπίδισκια). More probably they were, according to Buttm., in Lex., with a Schol. ad Il. 5, 743 (οἱ ἐν ταῖς παραγναθίσι κρῖκοι, ἀπυῖς ε. ἰβυῖα), to be distinguished from φάλοι, and considered as the *squamous*, or metal-covered bands of the helmet, which held it fast.

φαληριῶν (φαληρός), only partcp. φαληριῶν, Ep. for φαληριῶν, prop. *to be white*, spoken of waves, *to foam*, 13, 799.†

Φάλκης, ου, ὁ (the plank of a vessel), a Trojan, slain by Antilöchus, 14, 513.

φάλος, ὁ (adj. φάλος, clear), according to the old Gramm. *metal studs or knobs on the helmet* (Schol. ἦλοι, ἀσπίδισκοι), for protection and ornament. According to Buttm., in Lexil., more correctly, *a metallic ring, or conical elevation* (later κῶνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, *the cone of the helmet*, cf. Köpke, Kriegswesen der Griechen, p. 93. My the helmet had one φάλος, 3, 362. 4, 459. 6, 9, etc. That the φάλος was closely connected with the crest, is shown by 10, 258, and 13, 614; cf. ἀφαλος, ἀμφίφαλος, τετράφαλος. *Il.

φάν, see φημί.

φάνεν, φανεσκε, see φαίνω.

φανήρη, φανήμεναι, see φαίνω.

φάος, εος, τό (φάω), and older poet. form for φῶς, Ep. φῶως, dat. sing. φάει, Od. 21, 429; accus. φάος, φῶως, φῶωσδε, plur. φάεα, Od. 16, 15. 17, 39. (cf. Thiersch, § 189. 19. b.). 1) *light*, e. g. of candles, Od. 19, 24. 34. 18, 317; *light*, in distinction from ἀχλύς, Il. 15, 669; espily *day-light, day, day-break*, 1, 605. 2, 49. 3, 485; often ὄραν, or ὄψεσθαι, φάος ἡελίου for ζῆν, 5, 120; and λείπειν φάος ἡελίου for θήσκειν, 18, 11. λένα φῶωσδε, to send to the light, 2, 309. ἐν φάει, in the light, in the day, 17, 647. Od. 21, 429. 2) Poet. a) *the light of the eyes*, only nom. plur. φάεα, Od. 16, 15. 17, 39. b) *Metaph. light*, as the image of joy, aid, happiness, victory: *welfare, happiness, victory*, Il. 6, 6. 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκερὸν φάος (sweet life, V.), Od. 16, 23. 17, 41.

φάρετρη, ἡ (φέρω), *a quiver*, 1, 45. ἰοδόκος, Od. 21, 11; and often.

Φᾶρις, ἰος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, 2, 582.

φάρμακον, τό (akin to φύρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) *a remedy*, both external and internal; espily *medicinal herbs* for wounds, 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) *poison*, espily poisonous herbs, *a poisoned draught*, κακά, ἀνδροφόνια, θυμοφθόρα, 22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) *a charm, a magic drug, a magic drink*, Il. 11, 741. Od. 4, 220; and espily spoken of the charms of Kirkê (Circê), Od. 10, 236. 292. 392. 394; and of Hermês, Od. 10, 287. 302.

φαρμάσω (φάρμακον), *to apply an artificial means, spoken of working in*

metals: *to harden, πέλεκυν ἐν ὕδατι*, Od. 4, 343. †

φᾶρος, εὐς, τό, generally, any large piece of cloth, *cloth, linen*, for covering any thing; espily φᾶρ. ταφήϊον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone. Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) *a mantle, a cloak*, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φᾶρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, γυγος, ὀ, poet. gen. φάρυγος, *the gullet*, Od. 9, 373; hence generally, *the throat, the neck*, *Od. 19, 480.

φάσγανον, τό (σφάζω, for σφάγανον), prop. an edged tool, *a death-steel, a sword*, the weapon which the ancient Greeks always wore; it is called ἀμφηκες, two-edged, perhaps rather a dagger, and probably distinguished by its shorter length from ξίφος, 10, 256. 15, 713. Od. 22, 74; Ἐρηϊκίον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκει (φημί), only imperf. ἐφασκον, ες, ε, etc., in the signif. *to declare, to affirm, to allege*, with infin. fut. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφνον, ΦΕΝΩ), *slaying wild doves* (φάσσα), ἱρηξ [*the dove-destroyer fulcon*, Cr.], 15, 238† (*falco palumbarius*, Linn.).

φάτις, ιος, ἡ (φημί) = φήμη, *discourse, report, fame*, that circulates amongst the multitude. Od. 21, 823; μυ, στήρων, Od. 23, 362. 2) *rumour, report*, in a bad sense, δήμου, Il. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάτιν, ἡ (from πατέομαι), *a manger, a crib*, ἰππειῆ, 10, 568. Od. 4, 535.

Φανυσιάδης, ον, ὀ, *son of Phausius*, 11, 578.

φάω, a theme, 1) of φαίω, of which occurs the 3 sing. imperf. with the signif. of the aor. φάε Ἥως, Εὐς (Aurora) appeared, Od. 14, 502; † and fut. 3 πεφήσομαι, see φαίω, cf. Buttman, Gr. Gram. § 114. Thiersch, § 232. 150. 2) From φημί, to say.

ΦΑΩ, theme of πεφήσομαι, πέφαται, see ΦΕΝΩ.

Φεαί, αἰ, see Φεαί.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, *to flee, to retreat hastily*, opposed to διώκειν, 5, 223. Od. 22, 299; ὑπό τινι, before any one, Il. 11, 121. 2) Trans. with accus. τινά, to flee from any one, 5, 232. (φέβομαι, the theme of φόβος, φοβέω.)

*φέγγος, εὐς, τό (φᾶος), *light, splendour, brightness*, h. Cer. 279.

Φεαί, ἡ, 7, 135; and Φεαί, αἰ, Od. 15,

297; a town in Elis on the river Iardᾶnus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Tornese*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town of Chaa; hence some ancient critics read Χαᾶς παρ' τεῖχεσσιν.

Φεῖδας, αντος, ὀ (from φεῖδομαι, one who spares), a leader of the Athenians, 13, 691.

Φεῖδιππος, ὀ, *Phidippus*, son of Thesalus, grandson of Heracles, a leader of the Greeks from the Sporades, 2, 678.

φεῖδομαι, depon. mid. aor. 1 Ep. φεισάμην; also Ep. aor. with redupl. πεφιδόμην, optat. πεφιδόμην, infin. πεφιδέσθαι, and from this the Ep. fut. πεφιδήσομαι, 15, 215. 24, 158; *to spare, to save*, with gen. 5, 202. 15, 215. Od. 9, 277; δέσπας, Il. 24, 236.

φειδῶ, ὄος, contr. οὐς, ἡ (φεῖδομαι), *the act of sparing, covetousness, parsimony*, οὐ γὰρ τις φειδῶ νεκρῶν — γίγνεται πυρὸς μελισσόμεν ὄκα, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδῶ. δούρων, 22, 241. † Φεῖδων, υνος, ὀ (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, mly Φενεός, a town in Arcadia, ὑρον a lake of the same name, now *Phonea*, 2, 605.

ΦΕΝΩ, obsol. theme of the Ep. syncop. aor. 2, with redupl., ἐπέφνον and πέφνον, partic. πέφνων, with the accent of the pres. 16, 827. Also from the theme ΦΑΩ, the perf. pass. πέφαμαι, 5, 531. Od. 22, 54; infin. πεφάσθαι, and fut. 3 πεφήσομαι, 15, 140; *to slay, to kill*, with accus., 4, 397. 6, 12. On Il. 13, 447, see εἶσω.

Φεραί, ὦν, αἰ, dat. Φερῆς, 1) the chief town in Thessaly Pelasgiotis, the residence of Admētus, with a port, Pagasae, 2, 713. Od. 4, 798. 2) Perhaps = Φαραί, h. Ap. 427, if the reading, as in Od. 15, 247, should not be Φεάς. (According to Eustath. ad Od. 3, 488, Φεραί is a town in Thessaly, Φηραί a town in Messenia.)

*φέρασπις, ιδος, ὀ, ἡ (ἀσπις), *shield-bearing*, h. 7, 2.

*φέρβω, poet. pluperf. 3 sing. ἐπεφόρβει, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; τινός, with any thing, h. Merc. 105. Pass. τάδε φέρβεται ἐκ σθένος ὄλων, that derive happiness from thee, h. 30, 4.

*φερέσβιος, ον (βίος), *bringing life, giving nourishment*, γαῖα, h. Ap. 341; ἄρουρα, h. 30, 9.

Φερεκλος, ὀ, son of Harmonides, the builder of the ship in which Paris bore off Helen, 5, 59.

φέρετρον, τό (φέρω), Ep. contr. φέρτρον, τό, a bier, only Ep. ἐν φέρτρῳ, 18, 236. †

φέριστος, η, ον, Ep. = φέρτατος, 9, 110. Od. [1, 405.]

Φέρης, ητος, ὁ, son of Crêtheus and Tyro, father of Admetus, founder of Pheræ in Thessaly, Od. 11, 259.

Φέρουσα, η, daughter of Nereus and Doris, 18, 43.

φέρτατος, η, ον, superl. to φέρτερος.

φέρτερος, η, ον, compar. Ep. (φέρω), superl. φέρτατος and φέριστος, η, ον, better; espily spoken of external qualities: more powerful, stronger, 2, 201; with dat. βίη φέρτερος, 3, 431. Od. 18, 334. ἔγχει φέρτατος, 11, 7, 289; also with ηfin., Od. 5, 170. πολὺ φέρτερόν ἐστι, it is far better, 11, 4, 307. κακῶν δέ κε φέρτατον εἶη, of evils that would be the best [i. e. the least], 17, 105; φέριστε, most noble, as an address, 6, 123. Od. 1, 269.

φέρτε, Ep. for φέρετε, see φέρω.

φέρτρον, τό, see φέρετρον.

φέρω, from this Ep. pres. indic. 3 sing. φέρει (as if from φέρημι), Od. 19, 111 for which others read φέρησι for φέρη); imperat. Ep. φέρτε for φέρετε, 11, 9, 171; mperf. iterat. φέρεσκον, ες, ε, fut. οἶσω th. 'ΟΙΩ), aor. 1 Ep. and Ion. ἦνεικα, and ἔνεικα, infin. ἐνείκαι and forms of the aor. 2 optat. 3 sing. ἐνείκοι, 18, 147; ηfin. ἐνεικέμεν, 19, 194; also Ep. aor. 2 nly imperat. οἶσε, 11, 3, 103. Od. 22, 06; infin. οἰσέμεν and οἰσόμεναι, 11, 3, 20. Od. 3, 429; mid. fut. οἰσομαι, aor. 1 νεικάμην; primar. signif. to bear (ferre), to bear, to take or to have any thing upon oneself. σάκος, λᾶαν, 7, 219. 12, 45; τὶ ἐν ἀγκαλιδεσσι, to have any thing in one's arms, 18, 555; δρᾶκοντα νύχασσι, 12. 202; metaph. to bear, to endure, to suffer, λυγρὰ, Od. 18, 135. 2) to bear, with the implied notion of motion, poet. spoken of the feet and knees, 1, 6, 511. 15, 405; again: to convey, to draw, to carry, to drive, spoken of orses and other draught animals, τιὰ, 838. 11, 283; ἄρμα, to draw a chariot, 232; of ships, 9, 306. 15, 705; of 'inds, κνίσσῃσιν οὐρανὸν εἰσω, 8, 549. pass. φέρεσθαι θυέλλη, to be driven by a storm, Od. 10, 54. 14, 314. Espily according to the relations indicated by the prep. and the context: a) to bear away, to convey away, to bring, to present, to fer, often δῶρα τι, τεύχεά τι. 11, 18, 17; τὶ προτὶ 'Λίω, 7, 82; τιὰ ἐπὶ ῥας, 13, 423; τιὰ ἐς Τροίαν, 15, 705; ὕθον or ἀγγελίην τι, to bring word or message to any one, 10, 288. Od. 1, 18; metaph. χάριν τι, to confer a favour upon any one, to gratify one, 11, 211. Od. 5, 307; ἦρα and ἐπίρρα φέιν, see these words; φῶς τι, 11, 11; μένος χειρῶν ἰθὺς [= ἐναντίον, Sch.] εἶπειν, to bring forward strength of hands, i. e. to lift up their powerful hands, 5, 506; φόνον καὶ Κῆρά τι, to bring death and destruction upon any one, 2, 352. Od. 4, 273; κακόν or κακά τι, 11, 2, 304; κακότητα, 12, 332; δηϊο-

τήτά τι, Od. 6, 203. δ) to bear off, to bear away, to take away, τὶ παρὰ τινος, 11, 18, 137. 191; τιὰ ἐκ πολέμοιο, πόνου, 13, 515. 14, 429; ἀπάνευθε μάχης, 11, 283; proverbial: ἔπος φέροισιν αναρπάξασαι ἀελλαι, may the storms snatch up the word and bear it away, Od. 8, 409; espily in war: to bear away as spoil, to plunder, often, 11, 2, 302. Od. 12, 99; to bear away and lead away, 11, 5, 484, see ἀγω; generally, to bear off, to acquire, to obtain by effort, κράτος, 18, 308. c) to bear around, 7, 183. 3) to bear, to produce, spoken of the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τιὰ γαστέρι φέρ., to bear any one in the womb, 11, 6, 58. 4) The partcp. stands often with verbs: ἔδωκε φέρων, he brought and gave, 7, 302; ἔστησε φέρων, Od. 1, 127. Mid. 1) to bear oneself forth, to move forth; for the most part spoken of a violent movement occasioned by external force; to fall, to plunge, to run, to fly, to shoot away, 11, 1, 592. ἦκε ποταμόνδε φέρεσθαι, he hurled him, so that he flew into the river, 21, 121. ἦκα πόδας καὶ χεῖρες φέρεσθαι, I let feet and hands fall [I dash'd into the flood, Cp.], Od. 12, 442. ἰθὺς φέρεσθαι, to rush on, 11, 20, 172; ἐπὶ νηυσίν, 15, 743. 2) to bear away for oneself, also to bear or bring by or with oneself, δῶρα παρὰ τινος, 4, 97. Od. 2, 410; δῶρον, to bring for oneself, 11, 13, 168; often, to acquire for oneself, to obtain by effort, ἔναρα, 22, 245; ἀεθλα, 9, 127; τὰ πρῶτα, to bear off the first prize, 23, 275. 538; οἰχόνδε, 23, 856; κράτος, κύδος, 13, 486. 22, 17.

φεύγω, pres. infin. Ep. φευγόμεν, iterat. imperf. φεύγεσκεν, fut. φεύξομαι, aor. 2 ἐφυγον, Ep. φύγον, Ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, Ep. for φυγαίν, perf. πέφευγα, in the optat., 11, 21, 609; partcp. πεφευγότες, Od. 1, 12; also the Ep. form πεφυζότες, 11, 21, 6; and Ep. perf. mid. πεφυγμένος, η, ον, escaped. 1) Intrans. to fly, to escape, to run away, often absol. ὑπὸ τινος, to fly before any one, 18, 150; ἐκ πολέμοιο, 7, 118; or ὑπὲρ κακού, 13, 89; ἐς πατριδα, 2, 140; and often πρὸς ἄστυ, 14, 146. 2) Trans. with accus. to flee from, to shun, to avoid, to escape from any one, τιὰ, 11, 327; often θάνατον, πόλεμον, κακόν, 1, 60. 12, 322. 14, 80; Κῆρα, 18, 117. δ) Metaph. Νέστορα ἐκ χειρῶν φύγον ἦνία, the reins fell (or escaped) from the hands of Nestor, 8, 137. 23, 465; with double accus. ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 4, 330; and often. The partcp. perf. πεφυγμένος, having escaped, has only the accus. μοῖραν, ἄλεθρον, 6, 488. Od. 9, 455; only Od. 1, 18; with gen. ἀέθλων, in the signif. released from labours, where the gen. indicates the notion of deliverance, see Nitzsch ad Od. 1, 18.

φή, Ion. and Ep. for ἔφη, see φημί.

φή or φῆ, according to the Schol. an old Ep. particle, said to signify as, as if. Thus

wrote Zenodot. φῆ κύματα for ὡς κύμα., 2, 144; and δ δὲ φῆ κώδειαν, κ.τ.λ. 14, 499; and Herm. has adopted it. h. Merc. 241. Butt. (in Lexil.), Thiersch, § 158. 14, and Voss defend it. The passage φῆ κώδειαν ἀνασχών, πέφραδὲ τε Τρώεσσι, 14, 499, Voss [and so Cr.] translates: then he lifted it (the head) up, like a poppy's head, and showed it to the Trojans. Butt. would derive it from φῆ, φῆ, as; Voss, in the Rem. on Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. from φάω, 'the appearance' (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, *he spoke*, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ἦος, ὁ, son of Daëres, priest of Hēphæstus in Troy, slain by Diomēdēs, 5, 11.

φῆγιμος, η. ον (φηγός), of beech-wood, beechen or oaken. ἀξων, 5, 838. †

φηγός, ἡ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus escuius*, Linn., an oak (red beech is wrong). Esply the poet makes mention of a lofty, beautiful oak at the Scæan gate, *5, 623. 6, 237. 9, 354. [See Mitford I. p. 8, 9, for proof that the φηγός, Lat. *fagus*, was not the beech. *Am. Ed.*]

*φηλητεύς (φηλητής), fut. σω, to deceive. to rob, h. Merc. 159.

*φηλητής, οὔ, ὁ, a deceiver, h. Merc. 67, 446. φηλήτης, Hesiod.

φήμη, ἡ (φημί), pron. *speech, rumour, discourse*, esp. a human voice, a word or sound in which there is casually contained a good omen (*omen*), like κληδών, a favorable word, an omen, *Od. 2, 35, 20, 100, 105.

φημί, pres. Ep. 2 sing φῆσθα, 21, 186 Od. 14, 149; subj. 2 sing φῆῃ. Ep. for φῆ, Od. 11, 128; 1 plur. optat. φαίμεν for φαίμεν, 11, 2, 81; imperf. ἐφῆς, with aor. signif., Ep. φῆν, 2 sing. φῆς, 5, 473; and ἐφῆσθα, φῆσθα, 1, 397; 3 plur. ἐφαν, φάν for ἐφασαν, also infin. φάναί, fut. φῆσω, 8, 148. Mid. pres. φάμαι, imperat. φάο, infin. φάσθαι, imperf. ἐφάμην, often 3 sing. φάτο, plur. φάσαντο; also the iterat. imperf. Ep. ἐφασκον, es, e, plur. Od. 22, 35. The imperf. ἐφῆν has an aor. signif.; in like manner φάναί. Here belongs as fut. ἐρέω (see εἶρω); as aor. εἶπον. On the pres. as enclitic, except the 2 sing. φῆς, see the grammars. Prim. signif. from the theme ΦΑΩ (from which also φαίνω), to disclose any thing by language; hence 1) to tell, to say, to speak, to relate, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελίην, 18, 17; ψεύδος, 2, 81; τινὰ κακόν, to call any one cowardly, 8, 153; also in a more decided sense, to affirm, to allege, to maintain. 2) Prop. to speak in the mind, i. e. to mean, to think, to believe,

to imagine, 1, 521. 2, 37. 3, 220. 8, 231, and often. In both significations follows a) The simple infin. when it has the same subject with the main clause, 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ αἰ φαίης ἀνδρὶ μαησάμενον τόγ' ἔλθῃ, ἀλλὰ χορόνδ' ἐρχεσθαι. thou wouldst suppose he was just come from the battle, but that he was going to a dance, 1, 392. cf. 2, 129. 350. 5, 103. Of the pass. only the perf. partep. occurs.—The mid. has the same signif. with the act. ἴσῃ μοι φάσθαι, to think himself equal to me, 1, 287. 15, 167.

Φῆμιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Odysseus (Ulysses), Od. 1, 154. 22, 330.

φήμις, ἴος, ἡ, poet. = φῆμη. *speak, rumour, discourse*, 10, 207. 2) *talk, conference, report, fame*, Od. 6, 273. *δῆμιος* φῆμις, the talk, i. e. the judgement of the people, Od. 14, 239. cf. 16, 75. οἱ μὲν ἐθῶκον πρόμοδον, δῆμιό τε φῆμις, these went to the assembly and the conference of the people, Od. 15, 408. (According to the Schol. φῆμις is = ἐκκλησία, σὺν ἐδρίων, hence Voss: for deliberation is the assembly of the people.)

φῆν, Ion. and Ep. for ἐφῆν, see φημί. φῆναι, φῆνευε, see φαίνω.

φῆν, ἡ, a kind of eagle, according to Billerbeck Dis-ertat. de Avidus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (*ossifraga*), Od. 3, 372; plur. *Od. 16, 217.

φῆρ, gen φηρός, ὁ, Æol. for θῆρ (hence the Lat. *fera*), a beast, a wild animal, then generally, a monster, a prodigy; esp. were the Centaurs so called, *1, 268. 2, 733. [Mitford, I. p. 58, 59, denies that these passages refer to the Centaurs; Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form. In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός. *Am. Ed.*]

Φηραί, αἱ, Ion. for Φαραί, Ep. also Φηρή, 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalanata. In the time of Homer it belonged to the Laconian dominion, 9, 151. 293. Od. 3, 488. cf. Φεραί.

Φηρητιάδης, ου, ὁ, Ep. for Φερητιάδης, son of Pheres or grandson = *Eumēlus*, 2, 763. 23, 376.

φῆς, φῆς, φῆσθα, see φημί.

φθάν, see φθάνω.

φθάνω, fut. φθήσομαι, 23, 444; aor. † ἐφῆν, Ep. φθῆν, 3 plur. φθάν, Ep. for ἐφῆσαν, subj. φθῶ, Ep. 3 sing. φθῆν and φθῆσιν for φθῆ, 16, 861. 23, 805; 1 plur. φθῆμεν for φθῶμεν, 3 plur. φθῆσθε for φθῶσι, Od. 24, 437; optat. φθῆσαι, infin. φθῆναι, partep. φθῆς, also the Ep. partep. aor. mid. φθαμένος, η. ου. 1) to anticipate, to do before, to come before,

to be before, absol. spoken of Atē, φθάνει πᾶσαν ἐπ' αἶαν, βλάπτουσι ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Köppen and Spitzner prefer; τινά, to anticipate one, 21, 262. 2) My with partcp. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. *first, sooner, before*, etc., φθῆ σε τέλος θανάτου κειμήμον, the end of death first overtook, Il. 451. ἀλλ' ἄρα μιν φθῆ Τηλέμαχος βαλῶν, but Telemachus hit him first (μῖν depends upon βάλλω), Od. 22, 91, cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρὶν following, Il. 16, 322. On account of the implied comparat. ἢ sometimes follows, 23, 444. Od. 11, 58; and also the gen. φθάν δὲ μέγ' ἰππῶν ἐπὶ τάφρῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, cf. κοσμέω; more rarely with the partcp. pass. ἢ κε πολὺ φθαίη πόλις ἄλοῦσα, surely, the city would have been captured before, 13, 815. εἰ κε—φθῆῖ ἐμῷ ὑπὸ δουρὶ τυπείσσι ἀπὸ θυμὸν ὀλέσσαι, whether he may not, smitten by my spear, first lose his life, 16, 861 (the infin. is here to be explained as the consequence of τυπείσσι, for ὥστε ὀλέσσαι θυμὸν); cf. Od. 24, 437. 3) The partcp. mid. φθάμενος is on the other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449 (Herm. ad Viger. p. 764, takes as a ground signif. *cesso, desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέξομαι. aor. ἐφθέξαμην, Ep. 3 sing. φθέξατο, subj. φθέξομαι, with a shortened vowel, 21, 341; to utter a sound or a tone; hence, 1) *to speak, to call, to cry*, in Hom. spoken only of men, 10, 67. 139. Od. 10, 228; also ὀλίγη ὀπί, Od. 14, 492. 2) *to sing*, h. Ap. 164; spoken of the lyre, *to sound*, h. Merc. 486; φωνήν. Batr. 272.

Φθειρῶν ὄρος, τό (the *pine mountain*, from φθειρ, the fruit of a species of pine), a mountain of Caria, according to Strab. the mountain *Latmus* or *Griion*, 2, 868.

φθειρῶ (φθέω, φθίω), only pres. *to corrupt, to spoil*, to destroy, with accus. μήλα. Od. 17, 246. Mid. *to perish, to be unfortunate*, Il. 21, 128.

φθέωμεν, φθέωσιν, see φθάνω.

φθῆ, φθῆῖ, φθῆσιν, see φθάνω.

Φθίη, ἡ. Ion. for Φθία, Ep. dat. Φθίηφι. 1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, 2, 683. 2) the district about the town Phthia, hence often in connexion with Hellas for the kingdom of Achilles, 1, 155. 9, 395. Od. 11, 496; Φθίηνδε, Il. 1, 169.

Φθίος, ὁ, a *Phthian*, an inhabitant of the town and district of Phthia, 13, 686.

φθίμενος, see φθίω.

φθινύθω, poet. form of φθίω, only pres. and imperf.; iterat. imperf. φθινύθεσκε, 1, 491; both intrans. and transit. 1) Intrans. *to pine away, to waste away, to vanish away*, 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφ' ὀστεόφιν χρώς, Od. 16, 145; τοῦσδε δ' ἔα φθινύθειν, let these perish, Il. 2, 346. 2) *to cause to vanish, to destroy*, with accus. οἶκον, οἶνον, Od. 1, 250. 14, 95; κῆρ (with grief), Il. 1, 491. 10, 485; αἰῶνα, to consume the life. Od. 18, 204.

φθίω, Ep. form φθίω. only 18, 446. Od. 2, 368; fut. φθίσω, aor. ἐφθίσα, Ep. φθίσα, infin. φθίσαι, mid. intrans. fut. φθίσσομαι, perf. ἐφθίμαι, Od. 20, 340; pluperf. ἐφθίμην, 3 plur. ἐφθίσθ, Ep. for ἐφθιντο, Il. 1, 251; of the same form is the aor. 2 syncop. ἐφθίμην. subj. φθίωμαι, Ep. shortened φθίωμαι. φθίεται, for φθίωμαι, φθίεται, 20, 173; φθιόμεθα for φθιόμεσθα, 14, 87; optat. φθίμην, Od. 10, 51; 3 sing. φθίτ' for φθίτο, Od. 11, 330 (elsewhere φθίτρο); imperat. φθίσθω, infin. φθίσθαι, partcp. φθίμενος. (The *ι* is long Ep. both in φθίω and φθίω, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίω always, φθίω sometimes, Od. 2, 368; and the middle forms, *to vanish away, to waste away, to dwindle, to consume oneself*. a) Spoken of men, εὐχεται, θυμὸν ἀπὸ μελέων φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; generally, *to perish, to die*. Il. 1, 251. 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, 16, 581. Od. 11, 558; δόληφ φθίειν, Od. 2, 368; ὑπὸ νόσῳ φθίσθαι, Il. 13, 667; φθίσεσθαι κακὸν οἶτον, to perish a wretched death, Od. 13, 384. b) Spoken of time: espily the pres. φθίω: νύκτες καὶ ἡμέρα φθίνουσι, Od. 11, 185. 13, 338; also νύξ φθίτο, Od. 11, 330; μηνῶν φθινόντων, the months wasting, Od. 10, 470; τοῦ φθίνοντος μηνός, this month expiring, see μέγ, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446; † fut. and aor. act. *to cause to vanish, to destroy, to annihilate, to kill*, τινά, 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, to consume one's heart, Il. 18, 446.

φθιστήνωρ, ορος. ὁ. ἡ (ἀνήρ), *man-destroying* or *slaying*, πόλεμος, *2, 833. 9, 604; and elsewhere.

φθισίμβροτος, ον (φθίω, βροτός), *man-destroying*, *man-slaying*, μάχη, 13, 339. Od. 22, 297.

φθολγγή, ἡ (φθέγγομαι) = φθόγγος, 2, 791. 13, 216. 16, 508; of beasts, Od. 9, 167.

φθόγγος, ὁ (φθέγγομαι), *a voice, a sound, a call*, espily of men, 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41. 159; *noise*, Od. 18, 199.

φθονέω, only pres. (φθόνος), 1) *to be*

envious, to envy, to deny, absol. 4, 55, 56. 2) With dat. of the pers. and gen. of the thing, *to envy one any thing, to grudge, to refuse, to deny*, τινί ἡμιόνων, Od. 6, 68, 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin., Od. 1, 346, 18, 16, 19, 348.

φι and φιν, a syllabic ending common in the Ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνήφι for εὐνήης; ἀγέληφι for ἀγέλη; δακρύοφιν for δακρῶν; θεόφιν for θεός. We find an example of the accus. in ἐπι δεξιόφιν . . . ἢ ἐπ' ἀριστερόφιν, 13, 308. cf. Thiersch, § 177. 16. Butt. m., § 56. not. 9. Rost, Dial. 23. p. 396. Kühner, § 236.

φιάλη, ἡ, a vessel with a flat bottom, a bowl [= patera], esp. for drinking, 23, 270, 616; for preserving the ashes of the dead, an urn, *23, 243, 253.

φίλαι, φίλατο, see φίλέω.

φιλῶ (φίλος); fut. ἤσω. infin. Ep. φιλήσμεν, aor. ἐφίλησα. Ep. φίλησα, fut. mid. φιλήσομαι. Od. 1, 123; aor. pass. ἐφίληθη, 3 plur. Ep. ἐφίληθεν; pecul. Ep. i. infin. pres. φιλήμεναι, Il. 22, 265 (cf. Thiersch., Gram. § 217); Ep. aor. mid. ἐφίλαμην (as if from φίλω), 3 sing. ἐφίλατο, φίλατο, 5, 61, 20, 304; imperat. φίλαι (Wolf φίλαι), 5, 117; subj. φίλωνται, h. Cer. 117; iterat. imperf. φιλέσσκε.

1) *to love, to hold dear, to exhibit love and good will towards, τινά*, often with περί κηρι. ἐκ θυμοῦ, 9, 486, 13, 430; also spoken of things: σχέτλια ἔργα, Od. 14, 83; with double accus.: τινά παντοίην φιλότητα, to show every regard to any one, Od. 15, 245; hence pass. ἐκ τινος, *to be beloved by any one*, Il. 2, 668. 2) Esply α) *to treat any one in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, 3, 207, 6, 15, Od. 4, 29, 171, 5, 135, and often; hence pass. φιλεῖσθαι παρά τινι, *to be hospitably entertained by any one*, Il. 13, 627; and παρ' ἄμμι φιλήσασαι (fut. mid. intrans.), *thou wilt be welcomed by us*, Od. 1, 123, 15, 281. β) spoken of sensual love, 9, 450, Od. 18, 325. Mid. only in the Ep. aor. *to love any one, like the act.* τινά, Il. 5, 61, 117, 10, 280 (spoken only of the gods); περί πάντων, 20, 304. h. Cer. 117.

φιλήρεμος, ον (ἐρετός), oar-loving, epith. of the Taphians and Phæaces, *Od. 1, 181, 8, 96.

Φιλητορίδης, ον, ὁ, son of Philêtoḥr = Dêmochus, 20, 457.

Φιλοίτιος, ὁ (lengthened from φίλος), a faithful herdsmen of Odysseus (Ulysses), Od. 20, 185, 21, 189, seq.

φιλοκέρτομος, ον (κέρτομος), *delighting in jeers or mockery*, Od. 22, 287. †

*φιλόκροτος, ον (κροτώ), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέανος, ον, poet. (κτέανον), superl. φιλοκτεανώτατος, *loving possessions or gain, hence covetous, avaricious*, 1, 122. †

Φιλοκτήτης, ον, ὁ, son of Poas, of Me-

lbea in Thessaly, an excellent archer, who possessed the bow and the arrows of Heracles, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, 2, 718, seq. Od. 3, 190, 8, 219. According to a later tradition, he was brought to Troy by Odysseus (Ulysses), after having been cured by Mæchæon, Pind.

*φιλοκῦδής, ἐς (κῦδος), *loving fame, loving joy, joyful, ἦβη, κῶμος*, h. Merc. 375, 481.

*φιλολήϊος, ον (λήϊη, λεία), *loving booty, desiring joy, joyful*, h. Merc. 335.

Φιλομέδουσα, ἡ, ed. Wolf; Φυλομέδουσα, ed. Spizn., wife of the mace-bearer Areithous, of Arnê in Bœotia, 7, 10.

φιλομειδής, ἐς (μειδάω), mly poet. φιλομειδής, *laughier-loving, sweetly smiling*, epith. of Aphrodîtê, 3, 424, 5, 375, Od. 8, 362, and often.

Φιλομηλεΐδης, ον, ὁ, according to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343, 17, 134. Another explanation takes the word improb. to mean the son of Philomela = Patroclus. [According to Ameis, the last explanation is prob., since no other proper names in -ίδης and -άδης occur in Hom.]

φιλόξενος, ον, Ion. and poet. for φιλόξενος (ξένος) *loving guests or strangers, hospitable*, *Od. 6, 121, 8, 576.

φιλοπαιγμων, ον, gen. ονος (παιζω) *loving play or sport, sportive, ὄρχηθμος*, Od. 23, 134. †

φιλοπτόλεμος, ον, poet. for φιλοπόλεμος (πόλεμος), *loving war, warlike*, *16, 65, 90, 17, 224.

φίλος, ἡ, ον, compar. φίλτερος, ἡ, ον, Ep. φίλων, ον, Od. 19, 351; superl. φίλτατος, ἡ, ον. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί. Il. 1, 381, 3, 402; esp. in a case of address, φίλε ἑκυρέ, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. a friend, a female friend, often in the address, φίλε and φίλος, as vocat., Il. 4, 189, Od. 1, 301; esp. α) in the neut. sing., φίλον ἐστί τινι, *it is dear to any one, it is agreeable, it is pleasing*. μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἐπλετο θυμῷ, Od. 13, 145, 335; and sometimes with the infin. Od. 1, 82; and in the neut. plur. ἐνθα φίλ' ὀπταλία κρέα ἔδμεναι, *there it is pleasant to you to eat roasted meat*, Il. 4, 345. β) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, 1, 345, 9, 555, 22, 408, Od. 2, 17; then of parts of the human body, Il. 7, 271, Od. 8, 233; also φίλα εἴματα, Il. 2, 261. ε) The neut. plur. φίλα, as adv. φίλα φρεῖν τινι, *to cherish friendly feelings towards one, to be kind to him*, 4, 219, 5

116; in like manner φίλα εἶδέναι, Od. 3, 477. 2) Act. *loving, kind*, Od. 1, 313, φίλοι ξένοι, has been so explained, but without necessity, it means simply: dear guests; in like manner, φίλα μῆδεα εἶδέναι, to cherish friendly sentiments, Il. 17, 325. (ι is short, but in φίλε, at the commencement of a verse, also long, 4, 155. 5, 359.)

*φιλοστέφανος, *ov* (στέφανος), *gariand-loving*, epith. of Aphrodītē, h. Cer. 102.

φιλότης, ητος, ἢ (φίλος), 1) *love, friendship*, also between nations, φιλότητα πάμνειν, 3, 73; βάλλειν, 4, 16; esply 2) *hospitality, hospitable reception*, 3, 354. Od. 15, 55. 197. β) (*sexual*) *love, sexual intercourse*, connected with εὐνή, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, ἱη, ἰων (φιλότης), *belonging to love, philotisia erga*, works of love, Od. 11, 246.†

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέων, Wolf.

φιλοφροσύνη, ἢ (φιλόφρων), a friendly, kind disposition, *kindness, affection*, 9, 256.†

φιλοψευδής, ἐς, gen. ἐός (ψεύδος), *loving lies, false*, a friend of deception, 12, 164.†

φίλατος, φίλτερος, see φίλος.

*Φιλτραῖος, ὁ (φίλτρον), *that tastes or licks up love-poisons*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly*, ὁρᾶν, 4, 347.†

φίτρος, ὁ, a log, a billet of wood, 12, 29. 21, 314. Od. 12, 11 (according to Damm, syncopat. from φίτρος, fm φύσι, φιτύω).

φλεγέω. poet. form of φλέγω, only in the pres. 1) Transit. *to burn, to consume*, with accus. πόλιν, 17, 738. 2) Intrans. *to burn, to be in flames*, 18, 211; in like manner *id.* *23, 197.

φλέγμα, ατος, τό (φλέγω), a conflagration, a flame, a fire, 21, 237.†

Φλεγύαι and Φλέγυες, οἱ (from which Φλεγυῶν, h. Ap. 278), the Phlegyans, a warlike and predatory people, who dwelt, according to Strab., Steph., and the Schol. Ven., near Gyron in Thessaly; from hence they subsequently emigrated to Boeotia, 13, 302.

*Φλεγύας. ου, ὁ son of Arēs, king of the Lapithæ, father of Corōnis, 15, 8.

φλέγω, poet. φλεγέω. 1) Trans. *to burn, to singe, to scorch*, πῦρ φλέγει, sc. ἀκριδας, 21, 13. 2) Pass. πῦρ φλέγεται, to burn in the fire, *21, 365; aor. pass. optat. φλεχθείη, Ep. 14, 13.

φλέψ, βος, ἢ (φλέω), a vein, a blood-vessel, 13, 516.†

φλιά, ἢ, Ep a door-pillar, a door-post, elsewhere σταθμός, Od. 17, 221.†

φλόγεος, η, ον (φλόξ), *flaming, sparkling, shining*, according to Eustath. = ὄξεια, rapid, ὄχεα, *5, 745. 8, 389.

φλοῖος, ὁ (φλέω), *dark*, the bark of a tree, 1, 237.† h. V-n. 27.2.

φλοῖστος, ὁ (φλέω, φλοῖω), *roaring, noise*, esply the tumult of battle (the

storm of battle, V., the boisterous war, Cr.), *5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ἢ (φλέγω), a flame, a fire, Ἡφαίστιοι, the flame of Hēphæstus, i. e. a great fire, in oppos. to the flame of Hestia (Vesta), 17, 88. 23, 33; and often as an image of swiftness, 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλύω, *to overflow*, in tmesis, see ἀναφλύω.

φοβέω (φόβος), aor. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσομαι, aor. pass. ἐφοβήθη, 3 plur. ἐφοβήθη, perf. pass. πεφόβημαι, 3 plur. pluperf. Ep. and Ion. πεφοβήατο. 1) Act. *to scare away, to put to flight (fugare)*, (so always in Hom. according to Aristarch.), τινά, 11, 173. 406. 13, 300. 16, 689; δουρί, 20, 187; and often. β) *to terrify, to frighten*, 15, 91; αἰγίδι, v. 230. cf. 17, 547. 2) Mid. with aor. pass. *to be scared, to flee in terror*, 5, 140; ὑπό τινος, 8, 149 (to fly before a man: lit. by his agency); and ὑπό τινε, 15, 637; also τινά, to flee any one, 22, 250. In the Od. it occurs only once, 16, 163. (The signif. *to fear*, is unknown to Hom., hence μή never follows it, cf. Lehrs. Aristarch. p. 90.)

φόβονδε, adv. for εἰς φόβον, see φόβος.

φόβος, ὁ (φείβομαι), *terror, fright*, 9, 2 [see the close], esply *fright from terror*, oft. Il., in Od. only 24, 57. μῆστορ φόβοιο, 11, 5, 272. 8, 108. φόβον Ἄρης φορέειν, to excite the flight of Arēs, 2, 767. φόβον ποιεῖν Ἀχαιῶν, 12, 438. φόβονδε ἔχειν ἵππους, to direct to flight, 8, 139; τραπέσθαι, 15, 666. φόβονδε ἀγορεύειν, to advise to flight, to speak of flight, 5, 252. [According to Ameis, φόβος always means *fright*. So in Il. 9, 2, where φύζα means *terror*. Am. Ed.]

Φόβος, ὁ, personified: son and companion of Arēs, brother of Terror [Δεῖμος], 4, 440. 13, 299; mentioned as his charioteer, 15, 119.

Φοῖβος, ὁ, epith. of Apollo, mly Φοῖβος Ἀπόλλων, sometimes Ἀπόλλων Φοῖβος, 20, 68. According to the Schol. *pure, beaming* (καθαρός), akin to φάος, on account of his bright youthful beauty; according to others, the *enlightened*, in regard to prophetic gifts. The more correct deriv. is prob. from φέβω, Februius, i. e. *removens noxia*, Hermann de Myth. Græc. Op. II. p. 376. cf. Κοῖος.

φοινίξ, εσσα, εν (φοινός), *blood-red, blood-coloured*=δαφινός, epith. of a serpent, *12, 202. 220.

Φοίνικες, ὁ, sing. Φοινίξ, ἱκος, ὁ, the Phœnicians, inhabitants of the country of Phœnicia in Asia, 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272, seq. 14, 288.

Φοινίκη, ἢ (φοινίξ, prop. Date-land), Phœnicia, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon for its capital, Od. 4, 83. 14, 291.

φοινικῶεις, εσσα, εν=φοινικός (φοίνιξ), purple, shiffling with purple, χλαίνα, 10, 133. Od. 14, 500; σμῶδιγγες αἵματι φοινικῶεσσα, 11, 23, 717.

φοινικόπαρρος, ον (παρεῖά), having purple cheeks, with red sides, νῆψ, *Od. 11, 124, 23, 271; cf. μιλτοπάρρος (V. red-beaked; crimson-prow'd, Cr.).

Φοίνιξ, ἴκος, ὁ, a Phœnician, see Φοίνικες. 2) son of Agēnōr, brother of Cadmus and Eurōpa; according to Hom. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, 9, 448, seq. 16, 196. 17, 555, seq. 19, 311.

Φοίνιξ, ἴκος, ὁ, as appell. 1) purple, the colour of purple, because the discovery of this was ascribed to the Phœnicians, 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) the palm, the date-palm, Od. 6, 163 h. Ap. 117. 3) As adj. purple-red, generally, dark-red, brownish-red, spoken of a horse, 11, 23, 454.

φοίνιος, ἡ, ον, poet. (φοινός), blood-red, dark-red, αἶμα, Od. 18, 97. †

Φοίνισσα, ἡ, a Phœnician woman, Od. 15, 416. 425.

φοινός, ἡ, ὄν (φόνος), bloody, dark-red, αἶμα, 16, 159. † b) murderous, h. Ap. 362.

φοιτάω (φοίτας), αορ. 1 ἐφοίτησα, Ep. 3 dual imperf. φοιτήτην for ἐφοιτάτην, 12, 266; to go here and there, to stride, to stalk, always with the implied notion of a frequent, restless, or rapid movement, 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νῆος, to walk through the ship, Od. 12, 420; also spoken of birds: to move about, ἕπ' αὐγῶς Ἡελίου, Od. 2, 181.

*φοιτίζω, poet. = φοιτάω, h. 25, 8.

φολκός, ὁ, 2, 217. † epith. of Thersites, according to the old Gramm. squinting, in deriv. from φάεα and ἔλκειν; hence φάολκος, φολκός. More correct, if we may judge from the connexion, is the signif. given by Buttm., Lex. p. 541; bandy-legged (valgus), since the poet. commences the description with the feet. He derives it from ἔλκω, prop. ὀλκός and with the digamma φολκός, as φοίτος and οἶτος.

φονεύς, ἦος, ὁ (φονεύω), a slayer, a murderer, κασιγνήτιο φονῆος; Wolf elsewhere φόνιο, cf. κασιγνήτος, 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), slaughter, homicide, murder, only plur. dat. φονῆσι, *10, 521. 15, 633 (the Gramm., see Ven. Schol., explain it in part: a place of slaughter; this is contradicted by Heyne, it being only a form of φόνος)

φόνος, ὁ (ΦΕΝΩ), 1) slaughter, homicide, in connexion with Κῆρ, 2, 352. Od. 4, 273; hence, bloodshed, massacre, promiscuous slaughter, in connexion with ῥέκευς, 11, 10, 298; plur. 11, 612. Od. 22,

376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, gore, κείσθαι ἐν φόνῳ, 11, 24, 610; like φόνος αἵματος, bloody slaughter 16, 162.

φοξός, ἡ, ὄν, 2, 219. † φοξός ἐν κεφαλῇ, having a conical head, according to the Gramm., i. q. ὀξυκέφαλος. The nat. deriv. is from ὄξυς with the digamma; according to Buttm., Lex. p. 536, with Etym. Mag. from φώγειν, to dry, prop. φωξός, that which is warped by the fire.

Φόρβας, αντος, ὁ, 1) king of the island Lesbos, father of Diomede, 9, 665. 2) The father of Ilioneus, a Trojan, 14, 490.

3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), pasturage, food, nourishment, *5, 202. 11, 562.

φορέυς, ἦος, ὁ (φέρω), a carrier in the harvest, 18, 566. †

φορέω, a form of φέρω, aor. 1 ἐφόρα.

Ep. φόρσα, pres. subj. Ep. 3 sing. φέρησι for φορή, infin. optat. 3 sing. φέρου, Od. 9, 320; pres. infin. φόρσαι, φορήμεναι for φορέιν, prop. to bear continually or commonly; then generally, to bear, to bring, with accus., often spoken

of clothes, arms, etc., 11, 4, 137. 144. 7, 149. Od. 9, 10. a) Impropr. of horses, a wind, and of ships, 11, 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαίας φορέω, to cherish ostentation or pride, Od. 17, 245.

φορήμεναι, φορήναι, see φορέω.

Φορκύνος λιμήν, ὁ, Phorceys-port in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, υἱος and υος, 1) son of Poetus and Gæa (Terra); by his sister Cæi he begat the Grææ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phæacors, a Phrygian, 11, 2, 862. 17, 312, seq.

φόρμιγξ, ἡ, γγος, ἡ, a lyre, a harp, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρις. Hom. mentions, 9, 187, the cross-bar (ζυγόν), by which the two arms were connected, and Od. 21, 406, 407, the pegs by which it was tuned (κόλληρες). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, 11, 1, 603. 24, 63. h. Ap. 185. 505; Achilles uses it, 9, 186; and the minstrel, Od. 8, 67, seq. (According to Hesych. from φορέω: κίθαρα τοῖς ἄμοις φερομένη, the portable lute.)

φορμιζέω (φόρμιγξ), to play upon the lyre or cithara, 18, 605; spoken of the κίθαρις. Od. 1, 155. 4, 18.

φορτίς, ἴδος, ἡ (φόρτος), sc. νῆος, a transport ship, a freight ship, *Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, only a freight, cargo, *Od. 8, 163. 14, 296.

φορῶω (φύρω), prop. to stir or knead together, miy to stain, to defile, pass. Od. 22, 21. †

φορύσσω = a form of φορύνω, aor. 1 φορύσας αίματα, having stained him with blood, Od. 18. 336. †

φώς, τό, Ep. expanded from φώς = φάος, q. v.

φώσδε, adv. to the light, see φάος.

φραδής, ές, gen. έός. poet. (φράζω), intelligent, wise, discreet, νόος, 24, 354. †

*φραδμοσύνη, ή (φράδμων), *understanding, prudence, intelligence*, h. Ap. 99.

φράδμων. ον, gen. ονος, poet. (φράζω), *intelligent, sagacious, wise, skilful*. Thus Voss, according to the Schol. Ven. ό έμπειρος; according to Eustath. έπιστήμων, γνωστός, an acquaintance, 16, 638. †

φράζω, mly poet. aor. 1 έφρασα. Od. 11, 22. † h. Ven. 122. h. Merc. 442; Ep.

aor. 2 πέφραδον and έπέφραδον (the last according to Thiersch, Gram. § 232. p. 406, from επιφράζω), often 3 sing. πέφραδε and έπέφραδε, opt. κεφράδοι infin.

κεφραδέειν and κεφραδέμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.),

mid. fut. φράσομαι, aor. 1 έφρασάμην (σο), and φρασάμην (σο), aor. pass. έφράσθην, Od. 19, 485. 23, 260; Ep.

Iterat. imperf. φραζέσκετο, h. Ap. 346. I) Act. according to Aristarch. in Apoll.

Lex. always, to indicate, to show, to cause to observe, to point out (never prop. to say, although it sometimes inclines to that sense, as Od. 1, 273. cf.

Lehrs de Aristarch. p. 93. Thiersch, Gram. § 232. p. 406), τί τινι, Il. 14, 335; to show any thing to any one, 14, 500;

όδόν, Od. 1, 444. 11, 22; μύθον πάσι, to lay the word before all, Od. 1, 273; αοιδήν, h. Merc. 442. b) to indicate, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206;

to signify, to bid, with infin., Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) to consider,

to contemplate, to deliberate upon, often with the adjuncts, θυμῷ, ενι φρεσίν, κατά φρένα, κατά θυμόν; with accus. and with a following ει, whether, Il. 1, 84; ή, ή, 9,

619; for the most part with όπως, 4, 14. 9, 680; with ώς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. *videre ne*,

Il. 5, 411. 15, 163. 16, 446; άμφις φράζεσθαι, to be of different opinions, to be at variance, 2, 14. 2) to devise, to project,

to plan, to resolve, to machinate, with accus. έσθλά, 12, 212; βουλήν, μήτιν, 18,

315. 17, 634; or, κακά τινα, Od. 2, 367; όλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινι ήρίον, to think to prepare a monument for any one, Il. 23,

75. 3) Generally, to observe, to perceive, to regard, to understand, with accus. 10,

339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also όφθαλμοισιν, Od. 24, 217; in connexion with ιδείν, ιδέσθαι and είσσεσθαι,

Od. 19, 501. 21, 222. h. Ap. 415; λαιρήν, to keep the street in the eye, Od.

22, 129. With infin. ού γάρ έτ' άλλον φράζετο τούδε τί μοι χαλεπώτερον είναι

αεθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 Ep. φράξα, partep.

φράξας, aor. mid. έφραζάμην, Ep. φραζάμην, aor. pass. έφράχθην (Hom. has only the aor.), to encompass, to enclose, to shut in, esply for protection, to shelter,

σχεδιήν ρίπεσαι, a raft with osier-work, Od. 3, 256; έπάλλξει ρινοισι βοών, to encompass the battlements with shields,

so that they formed, as it were, shelter (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263;

hence pass. φραχθέντες σάκεσιν, encompassed with shields, 17, 268; φράσσειν δόρυ δουρι, to crowd spear upon spear,

13, 130. Mid. with reference to the subject, νηας έρκει, to enclose the ships with a wall, 15, 566.

φρέαρ, ατος, τό, Ep. φρέϊαρ, a well, φρέιατα, 21, 197; † the prose form, h. Cer. 99.

φρέϊαρ, see φρέαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, the diaphragm, the midriff (præcordia), which separated the heart and lungs from the remaining entrails. mly plur. 10, 10. 16, 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) soul, spirit, often like our heart, still closely bordering on the first signif.: θυμός, ήτορ, κραδίη ενι φρεσίν, Il. 8, 202. 413. 16, 242. 435. a)

Spoken of the faculty of thought, often: φρεσι νοείν, φράζεσθαι, κατά φρένα ειδέναι, μετά φρεσι βάλλεσθαι, μεμνηρίζειν, ενι φρεσι γνώναι, θείναι τινι τι εν φρεσι and επί φρεσι, to put any thing into any one's mind, 8, 2, 18. 16, 83. Od. 1, 89.

φρένες έσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινι, to injure a man's understanding, to infatuate him, Il. 15, 724; also έλείν. 16, 805; έξελέσθαι, 6, 234. b) Spoken of the will: mind, resolution, will, φρένας τρέπειν and πείθειν. Διός έτράπετο φρήν, the mind of Zeus changed, 10, 45. κεκρήσθαι φρεσιν αγαθήσιν, Od. 3, 266; c)

Spoken of the feelings: the heart, feelings, φρεσι χαιρειν, κατά φρένα δεδοικέναι, άχος μιν φρένας άμφιβέβηκε, Od. 8, 541. 3) Generally, the principle of life, the vital power, vis vitalis (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες. Il. 4, 245. 16, 157.

φρήτηρ, ή, Ion. φορ φράτρα, Ep. dat. φρήτηρηφι, a division of a people by the relationship of families, a family, a clan, a race, a subdivision of the φύλον, *2,

362. 363. (According to the ancient critics, κατά φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλην.

Φρίκων, ωνος, ό, the founder of Cyme in Æolia (Asia), Ep. 4.

φριξ, φρικός, ή, prop. the roughening of a smooth surface: always in Hom.,

of the sea, or of water, *the curling, or ruffling of the waves*, Βορέω, 23, 692. μέλαινα φρίζ, 21, 126. Od. 4, 402. οἷη Ζεφύρου χεύατο πόντον ἐπι φρίζ, as under the breath of Zephyrus the ruffling-wave spreads itself over the sea, Il. 7, 63. [Cf. Catull. *placidum mare*. Horrificans Zephyrus, 52, 286.]

φρίσσω (akin to ῥέγος), aor. 1 ἐφρίξα, perf. κέφρικα, 1) *to be rough and uneven, to be stiff, to bristle (horrere), τινί, with any thing, or τί, in any thing; generally, spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουσιν ἄρουραι, the corn-fields bristle up [the spiky grain erect Bristles the field, Cp.], 23, 599; spoken of warlike troops: μάχη ἐφρίξαν ἐγγήσιν, 13, 339; ἔγχεσι καὶ σάκεσι, 4, 282, 7, 62. b) With accus. as if trans. in the pres. and aor. 1, spoken of a raging boar: ἠῶρον, to bristle on the back [to arch his bristly spine, Cp.], 13, 473; λοφίην, Od. 19, 446. 2) Metaph. to shiver from cold; to shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.*

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, esply of the faculties of thought and desire; hence 1) *to think, i. e. to have understanding, intelligence, to be wise, intelligent, discreet*, in Hom. rarely; opposed to μάχεσθαι, 6, 79; absol. φρονέων, intelligent, 23, 343, and v. 305 (according to Wolf, εἰς ἀγαθὰ φρονέων, considerate in regard to good things); poet. = ζῆν. ἐμὲ ἐτι φρονέοντ' ἐλέησον, while I yet have sense, 22, 59. b) With accus. *to comprehend, to understand*, Od. 16, 136. 17, 193. 281. 2) *to think, i. e. to have an opinion or sentiment, to mean, to have an opinion, to think, to will, often with ἀνὰ θυμόν, ἐν θυμῷ, ἐνί φρεσὶ.* a) With infn., Il. 9, 608. 17, 286; *to be of opinion, to hope*, with accus. and infn., 3, 98. b) τί τινι, *to have any thing in mind in regard to any one; ἀγαθά τινι, to be well disposed toward any one, also to have a noble soul*, 6, 162; φίλα, *to cherish friendly sentiments*, 4, 219. 15, 116. Od. 6, 313; κακά τινι, *to cherish evil thoughts against any one*, Il. 10, 486. 22, 264; ὀλοά, 16, 701; ἀταλά, *to have a child-like, joyous disposition*, 18, 567; πύκα, *to be intelligent, wise*, 14, 217. Od. 9, 445; ἴσόν τινι, *to be like minded, to have the same mind with any one*, Il. 15, 50. τὰ φρ., *to think that, often*, 4, 361. τὰ ἀ φρονέων, *suas cogitans*, following his own opinion, 8, 430; μέγα, *to be proud*, 8, 553. c) With adv. εὖ φρονεῖν τινι, *to be well disposed to any one, in opposition to κακῶς*, Od. 18, 168; ἀμφίς, *to think differently*, Il. 13, 345; ἄλλη, h. Ap. 469; ἰθύς, *to think straight on*, 12, 124. 13, 135. (According to Voss, ἰθύς is to be construed with ἔχε, cf. ἰθύς.) d) Poet. spoken of animals: μέγα φρονεῖν, *to be spirited, proud*, 11, 325. 16, 758. 22, 264.

Φρόνιος, ὁ (the observer), father of Noémôn, Od. 2, 386. 4, 630.

φρόνις, ἰος, ἡ = φρόνησις, 1) *prudence, intelligence*, Od. 3, 244. 2) *knowledge, information*, κατὰ δὲ φρόνιων ἤγαρα πάλην, he brought back much information (viz. from Troy, into which he had gone by stealth), *Od. 4, 258.

Φρόντις, ἰδος, ἡ, wife of Panthous, 17, 40. Φρόντις, ἰος, ὁ (appell. φροντίς), son of Onétôr, pilot of Menelaus, Od. 3, 279, seq. Φρύγες, ὡν, οἱ, sing. Φρύξ, υγός, ἔ, ε Phrygian: they resided, in the time of Homer, on the river Sangarius in Asia Minor, 2, 862. 3, 185. According to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ. Phrygia, a country in Asia Minor; it embraced in part a district on the Hellespont (Φρυγίη καθύπερθε, 21, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

*φρύγω, fut. ξω, aor. 1 pass. ἐφρύχθην, *to dry, to bake*, spoken of potters' vessels: *to burn*, Ep. 14, 4.

φῦ, Ep. for ἐφν, see φύω.

φύγαδε, adv. (φυγή), *into flight, in flight*, as if from ΦΥΞ, like οἰκαδε, 8, 157. 11, 446. 16, 697.

φυγή, ἡ (φεύγω), *flight*, *Od. 10, 117. 22, 306; in the Il. φύξα, except φύγαδε.

φυγοπόλεμος, ὄν, Ep. for φυγοπόλεμος (πόλεμος), *flying war, cowardly*, Od. 14, 213. †

φύξα, ἡ, poet. for φυγή (Wolf, less correctly, φύξα), *flight*, 9, 2 [see close], φύξαν ἐνορύνναι, 15, 62; ἐμβάλλειν, Od. 14, 269. (According to Aristarch. in Apoll. Lex., φύξα and φόβος are distinguished by the circumstance that the former has the implied notion of cowardice.) [According to Ameis, aft. Aristarch., φύξα in Il. 9, 2, means *terror, panic* [ἐκκληξίς]: see φόβος.]

φυζανικός, ἡ, ὄν, poet. (φύξα), *fugitive, timorous*, ἔλαφος, 13, 102. †

ΦΥΖΑΩ or ΦΥΖΩ, from which φυζότες, q. v.

φυή, ἡ (φύω), *the growth, the shape, the form of the body, the appearance*, connected with δέμας, 1, 115. Od. 5, 212; μέγεθος, Il. 2, 58; εἶδος, 22, 370. Od. 6, 16. φῦκίοις, ἔσσα, εν (φύκιον), *abounding in sea-grass or sea-weed*, θίς, 23, 693. †

φῦκος, εος, τό, *sea-weed, sea-grass (fucus)*, 9, 7. †

φυκτός, ἡ, ὄν, verb adj. (φεύγω), *prop. fled*; then, *that may be fled*. οὐκέτι φυκτὰ πέλονται, it is no longer to be escaped, 16, 128. Od. 8, 299. 14, 489.

[φυλαδόν, see καταφυλαδόν, by some separated.]

φυλακή, ἡ (φυλάσσω), *a watch, a guard*. 1) As an action, φυλακὰς ἔχειν, 9, 1; esply the night watch, 7, 371. 18, 294.

) Spoken of persons, 10, 416. δ) Spoken of place, 10, 408.

Φυλάκη, ἡ, pr. n. of a town in Thessaly ἠθιότις on mount Othrys, belonging to the dominion of Protesilaus, 2, 695. Od. 1, 289.

Φυλακίδης, οὐ ὁ, son of Phylacus = *φύλακας*, 2, 705.

φύλακος, ὁ, a form of φύλαξ, accus. plur. 24, 566.† (according to Aristarch. *φυλακός*.)

Φύλακος, ὁ, son of Deïon and Diomêdê, father of Iphiclus, founder of the town Phylacê in Thessaly, 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 85.

φυλακτήρ, ἦρος, ὁ = φύλαξ, *9, 66. 80. 24, 444. 445; always plur. *φυλακῆρες*.

φύλαξ, ακος, ὁ (φύλασσω), dat. plur. poet. *φυλάκεσσι*, a watch, a guard, in the plur. οἱ φύλακες, the watchers or sentinels in war, also *φύλακες ἄνδρες*. *9, 477.

Φύλας, αντος, ὁ, father of Polymêlê and Astyoche, king of Ephyra in Thesprotia, 16, 180, seq.

φύλασσω, Ep. infin. pres. *φυλασσόμεναι*, fut. ξω, aor. 1 poet. *φύλαξα*, subj. 1 plur. *φυλάξομεν*, with shortened vowel, perf. pass. *πεφύλαγμαι*, 23, 343; aor. 1 mid. imperat. *φύλαξαι*, h. Ap. 544. 1)

Intrans. *to watch, to keep watch, to be sleepless*, 10, 192. Od. 20, 53; *περὶ μῆλα*, Il. 12, 304. *νύκτα φυλάσσειν*, to watch through the night, Od. 5, 466; espily in war, *excubias agere*, Il. 10, 312. 399. 2)

Trans. *to watch, to guard, to keep, to preserve*, with accus. *στράτον*, 10, 417; pass. 10, 309; *τινά*, 5, 809. Od. 13, 301; *οἶνον*, to preserve the wine, Od. 2, 350. cf. 346. δ) *to observe, to watch for*, *τινά*, Od. 4, 670; *νόστον*, to watch for the return, Il. 2, 251; metaph. *to keep, to preserve*, *χόλον*, 16, 30; *ὄρκια*, 3, 280; *ἔπος*, 16, 686. Mid. *to watch for oneself*, i. q. *φυλάσσω*, 10, 188; *φρεσί*, h. Ap. 544. 2) *to be on one's guard, to take care*. *πεφυλαγμένος εἶναι*, to be careful, 23, 343.

Φυλειδης, οὐ, ὁ, son of Phyleus = *Μεγες*, 2, 628. 15, 528.

Φυλεύς, ἦος, and Φυλέος, ὁ, 10, 110, son of Augeas and father of Meges of Elis. When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favour of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, 2, 628. 23, 637.

φυλίη, ἡ, the wild olive-tree, Apoll. ἀργιέλαιος, according to others *lentiscus* or *rhamnus alaternus*, Linn., Od. 5, 477.†

φύλλον, τό (φύω), a leaf, always in the plur. *φύλλων γενεή*, 6, 146. 21, 464. Od. 5, 483; and often.

Φυλομέδουσα, see *Φιλομέδουσα*.

φύλον, τό (φύω), 1) a stock, a race, a species, in the broader sense, *φύλον θεῶν*, 5, 441; mly in the plur. spoken of a multitude belonging to the same race, *φύλα θεῶν, ἀνθρώπων, γυναικῶν*, 9, 180.

14, 361. 15, 54. Od. 3, 282; spoken of insects: *φύλα, μυίας*, Il. 19, 30. 2) In a stricter sense, a nation, a people, *Πελασγῶν*, 2, 480; *Γιγάντων*, Od. 7, 206. 3) In the strictest sense, a tribe, a clan, a family, *κατὰ φύλα*, Il. 2, 362; *φύλον Ἐλένης*, Od. 14, 68.

φύλοπις, ιδος, ἡ, Ep. accus. *φυλόπιδα*, Od. 11, 364.† and *φύλοπιν*, 1) the battle-cry, the tumult of battle, a battle, also *φύλοπις πολέμοιο*, 13, 635. Od. 11, 314; elsewhere *πόλεμος τε καὶ φύλοπις*, Il. 4, 379. 2) an army equipped for battle, 4, 65. (According to the Gramm. from *φύλον* and *ὄψ*, cry.)

Φυλώ, οὐς, ἡ, a handmaid of Helen, Od. 4, 125. 133.

φύγλις, ιος, ὁ, ἡ, poet. (φύξίς), fugitive, *fearful, cowardly*, 17, 143.†

φύξιμος, ον, poet. (φύξις), to which one may fly, *τὸ φύξιμον, an asylum, a place of refuge*, Od. 5, 359.†

φύξις, ιος, ἡ, poet. form for *φονγή*, flight, *10, 311. 398. 447.

φύρω, fut. *φύρωσ*, perf. pass. *πέφυρμαι*, *to mingle together, to stir*; espily to mingle with a fluid, hence *to moisten, to defile, τί τινα*, any thing with any thing, *δάκρυσιν εἴματα*, 24, 162; also *τί τινος; στήθος αἵματος*, Od. 18, 21; and pass. *πεφυρμένος αἵματι*. Od. 9, 397; *δάκρυσι*, Od. 17, 103. 18, 173.

φύσα, ἡ (φύω), prop. wind, breath; hence a bellows, *18, 372. 409. 412. 468. 470.

φυσάω (φύσα), only in the pres. and imperf. *to blow*, spoken of the bellows, 18, 470; of the wind, *23, 218.

φυσιάω (φυσάω), to blow vehemently, *to rant, to puff*, spoken of steeds, only partec. *φυσιώωντες*, Ep. for *φυσίωντες*, *4, 227. 16, 506.

*Φυσίγναθος, ον (γνάθος), Cheek-blower, Puff-cheek, a frog's name. Batr. 17.

φῦσιζοος, ον, poet. (ζωή), life-producing, life-giving or supporting, *γαῖα*, 3, 243. Od. 11, 301.

φύσις, ιος, ἡ, prop. production, mly nature, i. e. the natural quality of a thing, *φάρμακον*. Od. 10, 303.† Batr. 32.

φύταλιη, ἡ (φυτόν), a plantation, a place where trees and grapes are planted, in distinction from arable land, *6, 195. 12. 314. 20, 185.

φυτεύω (φυτόν), aor. 1 *ἐφύτευσα*, *to plant*, prop. spoken of plants, *πελέας, δάνδρα*, 6, 419. Od. 9, 108. 18, 359. 2) Metaph. *to produce, to procure, to prepare*, *κακόν, πῆμά τινα*, Il. 15, 134. Od. 4, 668; *φόνον καὶ Κῆρά τινα*, Od. 2, 165. *κακά τινα*, Od. 5, 340.

φυτόν, τό (φύω), a plant, a tree, 14, 123. Od. 9, 106; and elsewhere.

φύω, fut. *φύσω*, aor. 1 *ἐφύσα*, aor. 2 *ἔφυν*, 3 sing. *φύ* for *ἔφιν*, and 3 plur. *ἔφυν*, perf. *πέφυνκα*, 3 plur. *πεφύασι*, Od. 7, 128; partec. fem. *πεφυνία*, Il. 14, 288; *πεφύωτας* for *πεφυκότας*, Od. 5, 477; plus-perf. *πεφύκειν*. 1) Trans.: pres. (once intrans., Il. 6, 149), fut. and aor. 1. *ἐσ*

begot to produce, to let grow, to put forth, with accus. φύλλα, ποιήν, 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to make the hair (or bristles) grow, Od. 10, 393; hence also, ὁ φύσας, the begetter. Batr. 23; φύσαι τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. to be produced, to grow, to spring, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνδρῶν γενεὴ ἢ μὲν φύει (nascitur), Il. 6, 149; esply perf. and pluperf. 4, 483. 484. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα πεφύκει. Il. 4, 109; the aor. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φῦ χειρὶ, and ἐν χεῖρεσσι φύοντο; ὁδὰξ ἐν χεῖλεσσι φύντες, see ἐμφύω.

*Φώκαια, ἡ, a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins, Fokia, h. Ap. 35.

Φωκίς, οἱ, sing. Φωκεύς, ἦος, ὁ, the Phocians, inhabitants of the country Phocis in Hellas, 2, 517. 15, 516.

φώκη, ἡ, a seal, a sea-calf, *Od. 4, 436. 448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, Ep. φώνησα, to utter or sound a tone, spoken esply of men: to speak, to discourse, mly [according to Ameis, always] intrans. 1, 333; and often connected with other similar words, ἔπος φάτο φώνησέν τε, Od. 4, 370; or ἀμειβετο, Od. 7. 298; καὶ μιν φωνήσας ἔπεα προσηύδα, Il. 1, 201; and προσέφη, 14, 41. (The accus. belong to the other verb.) 2) to cause to sound, to raise, ὅπα, 2, 182. 10, 512. Od. 24, 535.

φωνή, ἡ (φάω), a sound, a tone, mly spoken of men, a voice, speech, discourse, esply a loud voice, a cry, 14, 400. 15, 686. δ) Of animals, Od. 10, 239. 12, 86, 396; the song of the nightingale, Od. 19, 521.

*φωρῆ, ἡ (φῶρ), theft, h. Merc. 136.

*φῶρης, ον, ὁ, poet. for φῶρ, a thief. h. Merc. 385.

φωριαμῶς, ὁ (φέρω), a chest, a coffer, a box, for keeping clothes, 24, 228. Od. 15, 104.

φῶς, gen. φωτός, ὁ, poet. for ἀνὴρ, plur. φῶτες, a man, 2, 164; παλαιός, 14, 136; δέκτης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. δ) Often, a brave man, a hero, 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

X.

Χ, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φειά.

χάδε, χαδέειν, see χαιδάνω.

χάζομαι, depon. mid. fut. χάσομαι, Ep. σο, aor. ἐχασάμην, Ep. χασσάμην. Ep. aor. 2 with reduplic. κεκάδοτο for κεχά-

δοτο, also from the act. form χάζω, Ep. aor. 2 κέκαδον. and fut. κεκαθήσω, 1 = retreat, to retire, to yield, to go back, to withdraw (never in the Od.), with ἄ, ὀπίσω, 3, 32. 5, 702; with gen. of the thing, κελεύθου, πυλάων, 11, 504. 12, 171 νεκροῦ, 17. 357; also with prep. ἐκ βελών without, beyond, the cast of weapons, 16, 122; ὑπ' ἔγχεος, to retire from the spear, 13, 153; οἷον ἐπάρων εἰς ἔθνος, 5, 31; οὐδὲ δὴν χάζετο φωτός, and not long ὡς the stone remain removed from the man, i. e. it smote him quickly, 16, 736. (V., nor slowly flew it to the man.) In this passage, according to Köppen, Vosk. and Spitzner, the stone is the subject; according to Heyne, but by a forced construction, Patroclus. 2) Generally, to cease, to remove, to rest, with gen. μάχης, 15, 426. μίνυθα χάζετο δουρός, he rested little from the spear, i. e. he fought continually, 11, 539; only Il. 3) The Ep. aor. 2 κέκαδον and the fut. κεκαθήσω have a trans. signif., prop. to cause one to retreat from a thing, to deprive one of a thing, τινα θυμοῦ καὶ ψυχῆς, 11, 334. Od. 21, 153. 170 (Passow refers it to κήδω); cf. Butt., p. 307.

χάζω, see χάζομαι.

χαίνω or χάσσω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνω and partec. χανών, of the perf. to cause the partec. accus. κεχηνότα, 1) to gape, to gape, to open. h. Cer. 16. τότε μοι χέω. χθών, then may the earth γαῖνι for me, i. e. engulf me, 4, 182. 6, 281. 8, 156. 2) Esply to open the mouth wide, to gape, spoken of men and animals, 16, 350. 409. 20, 168; hence πρὸς κύμα, to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαίρήσω, 20, 363; aor. ἐχάρην, Ep. χάρην, optat. χαρείη, 6, 481; partec. χαρέντες, 10, 451; perf. κεχάρηκα, only in the Ep. partec. κεχαρημένος, 1, 312; perf. mid. κεχάρημαι, h. 7, 10. also the Ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαροίατο, and iterat. imperf. χαιρείσκει, 1) to rejoice, to be cheerful, gny, often with θυμῷ, ἐν θυμῷ, φρεσίν and φρέσιν, also χαιρεί μοι ἦτορ, 23, 347; but now χαιρεῖν, to rejoice at heart, Od. 8, 75. 2) With dat. to rejoice at any thing, to delight oneself in, to be pleased at, νικῶ ὄρνιθι, φήμη, 11, 7, 312. 10, 277. Od. 2, 35; with accus. χαιρεῖ δέ μιν (ἀλώφ) ὅστις ἐθείρη, he rejoices in it who cultivates it, according to Wolf and Passow (V. joyfully the cultivator beholds it), 11, 21, 347. (Heyne refers μιν to ἐθείρη, but, cf. 9, 77, and γηθεύω.) 3) With partec. instead of infin. χαιρεῖ ἀκούσας, I rejoice to hear, 19, 185.—18, 259. Od. 14, 377. Dat. and partec. for accus. and infin., Il. 7, 54. Od. 19, 463. The partec. with its prop. signif., 11, 11, 73. Od. 3, 76. 12, 380. A peculiar use is α) The fut. with the negat. οὐ χαίρήσεις, thou

wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. *b*) The imperat. *χαίρε* is a common formula of greeting: *hail to thee, health to thee, joy to thee, at meeting*, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205. 13, 59; to the gods, *χαίρε ἀοιδῆ*, praise be to thee in the song, h. 8, 7.

χαίτη, ἡ (χάω), *the dishevelled hair, the streaming hair, the hair*, spoken of gods and men, 10, 15. 14, 175. Od. 4, 150; spoken of horses, *the mane*, Il. 6, 509.

χαλασα, ἡ (χαλάω), *hail, hail-stones*, *10, 6. 15, 170.

**χαλάω* (χάω), aor. *ἐχάλασε*, Ep. σσ. *to unbind, to relax*, βιών, τόξα, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), aor. *ἐχάλεπνα*, infin. *χαλεπήναι*, in Hom. only intrans., prop. to be severe, *ingravescere, to roar* [to rave, Cr.], spoken of storms, 14, 344. Od. 5, 185; for the most part of gods and men, *to be angry, to be displeased, to rage, to chide, espy to treat in a severe or hostile manner*; absol., Il. 14, 256. Od. 16, 72; *ὄτε ἀνδρῶσι κοτεσσάμενος χαλεπήνῃ*, when he rages, angry with men, Il. 16, 386. Od. 5, 147. 19, 83. *οὔτε τί μοι πᾶς δήμος ἀπεχθόμενος χαλεπαίνει* (μοί belongs to *ἀπεχθόμενος*), the whole people is not angry, being odious to me, i. e. because I hate them, Od. 16, 114. cf. 10, 75. According to the critics *ἀπεχθῆσθαι* is here transitive (V. prefers *ἀπεχθόμενῳ*. and translates: nor has the whole people risen against me hated); *ἐπί τινι*, any thing, Od. 18, 415. 20, 323. [Fäsi says: *ἀπεχθόμενος, having become an enemy, then itself hating, ἐχθαίρων*, cf. v. 96.]

χαλεπός, ἡ, ὄν, comp. *χαλεπώτερος*, *hard, difficult*, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous, τινί*, to any one, 1, 546. Often in the neut. with infin. *χαλεπόν τοι, παυσὶν ἐρίζεσθαι*, 21, 184. Od. 4, 651: with accus. and infin., Il. 16, 620. Od. 20, 313; *χαλεπόν γάρ, ἐπιστάμενόν περ ἔοντα*, supply from the preceding, *ὑββάλλειν τινά*, it is always vexatious, although one very experienced does it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous, κεραυνός, θύελλα, ἦγρας, δεσμός, ἄλγος, ἔπος*, hard, threatening speech or discourse, 2, 245. *χαλεπή φῆμις*, an injurious report, Od. 14, 239. *b*) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 193; *τινί*, with any one, Od. 17, 388. *χαλεποὶ θεοὶ ἐναργεῖς φαίνεσθαι*, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλεπῶ, poet. = *χαλεπαίνω, to oppress, to press, to persecute, τινά*, Od. 4, 433. †

χαλεπῶς, adv. *in a severe, harsh, or difficult manner*, *7, 424. 20, 186.

χαλινός, ὁ (χαλάω), *a bridle, a check, a rein*, mly plur. 19, 393 †

χαλιφρονέω (χαλιφρών), *to be frivolous,*

simple, forlorn, in opposition to *σαόφρων*, Od. 23, 13. †

χαλιφροσύνη, ἡ. *frivolity, simplicity, folly*, plur. Od. 16, 310. †

χαλιφρών, ὄν (χαλάω, φρήν), prop. to be of a slack, negligent mind, hence *light-minded, frivolous, simple, foolish*, connected with *νήπιος*, *Od. 4, 371. 19, 530.

χάλκειος, ἡ, ὄν, poet. for *χάλκεος*, 3, 380. 4, 461, and often.

χαλκεοθήρηξ, ἡκος, ὁ, ἡ, poet. (θώρηξ), *having a brazen cuirass*, *4, 448. 8, 62.

χάλκεος, ἡ, ὄν, poet. (χαλκός). *χάλκεος*, ἡ, ὄν, and the Ion. form *χαλκήϊος*, οἰλύ (Od. 3, 433. 18, 328 (ὄψ χάλκεος, of two endings, Il. 18, 222 †), 1) of copper or rather of bronze: usually rendered *brass* [see *χάλκος*], often spoken of arms: *θώρηξ, χιτῶν, ἔγχος, ἔντεα*; also *οὐδός, ἄζων, κύκλοι, ὄπλα*. Od. 3, 433; also, covered with brass, *σάκος*, or coming from brass, *χαλκείη αὐγή*, the splendour of brass, Il. 13, 341. 2) Metaph. *as if of brass*, i. e. *hard, firm, immoveable, strong, ἦτορ*, 2, 490. *χάλκεος Ἄρης*, imperishable Arés, 5, 704; or having a brazen cuirass: *ὄψ*, a strong voice, 18, 222; *ὑπνος*, the sleep of death, 11, 241. Also some explain, *οὐρανός χάλκεος*, metaph.; others, however, with Voss, take it literally, 17, 425. cf. Völcker, Hom. Geog., p. 5.

χαλκεόφωνος, ὄν (φωνή), *having a brazen voice, brass-throated*, epith. of Stentor, 5, 785. †

χαλκεύς, ἦος, ὁ (χαλκός), prop. *an artist in brass, a copper-smith*, connected with *ἀνήρ*. 4, 187. 216. 15, 309; generally, *a worker in metal*, i. q. *χρυσόχοος*, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), *to work in brass or metal*, τί, 18, 400. †

χαλκεῖον, ὄνος, ὁ, Ep. for *χαλκείον*, *a smith's forge, a smith's shop*, Od. 8, 273. †

χαλκήϊος, ἡ, ὄν, Ion. for *χάλκεος*, *δόμος = χαλκῶν*, *a smith's dwelling*, Od. 18, 328; *ὄπλα*, Od. 3, 433; see *χάλκεος*: *Od.

χαλκήρης, ἐς, gen. εὸς (ἄρω), *joined or furnished with brass, brass-covered, brazen*, epith. of various weapons, 3, 316. 13, 714. Od. 1, 262.

χαλκίς, ἴδος, ἡ, an unknown bird of prey. According to 14, 291, † it is called *χαλκίς*, in the language of the gods, and amongst men *κύνιδις*, q. v.

Χαλκίς, ἴδος, ἡ. 1) the chief town of the island Eubœa, subsequently connected with the mainland by a bridge; an important commercial town, now *Egriro*, 2, 537. 2) a town in Ætolia, at the mouth of the Evénus, at the foot of Mount Chalcis, now *Gulata*, 2, 640; in Strab. also *Ἵποχαλκίς*. 3) a place in Elis, not far from the fountain Kranoi h. Ap. 425; cf. Strab. VIII. p. 350. 4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, ἐς, gen. εὸς, poet. (*βαρῆς*).

θεῶν with brass, *brazen*, ἴος, 15, 465. Od. 21, 423.

χαλκοβάρυν, εια. v = χαλκοβαρής, of this Hom. uses the fem. χαλκοβαρεία, στεφάνη, 11, 96; μελίη, 22, 328. Od. 22, 259, 276.

χαλκοβατής, ἑς, gen. ἑός, poet. (βαίων), going upon brass; hence, founded or standing upon brass, *brazen*, mly an epith. of the dwelling of Zeus, 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, *having a brazen floor*, cf. Od. 7, 83.

χαλκογλήχιν. ἴνος, ὁ, ἡ (γλήχιν), *brass-pointed*, Cp. (brazen-armed, V.), μελίη, 22, 255.†

χαλκοκνήμις, ἴδος, ὁ, ἡ (κνήμις), *having brazen greaves; brass-greaved* (brass-booted, V.), epith. of the Greeks, 7, 41.†

χαλκοκορυστής, οὔ, ὁ (κορύσσω), voc. χαλκοκορυστά, *having brazen armour, armed with brass* (brazen-mailed, V.; brazen-armed, Cp.), epith. of heroes, *5, 699; and of Arēs, h. 7, 4.

χαλκοκάρηος, ον, Ep. for χαλκοκάρειος (παρειά), *having brazen cheeks* (brazen-cheeked, V.), epith. of the helmet, 12, 183. Od. 24, 523.

χαλκόπους, ὁ, ἡ, neut. ποῦν, gen. ποδός (πούς), *brazen-footed, having brazen hoofs* (brazen-hoofed, V.), epith. of horses, *8, 11, 13, 23.

χαλκός, ὁ. Ep. gen. χαλκόφιν. 1) *brass, metal*, espily copper. Copper, compounded with zinc, tin, and lead, is called *brass* [not our brass, but rather *bronze*], which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Hom. carefully distinguishes iron and brass, cf. 4, 510, 5, 723, 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf Köpke, Kriegsw. der Gr. p. 55. seq. It is called χαλκός ἐρυθρός, 9, 365; it is mentioned with iron, 6, 48; as a purchase-price, 7, 473, 2) *all furniture, weapons, equipments, made of brass* [or bronze], 1, 236, 5, 75.

χαλκότυπος, ον (τύπτω), *smitten with a brazen weapon, ωτεῖλαι*, 19, 25.†

χαλκοχίτων, ωνος, ὁ (χιτών), *having a brazen cuirass*, epith. of heroes, 1, 371, 2, 47. Od. 1, 286.

Χαλκωδοντιάδης, ον, son of Chalcōdōn = Elephēnōr, 2, 541.

Χαλκῶδων, οντος, ὁ (having brazen teeth, ὀδούς), king of the Abantes, in Eubœa, father of Elephēnōr, who was slain in a battle with Amphitryon, 2, 541, 4, 464.

Χάλκων, ωνος, ὁ, a Myrmidon, father of Bathycles, 16, 595, seq.

χαμάδις, adv. (χαμαί), poet. for χαμάζε, upon the earth, to the ground, 3, 300, 6, 147. Od. 4, 114.

χαμάζε, adv. (χαμαί), upon the earth,

to the earth, ἄλλασθαι, 3, 29, 4, 419. Od. 16, 191.

χαμαί, adv. 1) upon the earth, on the ground, ἐρχεσθαι, 5, 442. Od. 7, 160. 2) to the earth, κίπτεν, 11, 4, 482. Od. 11, 490; and often (from an obsol. word χαμός, χαμή).

*χαμαιγενής, ἑς (γένος), *produced from or from the earth, earth-born*, h. Ven. 166. Cer. 353.

χαμαιεύνης, ἄδος, ἡ, fem. of χαμαιεύνης: χαμ. σύες, *Od. 10, 243, 14, 15. (In both places α is used as short.)

χαμαιεύνης, ον, ὁ (σύνῃ), *lying upon the ground, sleeping upon the earth*, epith. of the Selli, 16, 235.†

χαυδῶν, poet. (χάω), fut. χείσομαι. aor. ἔχασον, Ep. infin. aor. χασέω for χασείν, perf. κέχασθα, with pres. signif. partic. κεχανδώς, 3 pluperf. κεχάνθει, to embrace, to encompass, to hold, to contain, with accus. spoken of vessels, ἕξ μέτρα, 23, 742; λέβητι τέσσαρα μέτρα κεχανδώς, 23, 268; ὡς οἱ χεῖρες ἐχάνθονον. Od. 17, 344; of the coast, νῆας, 11, 14, 34; of the threshold, Od. 18, 17; imp. prop. ἤυσεν, ὅσον κεφαλὴ χάδε φωτός. he cried as much as the head of the man held, i. e. as loud as he could, 11, 11, 462. *Ἥρη οὐκ ἔχασε στῆθος χόλον, the breast of Hērē did not contain her anger. i. e. she could not restrain it, 4, 24 (old reading: *Ἥρη); also οὐκέτι μοι στόμα χείσεται, my mouth will not be able, h. Ven. 253.

χαυδῶν, adv. (χαίω), yawning, opening the mouth, metaph. greedy, ἐλεῖν ὄλον. Od. 21, 294.†

χάνοι, see χαίω.

χαράδρη, ἡ (χαράσσω), a cleft, a chasm or gorge in the earth, espily formed by rushing water, κοιλὴ, 4, 459; hence also the stream itself, a torrent, a rapid stream, *16, 390.

χαρείη, χάρη, see χαίρω.

*χαριδότης, ον, ὁ, poet. (δίδομαι), the giver of joy, epith. of Hērēnēs, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαριέστατος, ἡ, ον, charming, sweet, beautiful, pleasing, spoken of parts of the human body, 16, 798, 18, 24, 22, 403; of clothes, 5, 905. Od. 5, 211; generally, agreeable, lovely, joyous, dear; of things, δῶρα, ἔργα, αἰδοῖ, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριστάτη ἡβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαριέντα, gratefully, 1, 39; and as subst., Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἐχαρίσαμην. perf. pass. κεχάρισμαι, often particp. 1) to show something agreeable to any one, to show a favour, to be agreeable, to gratify, τινί, often in the particp. 5, 71, 11, 23. Od. 8, 538; espily to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεῖδεσι, to please one with lies, Od. 14, 387. 2) With accus. of the thing, to give freely, to distribute, to bestow, δῶρα, Od. 24, 283; ἀπονά τι. 11, 6, 49, 11, 139; and with gen. of the

thing, to impart freely, to give a share of, ἀλλοτριῶν, Od. 17, 452; esply, often, παρ-εόντων, Od. 1, 140, 4, 56; absol., Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass. to be agreeable, lovely, pleasing, grateful, with dat. θυμῷ, Od. 6, 23; often partcp., Il. 5, 243; κεχαρισμένος ἦλθεν, he came desired, or welcome, Od. 2, 54; κεχαρισμένα θείναι τι, to show kindness to any one; to gratify him much (Cp.), 24, 661; or εἰδέ-ναι, Od. 8, 584.

χάρις, ιτος, ἡ (χαίρω), acc. χάριν, 1) grace, fascination, loveliness, agreeable-ness, beauty, esply spoken of persons, χάριν καταχευαί τι, Od. 2, 12, 6, 235, 8, 19; also χάριτες, charms, Od. 6, 237. b) Spoken sometimes of things, of an ear-ring, Il. 14, 183. Od. 18, 298; of words, Od. 18, 175; ἐργοισιν χάριν καὶ κῦδος ὀπάσειν, Od. 15, 320. 2) favour, kindness. a) In sentiment: benevolence, good-will, affection, esply thanks, gratitude, obligation for favour received, χάριν ἀρῆσθαι τι, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695. 22, 319; also with infin. οὐ τις χάρις ἦεν μάρνασθαι, one had (or I had) no thanks for fighting, Il. 9, 316. 17, 147; δοῦναι χάριν ἀντί τινος, to give thanks for any thing, to make re-quit for any thing, 23, 650; χάριν εἰδέ-ναι τι, to feel gratitude, 14, 235. b) Of actions: kindness, beneficence, favour; often χάριν φέρειν τι, to show favour to any one, 9, 613. 5, 211. 874. Od. 5, 307; esply also, the pleasures of love, Il. 11, 243; cf. EIAO A. 3) Phrases: accus. χάριν, with gen. for one's sake, for one's pleasure, 15, 744. Batr. 184.

Χάρις, ιτος, ἡ, prop. n., more frequently plur., αἱ Χάριτες, dat. Ep. Χαρί-τεσσιν. 1) Hom. mentions a Charis, 18, 382, as wife of Hēphæstus; in Hes. Theog. Aglaia is named as such. In the Od. 8, 267, Aphrodītē is his wife; in both fictions the same notion lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. the Graces, the goddesses of grace, and esply of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithēa, Il. 14, 269. In v. 267, younger graces are mentioned; he recognizes, consequently, several classes; or this epith. may, according to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Zeus, Aglaia, Euphro-ῡne, and Thalia (Theog. 909). They are prim. companions and hand-maids of Aphrodītē, Od. 8, 364. 18, 194. h. Ven. 98; still Hērē has them in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), joy, rapture, enjoyment. a) The cause of joy, χάρμα τι, 14, 325. 17, 636. h. 15, 4; plur., Od. 6, 185; esply a scandalous joy, a scoff, χάρ-

μα γίνεσθαι τι, Il. 3, 51. 6, 82. 10, 193. 2) Generally, joy, pleasure, Od. 19, 471. h. Cer. 372.

χάρμη, ἡ, Ep. (χαίρω), prop. joy, esply the love of battle, battle, often μνήσασθαι χάρμης [to be mindful of the fight, Cp.], 4, 222. 8, 252. Od. 22, 73; λήσασθαι χάρ-μης, Il. 12, 203; χάρμην ἐμβάλλειν τι, 13, 82. 2) Generally, contest, battle, 14, 101. 17, 161.

*χαρμόφρων, ωνος, ὁ, ἡ (φρήν), glad at heart, joyful, h. Merc. 227.

χαροπός, ἡ, ὄν, prob. (χαρά, ὦψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, clear-eyed, spoken of the brightness of the eyes, λέοντες. Od. 11, 611. h. Merc. 569; κύνες, h. Merc. 194; afterwards it was borrowed to indicate the common colour of the eyes, light-brown. (Schol. φοβερός; according to Eustath. spoken of the colour of the eyes.)

Χάροπος, ὁ, with accent changed, prop. name, king of the island Symē, father of Nireus, 2, 672.

Χάροψ, οπος, ὁ, son of Hippasus, a Trojan, slain by Odysseus (Ulysses), 11, 426.

Χάρυβδις, ιος, ἡ, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing that approached it, Od. 12, 104, seq. 441. 23, 327. Later also a whirlpool was so called near the present Capo di Furo. Now it is called Charilla, Remo, or Carofalo. According to a later tradition, Charybdia was the daughter of Poseidōn and the Earth, Serv. ad Virg. A. 111. 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χατέω, poet. (ΧΑΩ), only pres., prop. to snap at any thing; hence: 1) to desire, to covet, to wish, absol. 9, 518. Od. 2, 249; with infin. Od. 13, 280. 15, 376. 2) to want, to have need, with gen. πάντες θεῶν χατέουσ' ἀνθρώποι, all men stand in need of the gods (according to Melancthon, the most beautiful verse in Hom.). Od. 3, 48.

χατέω, Ep. = χατέω, 1) to desire, to long for, with gen. 2, 225. Od. 8, 156. 11, 350. 2) to need, τινός, Il. 17, 221. 18, 392.

ΧΑΩ, obsol. theme of χαίνω, χανδάνω. χείη, ἡ (χάω), a hole, a cavity, a cleft, esply of snakes, *22, 93. 95.

χείλος, εος, τό (prob. from ΧΑΩ), a lip, χεῖλεσι γελᾶν, 15, 102; see γελᾶω; proverb. spoken of a miser, χεῖλεα μὲν τ' εἰδὴν', ὑπερώψην δ' οὐκ εἰδὴνεν, he moistens his lips, but not his palate, 22, 485. 2) Metaph. the rim, the margin of a thing, Od. 4, 132. 616. Il. 12, 52.

χεῖμα, ατος, τό (χέω), prop. what is poured out, a tempest, a rain-storm, and because in the southern countries winter

consists in this, *winter, winter-cold*, Od. 11, 190. 14, 487; as a season of the year in oppos. to θέρος, Od. 7, 118.

χειμάρρους, ον (ρέω), contr. χειμάρρους, 11, 493; and Ep. shortened, χειμάρρος, 4, 452. 5, 88; *flowing or swollen with wintry waters*, i. e. with rain and melted snow, a torrent, epith. of rapid rivers, ποταμός, *13, 138.

χειμάρρος, Ep. shortened for χειμάρ-
ρός.

χειμέριος, η, ον (χεῖμα), pertaining to winter, *wintry*, ἀέλλα, a winter storm, 11, 2, 294; νιφάδες, winter snow-flakes, 3, 222; ἡμαρ, a winter day, 12, 279; ὕδωρ, 23, 420; ὥρη, Od. 5, 485.

χειμών, ὦνος, ὁ (χεῖμα), stormy, rainy weather, a storm, rain, *winter-weather*, Od. 4, 566; mly, *winter*, 11, 3, 4, 21, 283.

χείρ, ἡ, gen. χειρός. Besides the regular forms, there occur the Ion. forms: dat. χερί, thrice; χέρα, h. 18, 40, and dat. plur. χείρεσι and χείρεσσι (see Thiersch, § 187. 11). 1) *the hand, the fist*, often χεῖρες καὶ πόδες, 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for *side*, ἐπ' ἀριστερὰ χειρός, to the left hand, Od. 5, 277; often pleonastic, χερὶ λαβεῖν, χερσὶν ἐλέσθαι. On the phrases: χείρας ἀνασχεῖν θεοῖς, χείρας αἰερεῖν, ὀρέξαι and πετάσαι τινί, see these verbs. 2) *Especially in the plur. activity, strength, power, force*, often connected with μένος, βεή. 11, 6, 502. 12, 135. a) In a good sense, ἔπασιν καὶ χερσὶν ἀρήγειν, to help with word and deed, 1, 77; χεῖρα ὑπερέχειν τινί, to hold one's hand over anybody for protection, 4, 249; χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν, we also have hands for protection, 13, 814. b) In a hostile signif. χεῖρα ἐπιφέρειν τινί, to lay one's hand (hands) on any one, 1, 89; χείρας ἐφιέναι τινί, Od. 1, 254; εἰς χείρας εἰθεῖν or ἐκείσθαι τινί, to fall into any one's hands, 11, 10, 448; poet. also χείρας ἐκείσθαι, Od. 12, 331.

χειρίς, ἴδος, ἡ (χείρ), a covering for the hand, a glove, Od. 24, 230. †

*χειροτόνων, οντος, ὁ, ἡ (τείνω), stretching out the hand, *long-armed*, Batr. 299.

χειρότερος, η, ον, poet. for χείρων, *15, 513. 20, 436.

χείρων, ον, gen. ονος, prop. compar. of χέρης, mly irreg. comp. of κακός (Ep. form χειρότερος, and χειροῖτερος, χερείων), *meaner, smaller, worse, inferior*, in worth, 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Χείρων, ὦνος, ὁ, Chiron (Cheiron), son of Kronus (Saturn) and Philyra; a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Asklepios (Æsculapius), Heracles, and Achilles, 11, 4, 219. 11, 831.

χεῖσομαι, see χανθάνω.

χελιδών, ὄνος, ἡ, a swallow, *Od. 21, 411. 22, 240. Ep. 15, 11.

*χέλυς, νος, ἡ, a turtle, a tortoise, from the shell of which Hermēs constructed

the first lyre, by drawing strings over it. h. Merc. 33. 2) *the lyre itself*, v. 21, 153.

*χελώνη, ἡ = χέλυσ, a tortoise, h. Merc. 42. 48.

χεράδος, εος, τό, poet. for the common χεράς, ἄδος, ἡ, dirty sand, gravel, pebbles that swollen rivers bring down, χεράδος μυρίον [*sands Infinite*, Cp.], 21, 310. (Some Gramm. accented it as gen. and connected it with ἄλις, cf. Apoll. Lex.)

χερειότερος, η, ον, Ep. compar. of χείρων, *2, 248. 12, 270.

χερίων, ον, gen. ονος, Ep. for χείρας, inferior, worse, opposed to ἀρείων, 12, 237; with accus. δέμας, φύγην, 1, 114. Od. 5, 411. Neut. plur. τὰ χερείονα, 11, 1, 576. In the neut. with infin., in which case the notion of comparison does not appear, οὐ τι χερείον ἐν ὥρῃ δεῖπνον ἐλεσθαι, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΗΣ, an Ep. defect. adj. only used in the sing. gen. χέρηος, adv. χέρηϊ, accus. χέρηα, nom. plur. χέρηες, accus. neut. χέρηα, in the Od. χέρεια, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the Ep. compar. χερίων, χερειότερος, in prose χείρων, but always has the signif. of the compar. inferior, worse, weaker, espily εἰς χερα μάχη, worse in the battle than he, 11, 4, 400; χέρηϊ opposed to κρείσσων, 1, 20, Od. 15, 324; in like manner, χέρηα χερου, 11, 14, 382. (According to Passow, it is to be derived from χεῖρ, and is signif. = χείριος, under any one's power. The form χέρεια, in the Od. seems incorrect, see Thiersch, § 202. 23, and Buttm. Gram. § 68.)

χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, 4, 518. 5, 302. Od. 10, 121.

χερνήτις, ἴδος, ἡ, fem. of χερνήτης (χείρ), prop. living by the labour of the hands, γυνή, a female who spins for wages, 12, 433. †

χερνίβων, τό (νίπτω), a washing-basin, a hand-basin, for washing the hands before sacrifice, 24, 304. †

χερνίπτομαι, depon. mid. (νίπτω), acc. Ep. to wash one's hands, espily before a sacrifice, 1, 449. †

χερνίψ, ἴδος, ἡ (νίπτω), washing-water, sacred or holy water, with which the hands were washed before eating, and before religious ceremonies, always accus. χερνίβα, *Od. 1, 136. 3, 445, and often.

Χερσιδάμας, αντος, ὁ, son of Priam, slain by Odysseus (Ulysses), 11, 423.

χέρσονδε, adv. (χέρσος), on or to the mainland, 21, 238. † h. Ap. 29.

χέρσος, ἡ (σκιν to σχερός, ξηρός), the shore, the firm land, in oppos. to water, 4, 425. Od. 10, 459; ποτὶ χέρσον, to the shore, Od. 9, 147. 11, 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτιχέρσος θέλασσα.)

χεῦαι, χεῦαν, χεῦε, see χέω.

χεῦμα, ατος, τό (χέω), that which is

poured out, a casting, *κασσιτέριοι*, a casting of tin, 23, 561.†

χέω, fut. χεύσω, χέω, Od. 2, 222; aor. 1 Att. ἔχεα, only ἔχεαν, Il. 24, 799; † elsewhere Ἐρ. ἔχεα and χεῦα, infin. χεῦαι, subj. χεύομεν, for χεύομεν, 7, 336; aor. 1 mid. ἔχευάμην, always 3 sing. χεύατο, perf. pass. κέχυμαι, aor. pass. ἐχύθην, only opt. χυθείη. Also the Ep. syncop. aor. 2 mid. ἐχύμην, from which χύτο, ἐχυντο, Od. 10, 415; χύμενος, Od. 8, 527. The pres. and imperf. always uncontr. except infin. χεῖσθαι, Od. 10, 518. Prim. signif. *to pour*; 1) Prop. spoken of fluids: *to pour, to pour out, to shed, with accus. ὕδωρ, δάκρυ*; spoken of Zeus, χέει ὕδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χέει, sc. χιώνα, 12, 281. 2) Spoken of things dry: *to pour out, to shed, to scatter, κρέας εἰν ἐλεοῖσιν*, 9, 215; spoken of wind, φύλλα, φύκος, καρπός, 6, 147. 9, 7. Od. 11, 588; espily σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. κάλαμην χθονί, to stretch the stalks upon the ground, 19, 222; ἠρία ἐράζε, to let the reins fall to the earth, 17, 619; δέσματα ἀπὸ κρατός, 22, 468. 3) *to pour out, to emit, metaph. φωνήν*, to let the voice resound, Od. 19, 521; αὐτμένα κατὰ τινος [pouring his breath upon his neck behind, Cp.], 23, 765; poet. often = *to spread, ἀχλὺν κατ' ὀφθαλμῶν*, to pour darkness over the eyes, 20, 321; ὕπνον ἐπὶ βλεφάρουσιν, 14, 165. Od. 2, 395; κάλλος κάκ κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1, *to pour out for oneself*, with accus. χθὴν χεῖσθαι νεκύεσσιν, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόνιν κάκ κεφαλῆς, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υἱὸν ἔχευατο πήχεε, she threw her arms about her son, 5, 314. 2) Mid. with perf. pass. and the syncop. aor. a) *to pour itself out, to stream*, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry, *to be poured out in abundance*, χιών, Il. 12, 285; κόπρος, Od. 17, 298; *to lie extended*, Od. 19, 539; ἀγχιστίναι κέχυνται, Il. 5, 141 (cf. ἀγχιστίναι); metaph. spoken of living beings, *to pour out, to stream forth, to issue, ἐκ νεῶν*, 16, 267. 19, 356. Od. 10, 415; in the sense, *to spread, to extend, to spread itself, κατ' ὀφθαλμῶν κέχυντ' ἀχλὺς*, Il. 5, 696; spoken of death, Il. 344; of sleep, Od. 19, 590; and ἀμφ' αὐτῷ χυμέτη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χῆλος, ἡ (ΧΑΩ), a chest, a box, for the preservation of clothes, 16, 221. Od. 2, 339. 8, 424.

χῆν, χηνός, ὁ ἡ (ΧΑΩ), a goose, 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (ΧΑΩ), a cleft, a cavity, 21, 495.†

χῆρατο. see χαιρώ.

χρηεῦω (χῆρος), intrans. *to be emptied, bereft, deprived of*, with gen. ἀνδρῶν, Od. 9, 124.†

χῆρη, ἡ, a widow, prop. fem. of χῆρος, as adj. *widowed, μήτηρ*, 20, 499; γυναικες, 2, 289; as subst. χῆρη σευ ἔσομαι, *6, 408. 432. 22, 484.

χῆρος, ἡ, ον (ΧΑΩ), bereft, see χῆρη. χῆρώω (χῆρος), aor. -1 Ep. χῆρωσα, trans. *to make empty, desolate, bare, ἀγυιάς*, 5, 642; espily *to deprive of a husband, to reduce to widowhood, γυναῖκα*, 17, 36.

χηρωσῆς, οὐ, ὁ, collateral relatives, who succeed to the property of one who dies childless, only plur. 5, 158.†

χῆτος, εος, τό (χατέω), want, need, only in the dat. χῆτει or χῆτει, from want, from desire, with gen. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ἡ, ὄν, compar. χθαμαλώτερος, superl. χθαμαλώτατος, 13, 683; lying on the earth; generally, *low, flat, τεῖχος*, 13, 683; πῆσος, Od. 9, 25. 10, 196 (from χαμαι with epenthetic θ); εὐνή, Od. 11, 194.

*χθές, adv. yesterday, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ἡ, ὄν (χθές), pertaining to yesterday, yesterday, χθιζὸν χρέος, 13, 745; often instead of the adv. χθιζός ἔβη, he went yesterday, 1, 424. The neut. sing. and plur. as adv. χθιζόν, yesterday, 19, 195. Od. 4, 656; χθιζά τε καὶ πρώϊσα, yesterday and the day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like *nuper* in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθές καὶ πρώϊν (Il. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, according to Wolf, with ὄτ' ἐς—ἠγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this *usus loqu.* to Hom., and connect these words with Κῆρες—φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelsb. explains the passage by supplying ἦν: it was since yesterday or the day before. i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τὲ καὶ can never be translated by or. [Lehrs: *vix cum Aulida abducti eramus, tum* (v. 308) *portentum accidit.*]

χθων, χθονός, ἡ, poet. earth, ground, ἐπὶ χθονί δερκεσθαι = ζῆν, 1, 88; σίτον ἔδοντες, Od. 8, 222. χθόνα δύναι, to go under the earth, i. e. to die, Il. 6, 411.

χίλιοι, αι, α, a thousand. χίλι' ὑπέστη αἶγας, *11, 244; neut. with fem.

Χίμαιρα, ἡ, Chimæra, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the middle of a goat, and below of a dragon. From its mouth

issued fire: it was slain by Belerophon-tes. 6, 179, seq. 16, 328. h. Ap. 368. According to Scylax, a volcano in Lycia, not far from Phasélis, or, according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Χίος, ἡ, an island of the Ægean sea, on the coast of Ionia, famed for its excellent wine, now *Scio* or *Saki Andassi* (mastic-land), Od. 3, 170.

χιτών, ὤνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Generally, a garment, espily the coat of mail, the cuirass, 2, 416. 5, 736; χάλκεος, 13, 439; στρεπτός, 5, 113 (cf. that word); proverbial: λαΐνον χιτῶνα ἐννυσθαι, see λαΐνος.

χιών, ὄνος, ἡ (χέω), snow, 10, 7. Od. 6, 44. νιφάδες χιῶνος, snow-flakes, Il. 2, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; according to Hase, Gr. Alterthumskunde, p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος, 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, πυκινή, Od. 4, 50. 14, 520; often purple. Od. 14, 500; double or single, διπλή, ἀπλοῖς. 2) Generally, a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646

*χλεύνη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

*χλωρός, ἡ, ὄν, poet. for χλωρός, green, Bartr. 161.

χλούνης, ον, ὁ, Ep. epith. of the boar, σὺς ἄργιος, 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. according to Eustath., Apoll., and Hesych., from χλόη and εὐνή, prop. χλοεύνης, ὁ ἐν χλόῃ εὐναζόμενος, lying in the grass, hence = εὐτραφής, well fed; according to Aristarch. = μονιός, solitary; according to the Ven. Schol. = ἀφριστής, the foaming; according to Aristot. = τομίας, castrated, whence ἡ χλοῦνις, castration.

χλωρήτις, ἴδος, ἡ, peccul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale colour, or 'which lives in the green fields.'

Χλωρίς, ἴδος, ἡ, daughter of Amphion, the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od.

11, 281. (According to Apd. 3. 5. 6. Χλωρίς, daughter of the Theban Amphion.)

χλωρός, ἡ, ὄν, poet. χλωρός (χλόη), 1) greenish, a yellowish green, yellowish, or the colour of young shrubbery, ῥόνος. Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; generally, pale, white, χλωρίς ὑπαιθέριος, Il. 10, 376. 15, 4; espily ἴδος. Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in opposition to dry, μοχλός, ῥόβαλον. Od. 9, 320. 379.

χρός, ὁ, contr. χροῦς (κρώω), that is upon the surface and may be scraped off. e. g. the down upon fruits; poet. ἄλδς χρός, the foam of the sea, Od. 6, 226. †

χόανος, ὁ (χέω), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), 18, 470. † Hesych. κοίλωμα; Köpke, Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χρή, ἡ (χέω), that which is poured out, espily a libation, a drink-offering, in sacrifices for the dead, *Od. 10, 528. 11, 26.

χοῖνιξ, κος, ἡ, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day; hence food, bread. εἰτεσθαι χοῖνικός τιος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρεος, ἐπ, εον, poet. for χοίρειος (χοῖρος), belonging to young swine. χοίρεα, sc. κρέατα, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἴδος, ἡ, mly plur. αἰ χολάδες, the entrails, the bowels, *4, 536. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χέω, prop. that pours itself out), the gall, 16, 203. 2) Metaph. anger, hatred, wrath, connected with μήνις, 15, 122. χόλος τινός, enmity which any one cherishes, *Hom. 18, 119. Od. 1, 433. 4, 583; but τινί, against any one, h. Cer. 351. 410; also spoken of animals: rage, Il. 22, 94.

χολώω (χόλος), fut. χολώσω, infin. Ep. χολωσέμεν, aor. ἐχόλωσα, fut. mid. χολώσομαι, more frequently κεχολώσομαι, aor. 1 ἐχολωσάμην, perf. pass. κεχόλωμαι, aor. pass. ἐχολώθη, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, τινά, 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be engaged, to be irritated, to be incensed, often with the adjuncts θυμῷ, ἐνὶ φρεσίν, κηρότι, also with accus. θυμόν, ἦτορ. a) With dat. of the pers. τινί, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. τινός, on account of a person or thing, Il. 4, 494. 501. Il. 703. 21, 146. Od. 1, 69; and with prep. εἵνεκα νίκης, Od. 11, 554; ἀμφί τινι. Il. 23, 88; ἐξ ἀρέων μητρός, Il. 9, 562; ἐπὶ τινι, Bartr. 109.

χολωτός, ἢ, ὄν, adj. from χολώω, en-
-aged, angry, passionate, ἔπεα, 4, 241.
Od. 22, 26, 225

χορδή, ἢ, a gut, Batr. 225; a string of
a musical instrument, Od. 21, 407.†
Merc. 51.

*χοροῦθης, es. gen. eos (ἦθος), accus-
-tomed to the choir or the dance, h. 18, 3.

χοροῦντιπή, ἢ (τύπτω), the stamping of
the ground in dancing, a choral dance, a
dance, plur. 24, 261.†

*χοροῦντος, struck or played for a
dance, λύρα, h. Merc. 31.

χορόνδε, adv. (χορός), to a dance, 3,
393.†

χορός, ὁ, 1) a choral dance, a circular
dance, a dance, esp. a festal dance
connected with singing, χορόνδε ἔρχε-
-σθαι or εἰς χορόν, 3, 393. 15, 508. Od. 6,
65. χορῶ καλή, beautiful in the dance,
11, 16, 180; ἐν χορῶ μέλπεσθαι, 16, 182.
On χορὸν ποικίλλειν and ἀσκεῖν, to
represent a dance, see these words. 2) a
choir, a troop of dancers, h. Ven. 118. h.
5, 13. 2) a dancing-place, Od. 8, 260.
264. 12, 4. 318.

χόρτος, ὁ (akin to χορός), prop. an in-
closed place, an inclosure, an interior
space (Schol. περιφράγμα, τείχος), ἀλλῆς
ἐν χόρτῳ, 11, 774. Plur. 11, 24, 640. *11.
(Köppen: grass, is a later signif.)

ΧΡΑΙΣΜΕΩ, Ep., an obsol. pres.; from
which aor. 2 ἐχραίσμε and χραίσμε, subj.
χραίσμη, χραίσμωσι, infin. χραίσμειν,
fut. χραίσμησω (χραίσμησει, and infin.
χραίσμησέμεν), aor. 1 only χραίσμησε,
and infin. χραίσμησαι, 1) Prop. to repel
or ward off any thing from any one;
esp. ὀλεθρόν τινα, 7, 144. 11, 120. 20,
296. 2) to help, to assist, to aid, to be of
use, with the notion of protection, with
dat. of the person, 1, 28. 3. 54; and
often. In the passage 1, 566, μή νύ τοι
οὐ χραίσμωσιν—ἄσσον ἰόνθ', the Schol.
and Eustath. with Zenodot. explain ἰόντε,
and as dual for plur., all the gods, coming
(pressing) towards me, could not aid thee,
cf. 11, 5. 487. So Buttin., Lex. p. 543, and
Nägelsbach. Eustath. explains the dual
by supposing that gods and goddesses
may be meant. If we compare 15, 104.
18. 62, we shall find this explanation as
nom. confirmed. Others make it accus.
ἰόντα and supply ἐμέ, although it is the
only passage where a person is the ob-
ject to be repelled. Thus Voss: should
I approach; Köppen. Spitzner, Wolf [and
Dübner]. ne a te non depellunt me ag-
redientem.

χράομαι, depon. mid. Ion. χρέομαι,
partcp. χρεόμενος, perf. κέχηρμαι, only
partcp. κέχηρμένος, 3 sing. pluperf. κέ-
χηρτο, Od. 3, 266. (Homer has only the
partcp. pres., the partcp. perf., and the
3 sing. pluperf.) 1) to use, to employ,
only 11, 23, 834, absol. 2) to have in use,
esp. in the perf. with pres. signif. to
use continually, to have, only φρεσὶ κέ-
χηρτ' ἀγαθήσιν, she had good feelings,
Od. 3, 266. 14, 422. 16, 398. 6) In

Hom. the perf. partcp. has the signif. to
want, to long for, to desire, with gen.
εὐνῆς, 11, 19, 262; νόστον καὶ γυναικός,
Od. 1, 13. 14, 124. Absol. as adj. needy,
destitute, Od. 14, 155. 17, 347.

χραῦω, prop. χραῖω, Æol. for χράω,
prop. to touch lightly, to scratch, to
graze, to wound slightly, τινά, only subj.
aor. χραύσῃ, 5, 138.†

χράω, a theme with the prim. signif.
to approach, to draw near, in a good and
bad sense, to which, besides χράομαι,
belong the following forms of flexion:

1. χράω, Ep. defect. only imperf. 3
sing. ἔχραε, 2 plur. ἐχράετε, Od. 21, 69;
prop. to touch, to seize, esp. in a hos-
tile signif.: to attack any one, to rush
upon any one, to set upon any one, with
dat. στυγερὸς οἱ ἔχραε δαίμων, Od. 5,
396. 10, 64. 6) absol. with infin. to
strive, to endeavour, to exert oneself, 11,
21, 369; where the infin. κήδειν must be
construed with ῥόον (see Thiersch, Gr.
§ 232. 162); in like manner Od. 21, 69,
δῶμα with ἐσθίμεν, and not with χράω.

2. χράω. Ion. χρέω, Ep. χρεῖω, from
which only partcp. pres. χρεῖων, Od. 8,
79. h. Ap. 396; χρέων, h. Ap. 253; fut.
χρήσω, h. Ap. 132; fut. mid. χρήσομαι,
only partcp.; prop. to present that which
is desired, esp. spoken of an oracle: to
give an answer, to communicate an oracle
or divine response, Od. 8, 79. h. Ap. 396;
βουλὴν τινα, h. Ap. 132. Mid. to cause
an oracle to be given to oneself; hence,
to consult an oracle or a deity, to ask
counsel, absol., Od. 8, 81. h. Ap. 252.
292; with dat. τινα, to inquire of a god,
or ask a god: ψυχῇ τινος, *Od. 10, 492.
565. 11, 165.

3. As a theme of κίχηρμι, q. v.
χρεῖος, eos, τό, Ep. for χρέος, q. v.
χρεῖω, Ep. for χρέω, see χράω.
χρεῖω, ους, ἢ, Ep. for χρέω.
χρεμετίω (ΧΡΕΜΩ), to neigh, spoken
of a horse, 13, 51.†

χρέος, τό, Ep. χρεῖος, only in the nom.
and accus. sing., and χρέος only in Od.
1) want, need, necessity; generally, af-
fair, business, ἐμὸν αὐτοῦ χρεῖος, my
own affair, Od. 2, 45. κατὰ χρέος τινοῦς
ἔλθειν, to come for any one's sake, prop.
after any one's need, Od. 11, 479. 2)
what one must fulfil, a debt, what one
has borrowed or lent, χρεῖος ὀφείλειν
τινί, to owe a debt to any one, 11, 11,
688. Od. 21, 17. Pass. χρεῖος ὀφείλεται
μοι, a debt is due to me, 11, 11, 686. Od.
3, 367. χρεῖος ἀποσττήσασθαι, see ἀψίτη-
μι, 11, 13, 746. 3) Metaph. obligation,
propriety, κατὰ χρέος, h. Merc. 138.

χρεῶ, ἢ, Ep. χρεῖω (χρή), gen. χρεοῦς,
dat. χρεοῖ, 8, 57; need, want, necessity,
distress, 10, 172. 9, 197. Od. 4, 312. 11,
164; χρεοῖ ἀναγκαίη, 11, 8, 57. 1) With
gen. χρεῖω ἐμοί γίννεται, there is need
of me, 1, 341. χρεῶ πείρατος ἔστιν, Od.
9, 136; with infin., 11, 23, 308. 2) χρεῖω
ικάνεται. ἴκει, ἰκάνει, necessity comes,
there is need, 10, 118. 142. 11, 610. Od.

6, 136; and with accus. of the pers. ἐμὲ χρῶν πόσσον ἵκει, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίνεσθαι and εἶναι: ἐμὲ δὲ χρῶν νόος; I need a ship, Od. 4, 634; οὐδὲ τί μιν χρῶν ἔσται τυμβοχοῆς, Il. 21, 322; from this is explained, 3) The elliptic use of χρῶν with accus. of the pers., which is employed entirely like χρῆ: τίποτε δὲ σε χρῶν, sc. γίνεταί or ἰκάνει (according to Herm. ad Viger. ἔχει), wherefore needest thou this? Od. 1, 225. Il. 10, 85. a) With gen. of the thing: οὐτι με ταύτης χρῶν τιμῆς. I need not this honour, 9, 608; βουλῆς, 9, 75. 10, 43. 11, 606. b) With infin. τὸν μάλα χρῶν ἐστάμεναι κρατερῶς, there is great need that he should stand firmly, 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρῶν only in the elliptical phrase, and every where as a monosyllable.)

χρῶμενος, Ion. for χρώμενος, see χράομαι.

χρῆ, only 3 sing. pres. indic. (χράω), impers. *it is necessary, there is need, must, should.* 1) With infin. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. χρῆ σε πόλεμον παῦσαι, thou must cause the battle to cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: οὐδὲ τί σε χρῆ, for thou must not, underστ. ἀποπνεῖσθαι, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: χρῆ μέ τινος, I need a thing, I want any thing, ὅττε σε χρῆ, Od. 1, 124. οὐδὲ τί σε χρῆ ἀφροσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρηῖζω, Ep. for χρηῖζω (χράω), *to need, to want, to stand in need of*, with gen. 11, 835. Od. 17, 121; absol. partcp. *needy*, Od. 11, 340.

χρήμα. ατος, τό (χράομαι), 1) *prop. a thing which is used or wanted*, hence in the plur. χρήματα, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, *Od. 2) Generally, *a thing, any affair, an occurrence*, h. Merc. 332.

*χρησαμένη, see κίχρημι, Batr. 187.

*χρηστήριον, τό (χράω), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

*χρηστός, ἡ, ὄν (χράομαι), *useful, profitable, agreeable, good, μελίτωμα*, Batr. 39.

χρίπτω, poet. strengthened from χρίω, aor. 1 mid. ἐχρίψαμην. h. Ap. and partcp. aor. pass. χριμψθεῖς; prop. to glance upon the upper surface of a body; mid. with aor. pass. *to approach very near a thing, to press upon*, absol. χριμψθεῖς πέλας, Od. 10, 516; † with dat. spoken of a ship, ἀμάθοισιν, h. Ap. 439.

χρίω, aor. ἐχρίσα and χρίσα, imperat. χρίσον, fut. mid. χρίσομαι, aor. 1 ἐχρίσαμην, prop. *to rub upon the surface of a body*; hence, mly 1) *to anoint*, often

with λούω, because it was done at bathing, τινὰ ἐλαίω, Od. 3, 466. 4, 251. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587; ἀμβροσίω, Il. 670. Mid. *to anoint oneself*, ἐλαίω. Od. 6, 96. 220; κάλλει. Od. 18, 194 (cf. κείλοσ); δ) Generally, *to rub over, to smear*, with accus. ἰούς (φαρμάκω) *to poison one's arrows*, Od. 1, 262; κομῆ, *to smear, μέτωπον*, Batr. 241.

χροῖή, ἡ, Ion. for χροαῖα (χρῶς), the surface of a body; esply *the skin* of the human body; hence, *the body*, 14, 164.

χρόμαδος, ὁ (ΧΡΕΜΩ), *a creaking noise. a gnashing or grinding of the teeth*, γενύων, 23, 688. †

Χρόμιος, ὁ, 1) son of Priam, slain by Diomedes, 5, 160, seq. 2) son of Neleus and Chloris, Od. 11, 286. 3) a Lycian, Il. 5, 677. 4) a Trojan, 8, 275. 5) a Trojan, 17, 218. 494. [6] an Epean, a companion of Nestor, 4, 295.]

Χρόμιος, ἰος, ὁ, son of Midon, leader of the Mysians before Troy, 2, 858.

χρόνιος, ἐη, ἰον (χρόνος), in time, i. e. *after a long time*, χρόνιος ἐλθών, having (come) returned after a long absence, Od. 17, 112. †

χρόνος, ὁ, *time, duration* (whether a longer or a shorter time); peculiar phrases: πολὺν χρόνον, *a long time*, 3, 157; ἄλιγον χρόνον, 23, 418; χρόνον, *a while*, Od. 4, 599. 6, 296. 9, 136; ἐπὶ χρόνω, *for a time*, Il. 2, 299. Od. 14, 193; ἕνα χρόνον, *at one time, once*, Il. 15, 511.

χρόσις, χροῖς, χροαῖα, Ion. and Ep. cases of χρῶς, q. v.

χρυσάμπυξ, ἡκος, ὁ, ἡ, poet. (ἀμπυξ), *with a golden head-band or frontlet*, ἰσποι, *5, 358. 720; *Ἄραι, h. 5, 5. 12.

χρυσόδοπος, ὁ, ἡ (and χρυσάωρον, ορος, ἡ, h. Ap. 123), from ἄωρον, *having a golden sword*, mly an epith. of Apollo, *5, 509. 15, 256. h. Ap. 123; but of Demeter, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄωρον ἔχων, ὁ ἐστὶ φάσγανον. According to some Gramm. we should understand by ἄωρον generally, *equipment, armour*, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithera (Suid. χρυσοκίθαρῖς), cf. Schol. B. ad Il. 15, 256; in the case of Demeter, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσάωρον as an interpolation for χρυσοθρόνον.

χρῦσειος, εἶη, εἰον, Ep. for χρύσειος. *χρῦσεοπέλληξ, ἡκος, ὁ, ἡ, poet. (πέλληξ), *having a golden helmet*, h. 7, 1.

χρύσειος, ἐη, εον, Ep. χρύσειος. 1) *golden, of gold*, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. 4, 2. 5, 724. 8, 44, seq. χρυσοῦν Ἀφροδίτην, decorated with gold, 3, 64. Od. 8, 337. 2)

of the colour of gold, a golden *yei-ow*, golden, *θεωραι*, Il. 8. 42. 13, 24; *νέφεια*, 13, 523. 14. 351. (Hom. uses both forms according to the necessity of the metre; *v* is always long; hence *χρῦσήη*, *χρῦσήην*, *χρῦσέω*, and similar forms must be read with synizesis.)

Χρῦση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, I, 37, 390.

Χρῦσηϊς, ἴδος, ἡ, 1) daughter of Chryses = *Ἀστυνομή*, see *Ἀστυνομή*, I, 111. 2) a Nereid, h. Cer. 421.

χρῦσηλάκατος, ον, poet. (*ἠλακάτη*) having a golden distaff, only an epith. of *Artēmis*, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gram. (Eustath., Ven. Schol., Apoll.), explain it: *χρῦσῶ βέλει χρῠμένη*, carrying golden arrows. It has been, however, justly suggested that in Hom. *ἠλακάτη* never signif. arrow, cf. 6, 191; cf. Spitzner ad Köppen, II, 16, 183.

Χρῦσης, ον, ὁ, voc. *Χρῦση*, a priest of Apollo in Chryse, father of *Astynōmē*, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, I, 11, seq. 430, seq.

χρῦσηνιος, ον, poet. (*ἠνία*), having golden reins, epith. of *Arēs*, Od. 8, 285; of *Artēmis*, Il. 6, 205.

**χρῦσόζυγος*, ον, poet. (*ζυγόν*), having a golden yoke, h. 31, 15.

Χρῦσόμενις, ἴδος, ἡ, daughter of Agamemnon and *Klytæmnēstra* (*Clytemnestra*), 9, 145. 287.

χρῦσόθρονος, ον, poet. (*θρόνος*), upon a golden throne, golden-throned, epith. of *Hērē*, 14, 153; of *Artēmis*, 9, 533; of *Eōs* (*Aurora*), Od. 10, 541. 12, 102.

χρῦσοπέδιλος, ον, poet. (*πέδιλον*), having golden soles or sandals, golden-sandalled (*Cp.*), epith. of *Hērē*, Od. 11, 604. †

**χρῦσοπλόκαμος*, ον (*πλόκαμος*), with golden locks, having golden tresses, h. Ap. 205.

χρῦσόπτερος, ον (*πτερόν*), having golden pinions, golden-winged, epith. of *Iris*, *8, 398. 11, 185. h. Cer.

χρῦσόρραπις, ἴος, ὁ (*ραπίς*), having a golden rod or staff, with a golden wound, *Od. 5, 87. 10, 331. h. Merc. 539.

χρῦσός, ὁ, gold, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, *χρῦσοιο τάλατρα*, 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold. Il. 6, 48. 8, 43; espily are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, 1, 246. 2, 268, seq.

**χρῦσοστέφανος*, ον (*στέφανος*), having a golden crown, h. 5, 1.

χρῦσοχόος, ὁ (*χέω*), a gold-smelter, a goldsmith. Od. 3, 425. † The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρῠός, ὁ, gen. *χρῠωτός*, 10, 575; accus. *χρῠωτα*, Od. 18, 172. 179; mly Ep. and Ion. gen. *χρῠός*, dat. *χρῠοί*, accus. *χρῠά*, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espily of the human body; *the skin*, 4, 210. Od. 16, 145. 19, 204; hence 2) *the colour*, *τρέπεται χρῠός*, their colour changes, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. *the body*, 4, 137. 8, 43. 14, 170. 21, 568.

χρῠμένη, χρῠντο. see *χέω*.

χῠσίς, ἴος, ἡ (*χέω*), *the act of pouring out*; that which is poured out, *a heap, a multitude*; *φύλλων*, the fall of leaves, *Od. 5, 483. 19, 443.

χῠτλώ (*χῠτλον*), aor. mid. optat. *χῠτλώσατο*, *to purify, to wash, to bathe*. Mid. *to bathe oneself*; also *to anoint oneself after bathing*, Od. 6, 80. †

χῠτός, ὁ, ὄν (*χέω*), *poured out*, spoken of things dry: *χῠτῆ γαῖα*, cast-up earth, a mound, *6, 464. 14, 114. Od. 3, 258.

**χῠτρη*, ἡ, an earthen pot, *Batr.* 41.

χῠλεύω (*χῠλός*), *to be lame, to limp*, partcp. pres. *18, 411. 417. 20, 37.

χῠλός, ἡ, ὄν, *lame, halting, limping*, *πόδα*, 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χῠώμαι, Ep. depon. mid. aor. *ἐχῠσάμην* and *χῠσάμην*, subj. 3 sing. *χῠσεται* for *χῠσῆται*, 1, 80; the pres. always uncontr., *to be wroth, to be angry, to be displeased, to be grieved*, often with *κῆρ*, *θυμόν*, *κατὰ θυμόν*, etc. a) With dat. of the person with whom one is angry, 1, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, 1, 429. 2, 689. 13, 165. 14, 266; rarely *περὶ τινι*, h. Merc. 236. c) With accus. only with pron. *μή μοι τῶδε χῠέω*, be not angry with me on this account, Od. 5, 215. 23, 213. (An act. *χῠώ* is not to be found.)

χῠρέω (*χῠρη*), fut. *ἤσω*, aor. *ἐχῠρησα*, Ep. *χῠρησα*, prop. *to give place, i. e. to make room, to yield, to retire, γαῖα ὑπερθεν χῠρησεν*, the earth yielded from beneath, h. Cer. 430; espily spoken of persons: *to yield, to go away, to retire*. a) With gen. of place or thing, *ἐπάλξιος*, from the breast-work, 12, 406; *ἔων*, 15, 655; also with prep. *ἀπὸ νῆων προτὶ Ἴλιον*, 18, 724. b) With dat. of the person from whom one retires, *Ἀχιλλῆϊ*, *13, 324. 17, 101.

χῠρῆ, ἡ (ΧΑΩ), 1) *the space* which any thing occupies, *a place*, 6, 516. Od. 16, 352. 2) *a region, a country*, *χῠραι ἀνθρώπων*, Od. 8, 573.

χωρίς, adv. (*χῠρος*), *separated, apart, separate, aside*, 7, 470. Od. 4, 130; *χωρίς μὲν, χωρίς δέ*, Od. 9, 221, 222.

χῠῠρος, ὁ (ΧΑΩ) = *χῠρῆ*, *space, place*, 3, 315. 4, 446. 8, 491. Od. 1, 426; see *διω*

φαίνω. 2) a region, a district, ὑλήεις, Od. 14, 2.

Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

*Ψαλιδόστομος, ον (στόμα), having shears on the mouth, shear-jawed, comic epith. of a crab, Batr. 297.

ψάμαθος, ἢ (ψάω) = αμαθος, sand, esply the sand of the sea-shore, the sea-shore itself, the 'dunes;' also in the plur. 7. 462. Od. 3, 38; as a p-riphrasis for a great number, 2, 800. 9, 385.

*Ψαμαθώδης, ες (είδος), sandy, abound-ing in sand, h. Merc. 73, 347.

ψάμμος, ἢ (ψάω), sand, dust, loose earth, Od. 12, 243. †

ψάρ, ἄρος, ὄ, Ion. and Ep. ψήρ, a star-ling (sturnus), ψαρῶν, 17, 755; ψήρας, *16, 583.

ψάω (ψάω), prop. ψάω, with dixam-μα, impr-ff. without augm. ψαῶν, aor. 1 ἔψασα, subj. ψαύσῃ, to touch, to graze, to glance upon, with gen. ἐπισσώτρῃ, 23, 519. 806; αἴης, h. Ven. 125. ψαῶν ἱπποκόμοι κόρυθες λαμπροῖσι φάλιοι νευόντων, 13, 132. 16, 216. Construct. with Daimm: ψαῶν νευόντων, prop. a poet. brief expression for ψαῶν ἱπποκ. κόρ. νευόντων λαμπρ. φάλιοι νευόντων, the horse-hair helmets touched each other, as they nodded, with their glittering cones. [The hairy crests of their resplendent casques Kiss'd close at every nod, Cp.]. Passow joins (less well) ψαῶν φάλιοι, and translates, — helm struck on helm; although ψαῶν with dat. occurs in later writers, Quint. Smyrn. 7, 349.

*Ψαφαρότριχος, ον (θρίξ), with dirty, rough hair, μῆλα, h. 18, 32.

ψεδός, ἤν. ὄν (ψέω), prop. scraped off, then thin, scanty, λάχνη, 2, 219. †

ψευδάγγελος, ον (ἄγγελος), a faithless messenger, a false messenger, 15, 159. †

ψευδής, ἐς, gen. ἐός (ψεύδω), lying, false, deceptive, οὐ γὰρ ἐπὶ ψευδέσσι πατήρ ἔσσει ἄρωγός, ed. Wolf after Aristarch, the father will not be an auxiliary to liars, 4, 235. † The earlier reading was ψευδέσσι, as if from ψεύδος, and is followed by Buthe and Voss: the f-ther will not be an abettor of falsehoods.

ψευδομαι, depon. mid. (ψεύδος) fut. ψεύσομαι, aor. 1 partcp. ψευσάμενος, to lie, to tell an untruth, to deceive, 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the partcp., Il. 5, 635. 6, 163. b) With accus. to cheat, to deceive, ὄρκια, to falsify a league, 7, 352.

ψεύδος, εος, τό, a lie, untruth, deception, deceit, 2. 81. 319. Od. 3, 20. ὦτι ψεύδος ἄτας ἐμὰς κατέλεξας. no un-truly (as a falsehood) hast thou related

my offences, Il. 9, 115; often in the plur. 22, 576. Od. 11, 366.

ψευστῆ (ψεύστης), fut. ψευστήσω, ἢ δε αἰαρ, to lie, 19, 107. †

ψεύστης, ου (ψεύδω), a liar, a deceiver, 24, 261. †

ψηλαφῶ (ψάω), Ep. partcp. ψηλαφῶν. expanded for ψηλαφῶν, to touch, to ken-d'e, χερσὶ, Od. 9, 416. †

ψῆρ, ηρός, ὄ, Ep. for ψάρ, q. v.

ψηφίς, ἴδος, ἢ, dimin. of ψήφος, a little stone, a pebble, fem. 21, 260. †

ψιάς, ἄδος, ἢ, poet. (ψίω) = ψακάς, ἢ drup, in the plur. 16, 459. †

ψιλός, ἢ, ὄν (ψίω), prop. rubbed off, hen-e bare, bald, naked, empty, spoken of 'hair and other objects: δέρμα, a smooth hide, Od. 13, 437. ψιλὴ ἄροσις,

a bare, i. e. an unplanted piece of plough-land, Il. 9, 580. ψιλὴ τρόπις, the bare k-el (separated from the remaining tim-bers), Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, αγος, ὄ (ψίξ, ἀρπάξω), that steals crumbs, Crumb-thief, a mouse's name, Batr. 24.

ψολόεις, εσσα, εν (ψόλος). prop. sooty, then smoking, flaming, fiery, κερανοῖς. *Od. 23, 330. 24, 539. h. Ven. 289.

*ψόφος, ὄ, a sound, a noise, h. Merc. 285.

ψυρή, ἢ (τὰ Ψύρα, Strab.). a little island between Lesbos and Chios, in the Ægean sea, now Ψύρα, Od. 3, 172.

ψυχή, ἢ (ψύχω), prop. the breath, and because this is the index of life, it signi-fies also, 1) life, the vital power, the soul, the spirit, τὸν ἔλιπε ψυχή, the spirit left him, i. e. he swooned, 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8, 123; αἰών, 16, 453;

with θυμός, 11, 334; also in the plur. ψυχὰς παρέμενοι, staking their life. Od. 3, 74. Il. 1, 3, 13, 763. This vital principle was conceived of as a real sub-stance; when the man died, it left the body through the mouth, 9, 409; or through a wound, 14, 518. 16, 503; hence

2) the soul of the departed in the under-world, a spirit, ψυχὴ Ἀγαμέμνονος, διαρ-τος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες. see φρήν. 22, 103; it was consequently only a shade. εἶδωλον, Od. 11, 601; hence also both together, ψυχὴ καὶ εἶδωλον, Il. 23, 103.

Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greeks called I, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the con-struct. κατὰ σύνεσιν. ψυχὴ Τειρεσίαι-σκήπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner, § 365. 2.

ψύχος, εος, τό (ψύχω), coolness, cold. Od. 10, 555. †

ψυχρός, ἢ, ὄν (ψύχω), cold, cool, fresh, ὕδωρ, Od. 9, 392; χαλκός, Il. 5, 75; χα-λασα, χιών, 15, 171. 22, 152.

ψύχω, aor. 1 ἔψυξα, *to breathe, to blow*, ἦκα ψύξασα, 20, 440. †
ψωμός, ὁ (ψύω), *a bit, a morsel, a piece*, ψωμοὶ ἀνδρόμοιοι, morsels of human flesh, Od. 9, 374. †

Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ὦ and ὦ, interj. O! 1) Simply to strengthen the address in the voc., in which case it is to be accented ὦ: ὦ Μενέλαε, 4, 189, 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὦ: ὦ πόποι, 1, 254; often ὦ μοι, as an exclamation of lamentation with nom. following, ὦ μοι ἐγώ, *ah me!* 11, 404, 16, 433. Od. 5, 299.

Ὀγγυγία, ἡ, an island of mythic geography, the abode of Calypso, Od. 1, 85, 6, 172, 7, 244, seq. If the course of Hermēs is connected with the voyage of Odysseus (Ulysses), and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, *Alte Weltkunde* XV., places it in the great bay between Lybia and the Atlas, and Grotofend, *Geograph. Ephem.* 48. Bd. 3. St. p. 277, in the neighbourhood of Atlas; Völcker, *Hom. Geog.* 8. 120, seeks, on the other hand, to prove the north-western situation of the island.

ὦδε, adv. (from ὄς). 1) An adv. of manner: *thus, so, in this way*. a) Prim. referring to something following, 1, 181, 3, 297, 18, 266, and often; but also to something preceding, 7, 34. b) In complete sentences correlate: ὦδε—ὡς, *so—as*, 3, 300. Od. 19, 312; or ὡς—ὦδε, Il. 6, 477. c) Like αὐτως: ὦδε θέεις, *thou runnest thus*, i. e. in vain, 17, 75; *thus, directly, upon the spot, just*, 18, 392. Od. 1, 182, 2, 28 [see the close of the article]. 2) Adv. of place: *hither, here*, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ὦδε never has the local signif. (cf. Schol. Ven. ad Il. 3, 297. Apoll. Lex.) There are however some passages which admit of no other easy explanation, as 18, 392. Od. 1, 182, 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies *hither*; and Il. 2, 258, 24, 398, where it means *here*; cf. Buttm. *Gr. Gram.* § 16. Rem. 24. With the view of Aristarch. agree among the moderns critics Heyne, Hermann ad Orph. p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

ὦδε, see οἰδέω.

*ὦδή, ἡ, contract. from αἰοδή (αἰῶω), *a song, a hymn*, h. Ap. 20. Cer. 494.

ὠδίνω, poet. (ὠδίν), only partep. pres. *to have the pangs of parturition, to bear*, 11, 269. 2) Generally, *to have violent pains*, ὠδύνησιν, Od. 9, 415.

ὠδίν, ἴνος, ἡ, *a pain of travail*, mly in the plur. *the pangs of parturition*, 11, 271. † h. Ap. 92.

ὠδύσατο, see ὠδύσσομαι.

ὠθέω, Ep. iterat. imperf. ὠθεσκε, Od. 11, 596; aor. 1 ὠσα (ἔωσα, only 16, 410. h. Merc. 305); iterat. aor. ὠσασκε, Od. 11, 599; aor. 1 mid. ὠσάμην. Act. 1) *to thrust, to press, to drive*, and according to the relation indicated by the prep. *to thrust away, to push forward, to drive along*, τινά or τί, prim. spoken of men, mly in a hostile signif. τινά ἀφ' ἵππων, *to thrust any one from the chariot*, Il. 5, 19, 835, 11, 148, 320; τινά ἐκ Πύλου, *to expel any one from Pylos*, 2, 744; ἀπὸ σφείων, 4, 535, 5, 626; ἰθὺς τάφροιο, 8, 336. b) Without a hostile sense: ξίφος ἐς κούλεόν, *to thrust the sword into the scabbard*, 1, 220; λαβὴν ποτὶ λόφον, *to thrust the stone up the hill*, Od. 11, 596. Also for any one's benefit: δόρυ ὑπέκ δέφροιο, *to thrust away the spear from the chariot*, Il. 5, 854; ἐκ μηροῦ δόρυ, 5, 194; ἀπ' ὀφθαλμῶν νέφος ἀχλύος, 15, 668. c) Spoken of the force of wind and waves. 13, 138. Od. 3, 295. Mid. 1) *to thrust oneself forth, to press forwards*, Il. 16, 592. 2) With accus. *to thrust any thing, to push along, to drive away* (away from oneself or apart) τινά, 5, 691; ἀπὸ ἔθεν, 6, 62; τινά ἀπὸ νεών, 11, 803; also with gen. alone τείχεος, 12, 420; τινά προτὶ Ἴλιον, *to drive any one to Ilium*, 8, 295, 16, 655.

ὠτιερο, ὠτισθην, see οἰομαι.

ὠκα, adv. Ep. (ὠκός for ὠκέα), *quickly, hastily*, 1, 402. Od. 2, 8; and often.

ὠκαλέη, ἡ, a village in Bœotia, between Haliartus and Alalcomenæ, 2, 501.

*ὠκεανόνδε, adv. *to the Ocean*, h. Merc. 68.

ὠκεανός, ὁ (according to the Schol. from ὠκός and νάω, *swift-flowing*, according to Hermann, from ὠκός and εἶν, i. e. *ίεναί* (*ίρε*), *Celerivena*: as Οὐρανός fm ὄρειν). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (θάλασσα, πόντος, ἅλς); Hom. calls it a *river, ποταμός*, 18, 607, 20, 7. ῥόος ὠκεανοῖο, 16, 151. That it encompasses the whole earth appears from the epith. ἀπόρροος, and esply from the description of the shield of Achilles, where Hēphæstus so represents it, 18, 609. It is also mentioned in the four quarters of the world: in the east, Eὸς (Aurora), Helios, and the constellations rise from it, 7, 422, 19, 1. Od. 22, 197; in the west they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, 3, 2—7; and of the northern bear it is said, that he alone is not immersed in the ocean, 18, 489. Od. 5

α75. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, in the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Zeus, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gaia [Coelus and Terra], cf. Völcker, Hom. Geog. § 45, seq.

*Ὠικιμίδης, ον, ὁ (from ὠκιμον, basil, *ocimum basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ὠκιστος, η, ον, Ion. superl. from ὠκός, q. v.

ὠκτετρα, see οικτείρω.

ὠκύαλος, ον, poet. (ἄλς), *fleet in the sea, swift sailing*, epith. of a ship, 15, 705. Od. 12, 182. [According to *Ameis*, ἄλς does not enter into the composit., but it is a mere paragogic form of ὠκός, as εὐρύαλος for εὐρύς. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

ὠκύαλος, ὁ, a Phæacian, Od. 8, 111.

ὠκύμορος, ον, poet. (μόρος), superl. *ὠκυμώρατος*, η, ον, 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying*, ἰοί, Il. 15, 441. Od. 22, 35.

ὠκνέτης, ον, ὁ, poet. (πέτομαι), *quick-flying, fleet-rushing*, epith. of horses, *8, 42. 13, 24.

ὠκύπορος, ον, poet. (πόρος), *fleet-going, swift-sailing*, epith. of ships, 1, 421. 2, 351. Od. 4, 708.

ὠκύπους, ὁ, ἡ, gen. ποδος (πούς), *swift-footed*, epith. of horses, 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ὠκύπτερος, ον, poet. (πτερόν), having fleet pinions, *swift-flying*, ἰρηξ, 13, 62. †

*Ὠκυρόη, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

ὠκύροος, ον, Ep. for ὠκύρροος (ρέω), *swift-flowing, ποταμός*, *5, 598. 7, 133.

ὠκός, ὠκεία, ὠκύν, poet. and Ep. fem. ὠκέα, in the Il. always in connexion with ἴρις, 2, 786; in Od. 12, 274, only with Lampetia. Superl. ὠκιστος, η, ον, also regular ὠκύρατος, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. πόδας ὠκός, Il. 1, 58. 84; without πόδας, Od. 8, 329; also ἰρηξ, Il. 15, 238; ἴηποι, 3, 263. 2) Of inanimate things: βέλος, δίστός, 5, 112. 395. 11, 478; νόημα, h. Merc. 43; νέες, 8, 197. Od. 9, 101. The neut. plur. ὠκίστα, as adv., very quickly, Od. 22, 77. 133.

*ὠλένη, ἡ, the elbow, h. Merc. 388.

Ὠλενίη, ἡ, πέτρα, the Olenian rock, according to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, 2, 617. 11, 756.

*Ὠλεος, ἡ (ὁ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, 2, 600. Strab. X. p. 386.

ὠλεστικάρος, ον (κάρπος), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10, 510. †

ὠλαξ, ἡ, only accus. sing. ὠλακα, poet. syncop. for ὠλαξ = αὐλαξ, a furrow, 3, 707. Od. 18, 375.

ὠμηστῆς, οὐ, ἡ (ὠμός, ἐσθίω), *eating raw flesh, carnivorous (flesh-devouring)*, V.), οἰωνοί, κύνες, ἰχθύς, 11, 454. 22, 67. 24, 78; hence *blood-thirsty, inhuman*. ἀνήρ, 24, 207 (not ὠμηστῆς according to Apion, cf. Spitzner ad Il. 11, 504).

ὠμογέρων, οντος, ὁ, ἡ (γέρον), a *fresh, vigorous old man*, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Odysseus (Ulysses), 23, 791. †

*Ὠμοδάμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὠμοθετέω, poet. (ὠμός, τίθημι), πορ. 1 ὠμοθέτησα; mid. *to place raw pieces of flesh*, a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν): cf. Od. 14, 427; always ἐπ' αὐτῶν ὠμοθέτησαν, Il. 1, 461 [Which with crude slices thin they overspread, Cp.]. Od. 3, 458. 12, 361. Mid.=act. ὠμοθετέω—ἐς πῖρος δημόν, Od. 14, 427.

ὠμος, ὁ (οἶω=φέρω), a *shoulder*, the part of the body from the neck to the upper arm, νεῖατος ὠμος, 15, 341; πρῆμνος, Od. 17, 504; often in the dual and plur.

ὠμός, ἡ, ὄν, 1) *raw, uncooked*, espily spoken of flesh, 22, 347. Od. 12, 346; ὠμόν βεβρώθειν τινά, proverbial, spoken of the greatest cruelty, Il. 4, 35. Δον. ὠμά δάσασθαι, to swallow raw, 23, 21. Od. 18, 87. 2) *unripe, untimely*, spoken of fruits: metaph. γέρας, a too early age, Od. 15, 357.

ὠμοφάγος, ον (φαγεῖν), *eating raw*, espily *eating raw flesh*, epith. of wild beasts, *5, 782. 11, 479. h. Ven. 124.

ὠμώξα, see οἰμώξω.

ὠνάμην, ὠνησα, see ὄνημι.

ὠνητός, ἡ, ὄν, verb. adj. (ὠνέομαι), *purchased, bought*, Od. 14, 202. †

ὠνος, ὁ, *purchase-money, the price of any thing*, 21, 41. 23, 746; *gain*, Od. 14, 297. 15, 388. 2) *the act of purchasing*. ὠνος ὀδαίων, the procuring of a return freight [by exchange for the goods brought out], Nitzsch, Od. 15, 445.

ὠνοσάμην, see ὄνομαι.

ὠνοχοοί, see οἰνοχοοί.

ὠξε, see οἰγνυμι.

[ὠπασα, see ὄπασω.]

ὠρ, ἡ, contr. for ὄαρ, of which the dat. plur. ὠρεσσιν, to the wives, 5, 486; see ὄαρ.

ὠρετο, see ὄρημι.

ᾠρη, ἡ, Ion. for ᾠρα, prop. *any definite time, a portion of time*, hence 1) a *season*, nly in the plur. to indicate the course of the year, ἐπήλυθον ᾠραι, Od. 2, 107. 10, 469; espily *spring*, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἰαρος ᾠρη, Il. 6, 148; or ᾠρη εἰαρινή, Il. 2, 471. Od. 18, 367; θέρος, ὀπώρα, χειμῶν and ᾠρη χειμερινή, Od. 5, 485. 2) *the time of the day, the hour*, νυκτὸς ἐν ᾠρη, h. Merc. 65, 158 (not in the Il. and Od.) 3) Generally, *the proper time*, the time in which any thing is to be done, ᾠρη κοῖτοι, Od. 3, 334; μύθων, ὑπνου, Od. 11, 379; δόρπου, Od. 14, 407; with infin. ᾠρη εὐδεν, Od. 11, 330. 373; and accus. with infin., Od. 21, 428; ἐν ᾠρη, Od. 17, 176; εἰς ᾠρας, Od. 14, 294.

ᾠραι, αἱ, *Horæ, the Hours*; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, 5, 749, seq., 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connexion with the Graces, h. in Apoll. 194. Also as handmaids of Hêrê, they are named, 8, 433. According to Hes. Th. 901, they are the daughters of Zeus and of Themis, three in number, Eunomia, Dike, and Eirene, cf. Jacobi, Mythol. Wörterb. p. 465.

ᾠρειθῖα, ἡ (θύουσα, ὄρος, *furens in monte*), daughter of Nereus and Doris, 18, 48.

*ᾠρηφόρος, ον (φέρω), *bringing the seasons of the year, bringing maturity*, epith. of Dêmêtêr, h. Cer. 54, 192.

ᾠρίζεσκε, see δαρίζω.

ᾠριος, ἡ, ἰον, poet. (ᾠρη), that the season brings or ripens, hence *timely*, ᾠρια πάντα, the fruits of each season, Od. 9, 131. †

ᾠριστος, ἰον. for ὁ ἄριστος, q. v.

ᾠρίων. ᾠνος, ὁ. son of Hyrieus of Hyria in Bœotia, of uncommon strength and beauty, and an excellent hunter, a lover of Eôs (Aurora), Od. 5, 121, seq., 11, 310. He was slain by Artêmis in Delos; he preserved his love of the chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. According to later writers, a son of Poseidôn and Euryale, daughter of Minos; he received from his father the power to go through the sea. Artêmis slew him, because he challenged her to hurl the discus, or because he dishonoured Opis, her companion, Apd. 1, 403. (Strab. X. p. 416, derives the name from ᾠρεός, a town in Eubœa; according to another tradition, his name is prop. Οὐρίων, Palæph. 5, 4.)

ᾠροπε, see ὄρνυμι.

ᾠρος, ὁ, a Greek, slain by Hector, 11, 303.

ᾠροσε, ᾠροτο, see ὄρνυμι.

ᾠρωρεῖ, see ὄρνυμι.

ᾠρωρέχεται, see ὄρέγω.

ᾠς, adv. of the demonstrat. pronoun (from the old demonstrat. ὄς), only poet., often in Hom. 1) *in this way, thus*; καὶ ᾠς, even thus, i. e. still, nevertheless, 1, 116. 3, 159. οὐδ' ᾠς, μηδ' ᾠς, even thus not, i. e. still not, 7, 263. 9, 351. Od. 1, 6. ἀλλ' οὐ μὲν οὐδ' ᾠς, not even thus indeed, Il. 23, 441. 2) In comparisons; often ᾠς—ᾠς, *so—as*, or ᾠς—ᾠς, *as—so*, spoken not only of likeness in kind, but also of simultaneousness, ᾠς ἤψατο γούνων, ᾠς ἔχετ' ἐμπεφυῖα, 1. 512. cf. 14, 291. Often in wishes, 4, 319. 8, 538. Od. 3, 218. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 444; Nitzsch ad Od. 2, 137, prefers this to ᾠς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer ᾠς, *as*. 5) ᾠς for ᾠς, *as*, when it stands after its substantive, cf. ᾠς.

ᾠς, adv. from the relative pronoun ὄς.

A) adv. of *manner and comparison*. It stands, 1) With substantives, adjectives, adverbs, and participles: *as, just as, like*. a) With a subst. it stands in Hom. a) Before the subst.: ᾠς κύματα θαλάσσης, 2, 144. cf. 19, 403. 21, 282. 23, 430. Od. 5, 371. 15, 479. β) After the subst., and is then accented: θεὸς ᾠς, like a god, Il. 5, 78. 10, 33; Buttman., Lex. p. 534, is mistaken in supposing that ᾠς always follows the subst. except in elliptical cases, as Od. 14, 441. δ) With adj. and adv. Il. 22, 425. 2, 344. c) With partec. ᾠς οὐκ αἰῶντι εὐκόως, 23, 430. II) In introducing entire clauses: 1) In relative clauses of the *manner*: *as, quomodo*, cf. on the construct. ὄπως. a) With indic. 1, 276. 2, 10. 409; ᾠς ἴθῦνεν, 23, 871, according to Bothe: as if he were taking aim; Krause takes ᾠς for ἔως: until he directed it; we find ἔως also in the Schol. The conjecture of Voss is however to be preferred: ᾠς ἴθῦνοι, that he might aim it. δ) With the subjunct. only with ἄν, in the frequently recurring sentence: ἀλλ' ἄγεθ' ᾠς ἄν ἐγὼν εἶπω, πειθώμεθα, as I (if ye will listen) shall say, 2, 139. 12, 75. c) With optat. after περᾶν, 9, 181. 2) In clauses of comparison, *as, like*, where ᾠς, τῶς, οὕτω often correlate to the ᾠς. In comparisons it stands a) With indic. pres. when any thing is compared with that which is real or has taken place, 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, 2, 326. γ) The future, when it relates to an event which can always happen in the future, 10, 183. cf. δυσωπέω, Od. 5, 368. Still Nitzsch ad Od. l. c., and Thiersch, § 346. 10, require the

subjunct. in the passages quoted. *δ*) With subjunct. pres. or aorist without *ἄν*, when the declaration is represented as something that can happen, Il. 5, 161. 10, 485. 22, 93. *ε*) With optat. only after *ὡσεί*, q. v. Longer comparisons Homer often introduces with *ὡς ὅτε*; cf. *ὄτε* and Herm. ad Viger. p. 910, de Usu Modorum apud Homer. in Comparationibus, Thiersch, § 346. 8, 9. Kühner, § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*: *α*) With adj. and adv. *ὡς ἄνοον κραδίην ἔχεις*, how senseless a heart hast thou! 21, 441. cf. Od. 3, 196. 24, 194. *β*) In introducing whole clauses: *how, ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ*, how evil upon evil always follows me, Il. 19, 290. Thus 21, 273. 441. 17, 328. Od. 3, 196. *Β*) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat., Il. 1, 600. 2, 321. *ὡς οὖν*, 3, 21. *ὡς τὰ πρῶτα*, h. Cer. 80. 2) For *ἕως. until*, 23, 871, see *A. II. a. II*) Spoken of the cause: *as thus, because*, 1, 276. 10, 116. Od. 4, 373 (cf. Thiersch, § 317. 5). Il. 6, 109; *wherefore*, Od. 2, 137. 4, 93. cf. Nitzsch. III) In introducing explanatory clauses, like *ἔτι, how, that, ὡς δὴ*, Il. 10, 110. 7, 402. 15, 204. Od. 1, 217. IV) In assigning the design or purpose: *so that, that, in order that*, cf. on the constr. *ὅπως*. 1) With subj. Il. 1, 558. 2, 3. 363; with which is joined *ἄν* or *κέ*, 1, 32. 16, 84. 2) With optat. 2, 281. 23, 361; also with *κέ*, Od. 8, 21. 13, 402. cf. Thiersch, § 341. 5. 6. Kühner, § 644, seq. V) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that! (utinam)*. *ὡς ἀπόλοιτο καὶ ἄλλος*, would that another also might perish, Od. 1, 47. cf. Il. 18, 197; also with *κέ*: *ὡς κέ οἱ αἶθι γαῖα χάνοι!* O that the earth might yawn for him! 6, 282; also *ὡς μὴ θάνοι*, Od. 15, 359. 2) *ὡς ὄφελον*, see *ὄφειλω*. *ε*) Prepos. with accus. *so (ad)*, indicating only motion to persons, Od. 17, 218. † *ὡς ἄν*, see *ὡς*. *ὡσαύτως*, adv. (*ὡς αὐτως*), *just so, in the same way*, always separated by *δέ*: *ὡς δ' αὐτως*, 3, 339; in the Od. *ὡς δ' αὐτως* stands, Od. 6, 166. 9, 31; cf. *αὐτως*. *ὡσεὶ* or *ὡς εἰ*, adv. *as if, as though*, with optat. 2, 780. 22, 410. *δ*) With

subjunct. 9, 481. cf. Thiersch, § 346. 8. as *ὡςπερ, as, just as*, 16, 59. 23. 5: with partcp. h. Cer. 238; also *ὡσὶν τε ὡς εἶτε*, Od. 10, 420; and *ὡσεὶ περ*. Cer. 215.

ὡς κε and *ὡς κεν*, see *ὡς*. *ὡςπερ*, adv. (*ὡς, πέρ*), cf. *ὄςπερ, je as, even as*, often separated: *ὡς τὸ πρὸς περ*, 5, 806; *ὡς νύ περ ὦδε*, 2, 258. Cer. 116. 2) Also in introducing entire clauses, 1, 211. Od. 21, 212.

ὡστε, adv. *ὡς, τέ*, cf. *ὄστε*. 1) *as, je as, like*, rather Ep., 2, 289; and also: *the quality of, as (utpote)*, 3, 381; also separated, 17, 61. 3, 381. *β*) In introducing whole clauses: *α*) With indicat. 2, 459. 17, 434. *β*) With subjunct. 2, 474. 16, 428. cf. Thiersch, § 346. 8. Kühner § 690. 2) as conjunct. *so that, that*, to indicate an immediate consequence or effect from the preceding: with infinitive only twice, 9, 42. Od. 17, 21.

**Ἦτος, ὅ*, 1) son of Poseidōn and Iphimēdia, one of the Aloīdes, brother of Ephialtes, 5, 385; see *Ἐφιάλτης*. 2) a Cyllenian, a companion of Megea, 15, 518.

ὠτειλή, ἡ (Dor. for *οὔτειλή*), *a wound, espily an open wound: οὔταμένη ὠτειλή*, 14, 518. 17, 86. Od. 19, 456.

ὠτώεις, εσσα, εν (οὖς), *cared, handled, furnished with handles, τρίπους*, *23, 264. 513.

ὠντός, Ion. and Ep. for *ὀ αὐτός*, 5, 396. cf. Butt., § 27. N. 11; Rost, Dial. 13. p. 388; Kühner, § 15.

ὠφελλον and *ὠφελον*, see *ὄφειλω*. *ὠχρῶα (ὠχρός)*, fut. *ἦσω, to become white or pale, to pale, ὠχρήσαντα*, Od. 11, 529. †

**ὠχρός, ἡ, ὄν, pale, pallid*, espily a paleish green, spoken of a frog, Bair. 81.

ὠχρος, ὁ, paleness, pallour, espily of the countenance, 3, 35. † (According to Butt., Ausf. Spr. II. p. 325, prob. a neut. τὸ ὠχρος.)

ὦψ, ἡ, γεν. ὠπός (ὀπτω), only accus. always *εἰς ὦπα, the eye, countenance, aspect, εἰς ὦπα ἰδέσθαι τινα*, to look at any one's face, 9, 373; also *τινός*, 15, 147; *εἰς ὦπα εἴκεν*, she appears similar in countenance, 3, 158. cf. Od. 1, 411.

**Ωψ, ὠπος, ὁ, pr. n., son of Pisenor, father of Euryclea*, Od. 1, 429. 2, 347. On the accent, see Eustath. ad Od. 1, 429. Etym. Mag.

THE END.

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